Letters and Papers addressed
to the Board.
Vol. 299.

Madura Mission
in
Southern India.

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Estimates of the Madura Mission for 1861

		Rs.	As.	P.	Rs.	As.	P.
Salary	Salary of Miss Ashley	800	"	"			
	" " Mr & Mrs Burnell	1600	"	"			
	" " Three children over five	480	"	"			
	" " Mr & Mrs Capron	1600	"	"			
	" " Mr & Mrs Chester	1600	"	"			
	" " Mr & Mrs Herrick	1600	"	"			
	" " Five children three over five	760	"	"			
	" " Mr & Mrs Noyes	1600	"	"			
	" " One child over five	160	"	"			
	" " Mr & Mrs Rendall	1600	"	"			
	" " Two children over five	320	"	"			
	" " Mr & Mrs Taylor	1600	"	"			
	" " Two children over five	320	"	"			
	" " Mr & Mrs Tracy	1600	"	"			
	" " Two children over five	320	"	"			
	" " Mr & Mrs Washburn	1600	"	"			
	" " Mr & Mrs White	1600	"	"			
	" " Two children	280	"	"	19440	"	"
Native Pastors	Salary of Mr H. Silva of Mandapasalie at 28 Rs	336	"	"			
	" " Mr Yasadian " " 9 "	108	"	"			
	" " Mr Christian " " 5 "	60	"	"			
	" " Mr C. Williams Madura " 9 "	108	"	"			
	" " Mr A. Savarimoottoo of Dindigul " 9 "	108	"	"			
	" " Mr E. Seymour of Periacodum " 10 "	120	"	"			
		840	"	"			
	Subtract amount to be realized in India	200			640	"	"
Station Catechists	Salary of 1 Catechist at Dindigul	68	"	"			
	" " 2 " " Periacoolum	220	"	"			
	" " 2 " " Batalagundu	202	"	"			
	" " 2 " " Madura	275	"	"			
	" " 2 " " Melur	180	"	"			
	" " 2 " " Tirupuvanam	180	"	"			
	" " 1 " " Mana Madura	110	"	"			
	" " 1 " " Pasumalie	125	"	"			
	" " 1 " " Tirumangalum	100	"	"			
	" " 1 " " Mandakasalie	175	"	"	1635	"	"
Village Catechists	Salary of 6 Catechists & 5 Readers at Dindigul	760	"	"			
	" " 3 " " 2 " " Pulney	430	"	"			
	" " 10 " " 7 " " Periacoolum	1042	"	"			
	" " 7 " " 3 " " Batalagundu	546	"	"			
	" " 8 " " 6 " " Madura	805	"	"			
	" " 3 " " 2 " " Melur	292	"	"			
	" " 4 " " " Tirupuvanam	349	"	"			
	" " 4 " " 2 Readers " Mana Madura	570	"	"			
	" " 9 " " 1 " " Tirumangalum	870	"	"			
	" " 3 " " 1 " " Usilumputty	220	"	"			
	" " 14 " " 17 " " Mandakasalie	1200	"	"	7084	"	"
					28799	"	"

			Rs.	As.	P.	Rs.	
	Amount brought forward					28799	"
Munshies	Salary of Munshies for all the Missionaries					1100	"
Seminary	Education						
	Salary of 1st Teacher at 20 Rs.	240					
	" " 2d " " 16 Rs.	192					
	" " 3d " " 16 Rs.	192					
	" " 4th " " 10 Rs.	120					
	Food, clothing &c. for students	1650					
	Partial support of Catechists' class	250	2644	"	"		
Girls Boarding School	Salary of 1st Teacher at 25 Rs.	300					
	" " 2d " " 4 "	48					
	Food, clothing &c. for girls	1000	1348	"	"		
Station Day Schools	Salary of Teachers at Madura Station	120					
	" " " " Melur	60					
	" " " " Tirupuvanam	60					
	" " " " Dindigul	60					
	" " " " Manda Kasalie	60					
	" " " " Tirumangalum	60					
	" " " " Batalagundu	60					
	" " " " Periacoolum	60					
	" " " " Pasumalie	60	600	"	"		
Village Schools	Salary of 6 Teachers at Dindigul	326					
	" " 3 " " Pulney	148					
	" " 8 " " Periacoolum	456					
	" " 8 " " Madura	416					
	" " 20 " " Manda Kasalie	816					
	" " 7 " " Tirumangalum	306					
	" " 3 " " Usilumputty	96					
	" " 6 " " Tirupuvanam	361					
	" " 4 " " Mana Madura	191					
	" " 5 " " Melur	296					
	" " 5 " " Batalagundu	266	3678	"	"	8270	"
Building	Out buildings at all Stations		400	"	"		
	Churches School houses & catechists houses at all Stations		700	"	"		
	Rebuilding Church at Dindigul		300	"	"	1400	"
	2,400 in pay						
Repairs	Repairs on property at all the Stations		1200	"	"		
	" " " in villages		200	"	"		
	" " " at Sanitarium		400	"	"	1800	"
						41369	"

* Ex. Mr. Rendall's Estimates
Mr. Robbins' Estimates

	Rs.	As	P	Rs.	As	P
Amount brought forward				41369	"	"
Expenses for families visiting Sanitarium on account of health	1200	"	"			
Expenses for travelling on business & attending Meetings	850	"	"			
" — " — visiting village congregations	1500	"	"			
" — " — " — heathen villages	500	"	"	4050	"	"
Books for all Schools				850	"	"
Medicines for Mission Stores				180	"	"
Salary of Assistant (Medical) at 21/2 Rs	258	"	"			
Medicines for Dispensary	180	"	"	438	"	"
Tax on all property	350	"	"			
Income tax	925	"	"	1275	"	"
Travels for Outstations	468	"	"			
Care of Churches	25	"	"			
Watchmen at Station & at Sanitarium	450	"	"			
Transportation from Madras	75	"	"			
Exchange on Cutchery Bills	75	"	"			
Official Postage	125	"	"			
Writer for Secretary	90	"	"			
Library	200	"	"			
Medical assistance in absence of Physician	325	"	"			
Miscellanies	250	"	"	2089	"	"
				50251	"	"

Rs - A - P

Appropriations for 1860 = 54721-0-0

Add 2,150 = 4300-0-0

Limit for Estimates as by Dr. A's letter of Feb. 17. = 50421-0-0

Estimates adopted May 18, 1860

J. Rendall

Sec. Madura Mission

Appendix - For house at Palney 1000 0 0

see letter of Mr Rendall June 4. 1860

Rec'd Aug. 4. 1860.

Copied

ack'd March 16, 1861.

addition for
Policy

Estimates for 1862. 2 Madura Mission

		Rs.	As.	P.	Rs.	As.	P.
Salary of Missionaries	Salary of Miss Sara Ashley	800	"	"			
	" " Mr & Mrs Burwell	1600	"	"			
	" " Two children under five	320	"	"			
	" " Mr Mrs Capron	1600	"	"			
	" " One child	140	"	"			
	" " Mr & Mrs Chesler	1600	"	"			
	" " Mr & Mrs Herrick	1600	"	"			
	" " Four children three under five	620	"	"			
	" " Mr & Mrs Noyes	1600	"	"			
	" " Two children one under five	300	"	"			
	" " Mr & Mrs Rendall	1600	"	"			
	" " Three children two under five	460	"	"			
	" " Mr & Mrs Lendden	1600	"	"			
	" " Mr & Mrs Taylor	1600	"	"			
	" " Two children under five	320	"	"			
	" " Mr & Mrs Tracy	1600	"	"			
	" " Two children under five	320	"	"			
	" " Mr & Mrs Washburne	1600	"	"			
	" " Mr & Mrs White	1600	"	"			
	" " Three children	420	"	"			
	" " Mr & Mrs Webb	1600	"	"			
	" " Two children one under five	300	"	"			
					23200	"	"
Pastors	Salary of Mr H. Silva at 28 Rs. } Mandapasalie	336	"	"			
	" " Mr P. Yavadian at 9 Rs. }	108	"	"			
	" " Mr Christian at 6 Rs. }	72	"	"			
	" " Mr C. William at 9 Rs. — Madura	108	"	"			
	" " Mr A. Savarimoottoo at 9 Rs. Dindigul	108	"	"			
	" " Mr S. Seymour at 10 Rs. Periacoolum	120	"	"			
		852					
	Deduct amount to be realized in India	200	"	"			
					652	"	"
Catechists	Salary of 1 Catechist at Dindigul	125	"	"			
	" " 3 " " Periacoolum	235	"	"			
	" " 2 " " Batalagundu	125	"	"			
	" " 1 " " Pulney	96	"	"			
	" " 2 " " Madura	280	"	"			
	" " 1 " " Pasumalie	140	"	"			
	" " 2 " " Melur	190	"	"			
	" " 1 " " Tiruppuvanam	190	"	"			
	" " 1 " " Mand Madura	120	"	"			
	" " 3 " " Mandapasalie	180	"	"			
	" " 1 " " Tirumangalum	135	"	"			
					1816	"	"
					25668	"	"

Rec'd. H. 1860.

		Rs	As	P	Rs	As
	Amount brought forward				25668	
Village Catechists	Salary of 7 Catechists & 5 Readers at Madura	850	"	"		
	" 6 " " Tirupuvanam	380	"	"		
	" 3 " " & 1 Reader " Melur	325	"	"		
	" 7 " " " Mana Madura	485	"	"		
	" 1 " " " Sivagunga	115	"	"		
	" 6 " " & 31 Readers " Mandapasalie	1200	"	"		
	" 12 " " " Tirumangalum	890	"	"		
	" 4 " " & 5 Readers " Usulumputty	250	"	"		
	" 7 " " " Dindigul	775	"	"		
	" 4 " " " Pulney	450	"	"		
	" 7 " " " Batalagundu	575	"	"		
	" 11 " " & 8 Readers " Periacoolum	1050	"	"	7345	
Munshies	Salary of Munshis for Missionaries studying Tamil				1200	
	Education	Rs	As	P		
Seminary	Salary of A. Barnes 1st Teacher at 20 Rs	240	"	"		
	" " Rowland 2d " " 16 "	192	"	"		
	" " Colton 3d " " 16 "	192	"	"		
	" " James 4th " " 12 "	144	"	"		
	Food Clothing &c for Students	1650	"	"		
	Partial support of Catechists class	250	"	"	2668	"
Girls Boarding School	Salary of J. Cornelius 1st Teacher at 25 Rs	300	"	"		
	" " 2d Teacher at 4 Rs	48	"	"		
	Food Clothing &c for Girls	1000	"	"	1348	"
Station Schools	Station School at Madura	120	"	"		
	" " " Melur	60	"	"		
	" " " Tirupuvanam	60	"	"		
	" " " Dindigul	60	"	"		
	" " " Batalagundu	60	"	"		
	" " " Periacolum	60	"	"		
	" " " Padumalie	60	"	"		
	" " " Tirumangalum	60	"	"		
	" " " Mandapasalie	60	"	"	600	"
Village Schools	Teachers of 8 Schools at Madura	450	"	"		
	" " 7 " " Melur	370	"	"		
	" " 7 " " Tirupuvanam	350	"	"		
	" " 1 " " Mana Madura	50	"	"		
	" " 3 " " Sivagunga	120	"	"		
	" " 21 " " Mandapasalie	820	"	"		
	" " 7 " " Tirumangalum	350	"	"		
	" " 5 " " Usulumputty	120	"	"		
	" " 6 " " Dindigul	375	"	"		
	" " 4 " " Pulney	175	"	"		
	" " 6 " " Batalagundu	280	"	"	3960	"
	" " 9 " " Periacolum	500	"	"		
					8576	
					42789	

Estimates of the Madura Mission for 1862

		Rs	As	P	Rs	As	P
	Amount brought forward				42789	"	"
Building	Finishing house at Pulney including well & Wall	1000	"	"			
	Other Buildings at Stations & Walls	400	"	"			
	Churches School houses & Catechists houses in villages at all our stations	700	"	"	2100	"	"
Repairs -	Repairs at all our Stations	1200	"	"			
	" in Village congregations	200	"	"			
	" at Sanitarium	450	"	"	1850	"	"
Travelling	Expenses for families visiting Sanitarium	1200	"	"			
	" for travelling on business & to attending meetings	850	"	"			
	" Visiting Village congregations	1600	"	"			
	" " Heathen villages	650	"	"	4300	"	"
School Books	Books for all our Schools				850	"	"
Medicine -	Medicines for Mission Stores				250	"	"
Dispensary	Salary of Medical Assistant	270	"	"			
	Medicines for Dispensary	180	"	"	450	"	"
Tax	Tax on all property	400	"	"			
	Income Tax	950	"	"	1350	"	"
Miscellanies	Tapals for our stations	546	"	"			
	Matchmen at Stations & at Sanitarium	450	"	"			
	Transportation from Madras	75	"	"			
	Exchange on Cutchery Bills	75	"	"			
	Official Postage	125	"	"			
	Writer for Secretary	96	"	"			
	Library	200	"	"			
	Medical Assistance in Absence of Physician	325	"	"			
	Other Miscellanies	250	"	"	2142	"	"
	Expenses of itinerating as presented in accompanying report viz. Tents	250	"	"			
	Current Expenses	306					
	Allowances	300	"	"	856	"	"
	G. Mendall Secretary Madura Mission				56937	"	"
	[illegible]						
	[illegible]						
576							
789							

Madura Mission

Rec'd Aug. 7. 1861.

Copied

Ans-d April 12, 1862.

Estimates for 1863. Madura Mission

		Rs.	As	P	Rs.	As	P
Salary	Salary of Miss Sarah Ashley	800	..	..			
	" " Mr & Mrs Burrell	1600	..	..			
	" " Two children over five	320	..	..			
	" " Mr & Mrs Capron	1600	..	..			
	" " One child	140	..	..			
	" " Mr & Mrs Chester	1600	..	..			
	" " Mr & Mrs Herrick	1600	..	..			
	" " Five children three over five	760	..	..			
	" " Mr & Mrs Noyes	1600	..	..			
	" " Three children one over five	440	..	..			
	" " Mr & Mrs Rendall	1600	..	..			
	" " Two children over five	320	..	..			
	" " Mr & Mrs Sandiden	1600	..	..			
	" " One child	140	..	..			
	" " Mr & Mrs Taylor	1600	..	..			
	" " Two children over five	320	..	..			
	" " Mr & Mrs Tracy	1600	..	..			
	" " Two children over five	320	..	..			
	" " Mr & Mrs Washburn	1600	..	..			
	" " One child	140	..	..			
	" " Mr & Mrs Webb	1600	..	..			
	" " Two children one over five	300	..	..			
	" " Mr & Mrs White	1600	..	..			
	" " Three children one over five	440	..	..	23640	..	..
Madura Mission Pastors	Salary of Mr P. Yasadian at 9 Rs	108	..	..			
	" " Mr Christian at 6 Rs	72	..	..			
	" " Mr C. William at 10 Rs	120	..	..			
	" " Mr A. Savarimoottoo at 10 Rs	120	..	..			
	" " Mr G. Seymour at 10 Rs	120	..	..	540	..	..
	Subtract amount to be raised by the respective churches & by the Native Evangelical Society	540	..	..			
	Salary of Mr H. Silva at 28 Rs				336	..	..
Station Catechists.	Salary of 1 Catechist at Dindigul	137	..	..			
	" " 1 " " Pulney	108	..	..			
	" " 1 " " Battalagundu	130	..	..			
	" " 1 " " Periakulum	170	..	..			
	" " 1 " " Kumbum	100	..	..			
	" " 2 " " Madura	280	..	..			
	" " 2 " " Melur	202	..	..			
	" " 1 " " Tirupuvanam	142	..	..			
	" " 1 " " Manamadura	132	..	..			
	" " 1 " " Pasumalai	140	..	..			
	" " 1 " " Tirumangalum	140	..	..			
	" " 2 " " Mandakasalai	80	..	..	1761	..	..
					25737	..	..

Estimates for 1863. Madura Mission.

		Rs.	As	P	Rs.	As
	Amount brought forward				25737	
Village Catechists	Salary of 12 Catechists at Dindigul — 850 " "					
	— " — " — 5 — " — " — Pulney — 400 " "					
	— " — " — 8 — " — " Battalagundu — 575 " "					
	— " — " — 4 — " — " — Periakulum — 240 " "					
	— " — " — 15 — " — " — Kumbum — 990 " "					
	— " — " — 12 — " — " — Madura — 850 " "					
	— " — " — 4 — " — " — Melur — 360 " "					
	— " — " — 6 — " — " — Tirupuvanam 325 " "					
	— " — " — 4 — " — " — Mana Madura 180 " "					
	— " — " — 3 — " — " — Sivagunga — 370 " "					
	— " — " — 12 — " — " — Tirumangalum — 890 " "					
	— " — " — 4 — " — " — Usulampatty — 250 " "					
	— " — " — 37 — " — " — Mandapasalie 1200 " "	7480	"	"		
	Deduct collections at the Stations viz Dindigul — 25 " "					
	at Pulney — 12 " "					
	" Battalagundu — 8 " "					
	" Periakulum — 4 " "					
	" Kumbum — 36 " "					
	" Madura — 25 " "					
	" Melur — 12 " "					
	" Tirupuvanam — 4 " "					
	" Mana Madura — 1 " "					
	" Sivagunga — 5 " "					
	" Tirumangalum — 50 " "					
	" Usulumpatty — 5 " "					
	" Mandapasalie — 60 " "	247	"	"	7233	
Munshis.	Munshis for Missionaries studying Tamil —				1100	
Education	Seminary. Salary of A. Barnes 1st Teacher at 20 Rs 240 " "					
	— " — " A. G. Rowland 2d — " — " 16 Rs 192 " "					
	— " — " J. Colton 3d — " — " 16 Rs 192 " "					
	— " — " Games 4th — " — " 12 Rs 144 " "					
	Food Clothing &c for Students — 1650 " "					
	Partial Support of Catechists Class — 250 " "	2668	"	"		
	Girls Boarding School Salary of J. Cornelius at 25 Rs 300 " "					
	2d Teacher " 4 Rs 48 " "					
	Food Clothing for Students — 1000 " "	1348	"	"		
	Station School at Madura — 120 " "					
	— " — " — " — Melur — 60 " "					
	— " — " — " — Tirupuvanam — 60 " "					
	— " — " — " — Mana Madura — 60 " "					
	— " — " — " — Dindigul — 60 " "					
	— " — " — " — Pulney — 60 " "					
	— " — " — " — Battalagundu — 60 " "					
	— " — " — " — Periakulum — 60 " "					
	— " — " — " — Kumbum — 60 " "					
	— " — " — " — Pasumalie — 60 " "					
	— " — " — " — Tirumangalum — 60 " "					
	— " — " — " — Mandapasalie 60 " "	780	"	"		
		4796	"	"	34070	

Estimates for 1863. Madura Mission.

			Rs.	As.	P.	Rs.	As.	P.
	Amount brought forward					34070	"	"
	" " for Education		4796	"	"			
Village Schools	Schools at Dindigul	375 " "						
	" " " Pulney	175 " "						
	" " " Battalagundu	280 " "						
	" " " Periakulum	175 " "						
	" " " Kumbum	420 " "						
	" " " Madura	435 " "						
	" " " Melur	370 " "						
	" " " Tirupuvanam	325 " "						
	" " " Maria Madura	90 " "						
	" " " Sivagunga	120 " "						
	" " " Tirumangalum	380 " "						
	" " " Usilumputty	115 " "						
	" " " Mandapasalie	800 " "	4060	"	"	8856	"	"
Books	Books for Schools					750	"	"
Building	Out houses at Stations & Compound Walls		400	"	"			
	Finishing Church at Dindigul		300	"	"			
	For assisting Building Churches & School houses & Catechists houses in Village congregations		750	"	"	1450	"	"
Repairs	Repairs on property at all stations		1200	"	"			
	" " " " in villages in part		200	"	"			
	" " " " at Sanitarium		450	"	"	1850	"	"
Travelling	Expenses of families visiting Sanitarium		1300	"	"			
	" for attending meetings &c. for Travelling on Business		850	"	"			
	" for visiting village congregations & of preaching tours in Districts		2260	"	"	4410	"	"
Medicine	Medicines for Mission Stores					250	"	"
Dispensary	Salary of Medical Assistant		300	"	"			
	Medicines for Dispensary		160			460	"	"
Tax	Tax on all property including Income Tax					1300	"	"
Miscellanies	Tappals for Out Stations		546	"	"			
	Watchman at Stations & at Sanitarium		450	"	"			
	Transportation from Madras		75	"	"			
	Exchange on Custchery Bills		75	"	"			
	Official Postage		125	"	"			
	Writer for Secretary		108	"	"			
	Library		150	"	"			
	Medical Assistant in absence of Physician		325	"	"			
	Other Miscellanies		200	"	"	2054	"	"
Itinerancy	Cost of Tents		250	"	"			
	Current Expenses		306					
	Allowances		300	"	"	* 856	"	"
		Total				56306	"	"
			300 / 325			625		
						55681		

May 1862 G. Rendall
Sec. Madura Mission

* For particulars see letter from Mr. Webb dated

for 1863.

Rec'd July 31, 1862.

Copied

Ack'd Jan 2, 1863

Estimates
for
1863
Madura Mission

4

Madura June 22. 1863

To S. B. Treat D.D.
Secretary A.B.C.F.M.

Rev & dear Sir

I enclose the Estimates of the Madura Mission for 1864, & call your attention to the following particulars.

1. In the body of the Estimates, we do not propose any advance in funds, to carry on the work in this field, However desirable this may be, we do not suppose that the circumstances, attending the desolating war, which has raged so long in our beloved land, will permit our asking for more funds, than is barely sufficient to carry on the work, at the present rate of expenditure.

2. We have added a little to the Medical department. This is rendered necessary as our Physician has more calls, than the Medical Assistant formerly in charge. Medicines also have increased greatly in price & the addition is chiefly to meet this advance in price.

3. As the Itinerancy is a new work commenced this year, I must refer you to our reports on this subject & also call your attention to the reports of the Brethren, which you will receive from time to time. We have never undertaken a more important work in this mission. May God give us grace to carry it on for his glory & for the good of this people &

for 1863.

4. You will observe that there is an addition made to our Estimates, for the salary of Missionaries, & also for that of Native agents. As this is asked for conditionally, it is not included in the Estimates in connection with the same items, but presented separately below. To bring this matter before the Prudential Committee, I beg to refer you to the accompanying Report on this subject, adopted at our last meeting.

I also call your attention to the paper presented by Mr. Burnell, & the reply of the Mission. These papers present the subject so fully, that it will be unnecessary for me to add any thing further. May the Lord graciously sustain his work in all the Missions of the Board, & give us more & more of his Spirit.

It is very important that our appropriation be sent, so as to reach us by the first mail in January. Our Mission meets about the 12th of January. Please make every effort to forward the Letter, so that we can have our appropriation for that meeting. I received the Estimates for the present year in season, & it saved us much anxiety & trouble.

I am
Very Sincerely Your
G. Rendall
Secretary Madura Mission

Estimates for 1864.

		Rs.	As.	P.	Rs.	As.	P.
Salary of Missionaries	Salary of Miss S. W. Ashley	800	"	"	800		
	" " Mr & Mrs Burnell	1600	"	"	1600		
	" " One child over five	160	"	"			
	" " Mr & Mrs Capron	1600	"	"	1600		
	" " Two children	280	"	"			
	" " Mr & Mrs Chester	1600	"	"	1600		
	" " Mr & Mrs Noyes	1600	"	"	1600		
	" " Three children one over five	440	"	"			
	" " Mr & Mrs Rendall	1600	"	"	1600		
	" " Three children two over five	460	"	"			
	" " Mr & Mrs Taylor	1600	"	"	1600		
	" " Two children over five	320	"	"			
	" " Mr & Mrs Tracy	1600	"	"	1600		
	" " Mr & Mrs Washburn	1600	"	"	1600		
	" " One child	140	"	"			
	" " Mr & Mrs Webb	1600	"	"	1600		
	" " Two children	280	"	"			
	" " Mr & Mrs White	1600	"	"	1600		
	" " Three children one over five	440	"	"	19320	"	"
Pastors	Salary of Pastor Yasaddian at Mandapasalie at 10 Rs	120	"	"	1680		
	" " " Christian " " " 7 Rs	84	"	"			
	" " " Cathanayakam " " " 6 Rs	72	"	"			
	" " " William at Madura " 10 Rs	120	"	"			
	" " " Sawarimoottoo at Dindigul " 10 Rs	120	"	"			
	" " " Seymour " Periakulum " 11 Rs	132	"	"			
	Subtract amount to be raised by Churches	648	"	"			
	& by Native Evangelical Society	648	"	"			
	Salary of Mr. Ile. Silva of Mandapasalie				372	"	"
Catechists	Salary of one Catechist at Dindigul	150	"	"			
	" " " " " Periney	120	"	"			
	" " " " " Batalagundu	144	"	"			
	" " " " " Periaculum	180	"	"			
	" " " " " Kamlam	110	"	"			
	" " Two " " Madura	292	"	"			
	" " One " " Melur	214	"	"			
	" " " " " Tirupuvanam	154	"	"			
	" " " " " Mana Madura	144	"	"			
	" " " " " Patumalie	152	"	"			
	" " " " " Tirumangalum	152	"	"			
	" " " " " Mandapalie	96	"	"	1908	"	"
					21600	"	"

Estimates for 1864

			Rs.	As.	P.	Rs.	As.
	Amount brought up					21600	
Village Catechists	Salary of Catechists at Dindigul		880	"	"		
	" " " " Pulney		450	"	"		
	" " " " Batalagundu		625	"	"		
	" " " " Periaculum		290	"	"		
	" " " " Kumbum		1010	"	"		
	" " " " Madura		890	"	"		
	" " " " Melur		390	"	"		
	" " " " Tirupuvanam		365	"	"		
	" " " " Mana Madura		220	"	"		
	" " " " Sivaganga		400	"	"		
	" " " " Tirumangalum		920	"	"		
	" " " " Usilumpatty		270	"	"		
	" " " " Mandapavalie		1200	"	"		
	Deduct collections at Station viz.		7910	"	"		
	" at Dindigul	75 — " "	1900				
	" " Pulney	18 — " "	9810				
	" " Batalagundu	20 — " "					
	" " Periaculum }						
	" " Kumbum }	40 — " "					
	" " Madura	37 — 8 "					
	" " Melur	12 — " "					
	" " Tirupuvanam	5 — " "					
	" " Mana Madura	5 — " "					
	" " Sivaganga	5 — " "					
	" " Tirumangalum }						
	" " Usilumpatty }	50 " "					
	" " Mandapavalie	65 " "	3328	"	"	7577	
Munshis	Munshis for Missionaries					1100	
Education Seminary	Salary of Mr. A. Barnes at 20 Rs.	240 — " "					
	" " " " A. Ly. Rowland at 16 Rs.	192 — " "					
	" " " " J. Colton " 16 "	192 — " "					
	" " " " James " 12 "	144 — " "					
	Food clothing &c. for Students	1650 — " "					
	Partial Support of Catechists' Class	250 — " "	2608	"	"		
Girls' Boarding School.	Salary of Mrs. J. Carnelys	300 — " "					
	" " Female Teachers	48 — " "					
	Food clothing &c. for Students	1000 " "	1348	"	"		
Station Schools.	Station School at Madura.	120 — " "					
	Melur	60 — " "					
	Tirupuvanam	60 " "					
	Mana Madura	60 " "					
	Dindigul	60 " "					
	Pulney	60 " "					
	Batalagundu	60 " "					
	Periaculum	60 — " "					
	Kumbum	60 — " "					
		600. " "	4016	"	"	30277	

Estimates for 1864.

		Rs	As	P	Rs	As	P
	Amount brought up 600 " "	4010	"	"	30277	8	"
tion chool	Station School at Pasumalai 60 " "						
	Trinmangalum 60 " "						
	Mandapasalie 60 " "	780	"	"			
illage chools	Village Schools at Dindigul 430 " "						
	" " " Pulney 220 " "						
	" " " Balatagundu 310 " "						
	" " " Periaculum 210 " "						
	" " " Kumbum 440 " "						
	" " " Madura 460 " "						
	" " " Melur 390 " "						
	" " " Trinpuvanam 310 " "						
	" " " Mand Madura 120 " "						
	" " " Sivagunga 140 " "						
	" " " Trinmangalum 400 " "						
	" " " Usulumputty 120 " "						
	" " " Mandapasalie 800 " "	4350	"	"	9140	"	"
s	Boxes for all our Schools				750	"	"
ilding	Out houses at Stations & Compound Walls	500	"	"			
	Recovering Verandah & putting new Beams in roof of house at Mandapasalie	900	"	"			
	For assisting in building churches & School houses & Catechists houses	750	"	"	2150	"	"
pairs	Repairs on property at all Stations	1200	"	"			
	" " " in Village in park	200	"	"			
	" " " at Sanitarium	450	"	"	1850	"	"
	Expenses of families visiting Sanitarium	1300	"	"			
	" for attending Mis. meeting & Travel. on Business	850	"	"			
	" for visiting village cong. & of preaching tours	2260	"	"			
77 dicines	" " travelling Mission Physicians	300	"	"	4710	"	"
	Medicines for Mission Stores				350	"	"
00 pensary	Salary of Medical Assistants	372	"	"			
	Medicines	295	"		667	"	"
t	Tax on all Mission property including Income Tax				1300	"	"
cellanies	Tapals	566	"	"			
	Watchmen	496	"	"			
	Transportation from Madras	75	"	"			
	Exchange on Lutchmy Bill	75	"	"			
	Official Postage	125	"	"			
	Writer for Secretary	108	"	"			
	Library	150	"	"			
	Other Miscellanies	200	"	"	1795	"	"
eracy	Current Expenses of Itinerancy as by report sent previously				606	"	"
	Conditional Estimate to be added as explained in Report on Salaries previously sent viz.				53601	8	"
	On Salary of Missionaries 25 per cent Rs 16800 = Rs 4200						
	On " " Catechists 25 12½ " " Rs 4480 = 1880-11-0						

Sec. Madura Mission. J. Kendall

Madura July 17. 1863.

To Rev. Selah B. Treat D. D.
Secretary A. B. C. F. M.

Rev. & dear Sir.

I enclose a duplicate copy of our Estimates for 1864. As there is no great probability of the previous letter miscarrying, I do not send a duplicate of the accompanying letter. Some time since, I heard of the appointment of a new Missionary Mr. Smith to our Mission. I was greatly rejoiced to hear of it; but afterwards, understood that his designation ~~may~~ had been changed to Turkey. I fear that the Prudential Committee do not bear in mind, that our number is decreasing. Our dear Bro Scudder has gone home, Bro Herrick, who has been in the field nearly 18 years, expects to leave for America in the fall, & Bro Taylor who has been with us nearly 20 years, expects to follow the coming year. We hope to see Brethren Chandler & Lord before long. But you will observe this will not supply the places of those leaving us. I sincerely hope, that instead of changing the designation of Mr. Smith, you will add an additional Missionary for this field, & send them as soon as you can. You are aware that a Missionary is helpless for the first year, until he learns the Tamil. Where in Turkey or any where else, is the call louder than in this district of Madura? Or where in the Missionary field, is there a better prospect of success? May the Lord enable the Board to send out the needed laborers to cultivate this field, already ripe for the harvest.

I intend D. V. to leave, for a three weeks tour, in connection with the Itinerancy, next Monday. I hope to be able to write you from the Villages. We are all deeply interested in this movement. May God bless the efforts now making to reach the poor heathen. I am As Ever Very Sincerely yours

G. Rendall

Received Oct. 15

Madura, July 17, 1863

Answered

Madura Mission

Estimates for 1865.

		Rs. As. P.	Rs. As. P.
lary.	Salary of Mr. & Mrs. Burnell	1600 " "	
	" " Mr. & Mrs. Capron	1600 " "	
	" " two children one over five	300 " "	
	" " Mr. & Mrs. Chandler	1600 " "	
	" " four children three over five	620 " "	
	" " Mr. & Mrs. Chester	1600 " "	
	" " Dr. & Mrs. Lord	1600 " "	
	" " two children over five	320 " "	
	" " Mr. & Mrs. Noyes	1600 " "	
	" " two children one over five	300 " "	
	" " Mr. & Mrs. Rendall	1600 " "	
	" " One child	140 " "	
	" " Mr. & Mrs. Tracy	1600 " "	
	" " Mr. & Mrs. Washburn	1600 " "	
	" " two children	280 " "	
	" " Mr. & Mrs. White	1600 " "	
	" " four children two over five	600 " "	18560 " "
Native	Salary of Pastor Yasadian of Mandapasalie 144 " "		
ators	" " " " Christian " " 84 " "		
	" " " " Vathanayagum " " 84 " "		
	" " " " William " Madura 144 " "		
	" " " " Savarimuttu " Dindigul 144 " "		
	" " " " Seymour " Periacoolum 152 " "	752 " "	
	Subtract amount to be raised by churches & Native Evan. Society	752 " "	
	Salary of Pastor H. Silva 371 " "		
	" " " " Vathanayagum 192 " "	563 " "	
	Deduct amount to be raised for Mr. Silva 6 " "		
	" " " " " " Mr. Vathanayagum 24 " "	30 " "	533 " "
tation	Salary of one Catechist at Dindigul	174 " "	
techists	" " One " " " Pulney	134 " "	
	" " " " " " Battalagundu	174 " "	
	" " " " " " Periacoolum	176 " "	
	" " " " " " Kumbum	130 " "	
	" " two " " " Madura	332 " "	
	" " One " " " Melur	134 " "	
	" " " " " " Tirupuvanam	168 " "	
	" " " " " " Mana Madura	164 " "	
	" " " " " " Pasumalie	181 " "	
	" " " " " " Tirumangalum	174 " "	
	" " " " " " Mandapasalie	116 " "	2057 " "
			21150 " "

Madura Mission

Estimates for 1865

				Rs.	As.	P.	Rs.
	Amount brought up						21150
Village Catechists	Salary of Catechists at Dindigul	953	" "				
	" " " " Pulney	495	" "				
	" " " " Battalagundu	677	" "				
	" " " " Periakulum	320	" "				
	" " " " Kumbum	1090	" "				
	" " " " Madura	963	" "				
	" " " " Melur	424	" "				
	" " " " Tirupuvanam	407	" "				
	" " " " Mana Madura	252	" "				
	" " " " Sivagunga	440	" "				
	" " " " Tirumangalum	1000	" "				
	" " " " Usilumputty	300	" "				
	" " " " Mandapasalie	1642	" "	8963	"	"	
	Deduct collections at Stations viz.						
	For collections at Dindigul	75	" "				
	" " " " Pulney	18	" "				
	" " " " Battalagundu	25	" "				
	" " " " Periakulum & Kumbum	35	" "				
	" " " " Madura	50	" "				
	" " " " Melur	12	" "				
	" " " " Tirupuvanum	5	" "				
	" " " " Mana Madura	5	" "				
	" " " " Sivagunga	5	" "				
	" " " " Tirumangalum & Usilumputty	250	" "				
	" " " " Mandapasalie	50	" "	330	"	"	8633
Munshis	Munshis for Missionaries						1100
Education Seminary viz							
	Salary of Mr. A. Barnes at 25 Rs.	300	" "				
	" " " A. J. Rowland 20 Rs.	240	" "				
	" " " J. Colton at 20 Rs.	240	" "				
	" " " Barnes at 13 Rs.	156	" "				
	Food clothing &c.	1850	" "				
	Partial support of Catechists class	300	" "	3086	"	"	
Girls Boarding School							
	Salary of Mr. J. Cornelius	336	" "				
	" " Female Teacher	48	" "				
	Food clothing &c. for Students	1150	" "	1534	"	"	
				4620	"	"	3088

Madura Mission

Estimates for 1865.

			Rs.	As.	Rs.	As.
	Amount brought up		4620	..	30883	..
Station Schools	Station School at Madura	120				
	—— " —— " —— " — Melur	72				
	—— " —— " —— " — Tirupuvanam	72				
	—— " —— " —— " — Manamadura	72				
	—— " —— " —— " — Dindigul	120				
	—— " —— " —— " — Pulney	72				
	—— " —— " —— " — Bataldgundu	72				
	—— " —— " —— " — Periacolum	72				
	—— " —— " —— " — Kumbum	72				
	—— " —— " —— " — Pasumalie	72				
	—— " —— " —— " — Tirumangalum	72				
	—— " —— " —— " — Mandapasalie	72	960	..		
Village Schools	Schools at Dindigul	430				
	—— " —— " — Pulney	220				
	—— " —— " — Bataldgundu	310				
	—— " —— " — Periakulum	210				
	—— " —— " — Kumbum	440				
	—— " —— " — Madura	460				
	—— " —— " — Melur	390				
	—— " —— " — Tirupuvanam	310				
	—— " —— " — Mana Madura	120				
	—— " —— " — Sivagunga	140				
	—— " —— " — Tirumangalum	400				
	—— " —— " — Usilumpatty	120				
33	—— " —— " — Mandapasalie	625	4175	..	9755	..
000 Rs	Books for Schools				500	..
uilding	Out-houses & compound walls at stations	650				
	Assisting in building school-houses & churches in villages	750				
	Raising & thoroughly repairing West house Madura	1800				
	Repairing Madura church	600			3800	..
pairs	On property at all our Stations	1350				
	—— " —— " in villages in part	300				
	—— " —— " at Sanitarium	450			2100	..
uelling	Expenses of families visiting Sanitarium	1300				
	—— " for attending Mission meetings and travelling on business	850				
	—— " for visiting village congregations & for preaching to the heathen	2150				
88	—— " of Mission Physician	300			4600	..
					51638	..

Madura Mission

Estimates for 1865

	Rs. As.	Rs.
Amount brought up		51638
Medicines for Mission Store		350
Dispensary — To Salary of Medical Assistants	384	
—— .. — Medicines &c. for Dispensary	295	679
Tax — Tax on all property including Income Tax —		1300
Miscellaneous — To Tappals	522	
—— .. — Watchman	582	
—— .. — Exchange on Cutchery Bills	75	
—— .. — Official Postages	125	
—— .. — Writer for Secretary	108	
—— .. — Library	150	
—— .. — Other Miscellaneous	200	1762
Itinerancy — Current expenses of Itinerancy as by reports previously sent		806
		56235
Add twenty five per cent on Rs. 18560 the Salaries of Missionaries & allowances for Children		4640
		60875

June 22. 1864.

G. Rendall
Secretary Madura Mission

Recd. Nov. 5. 1864

Copied

Am. Madura Mission. Estimates for 1866. 6

		Rs.	A.	P.	Rs.	A.	P.
Salary of Missionaries	Salary of Mr & Mrs Burnell	1600	"	"			
	" " Mr & Mrs Capron	1600	"	"			
	" " Three children one over five	440	"	"			
	" " Mr & Mrs Chandler	1600	"	"			
	" " Three children two over five	460	"	"			
	" " Mr & Mrs Chester	1600	"	"			
	" " Dr & Mrs Lord	1600	"	"			
	" " two children over five	320	"	"			
	" " Mr & Mrs Noyes	1600	"	"			
	" " Three children two over five	460	"	"			
	" " Mr & Mrs Rendall	1600	"	"			
	" " One child	140	"	"			
	" " Mr & Mrs Tracy	1600	"	"			
	" " Mr & Mrs Washburn	1600	"	"			
	" " two children one over five	300	"	"			
	" " Mr & Mrs White	1600	"	"			
	" " Three children two over five	460	"	"			
		18580	"	"			
	Add 25 per cent in accordance with report accompanying Estimates for 1865	4645	"	"	23225	"	"
Salary of Native Pastors	Salary of Pastor Christian of Mandapasalie at 7 Rs.	84	-	"			
	" " " Vathanaik Kum " " " 7 Rs	84	"	"			
	" " " William of Madura at 12 Rs	144	-	"			
	" " " Savarimuttoo of Dindigul at 12 Rs	144	"	"			
	" " " Seymour of Periacoolum at 13 Rs	152	"	"	608	"	"
	Deduct amount to be raised by Church & Native Home Missionary Society				608	"	"
	Salary of Pastor Henry Zilva at 33 Rs				396	"	"
	" " " Vathanaik Kum of Trimmangalum at 16 Rs				192	"	"
					588	"	"
	Deduct amount promised by Mr Zilvas Church 6 Rs						
	" " " " " Vathanaik Kum " 24 Rs				30	"	"
							558
Station Catechists	Salary of 1 Catechist at Dindigul				199	"	"
	" " 1 " " Pulney				154	"	"
	" " 1 " " Natalagundu				199	"	"
	" " 1 " " Kambam				149	"	"
	" " 1 " " Periakulum				202	"	"
	" " 2 " " Madura				380	"	"
	" " 1 " " Melur				154	"	"
	" " 1 " " Tirupuvanam				193	"	"
	" " 1 " " Maria Madura				188	"	"
	" " 1 " " Pasumalie				207	"	"
	" " 1 " " Trimmangalum				199	"	"
	" " 1 " " Mandapasalie				133	"	"
							2357
							26140

Am. Madura Mission. Estimates for 1866.

		Rs.	A.	P.	Rs.
	Amount brought forward				26140
Village Catechists	Salary of Catechists at Dindigul	1044	"	"	
	" " " " Pulney	542	"	"	
	" " " " Battalagundu	742	"	"	
	" " " " Kamlyam	1193	"	"	
	" " " " Periakulum	350	"	"	
	" " " " Madura	1054	"	"	
	" " " " Melur	464	"	"	
	" " " " Timpuvanam	445	"	"	
	" " " " Rama Madura	276	"	"	
	" " " " Sivagunga	482	"	"	
	" " " " Tirumangalum	1095	"	"	
	" " " " Usilumpatty	328	"	"	
	" " " " Mandapasalie	1798	"	"	
		9813	"	"	
	Deduct Collection at Dindigul	75	"	"	
	" " " Pulney	18	"	"	
	" " " Battalagundu	25	"	"	
	" " " Kumlum & Periakulum	40	"	"	
	" " " Madura	50	"	"	
	" " " Melur	15	"	"	
	" " " Timpuvanam	5	"	"	
	" " " Rama Madura	10	"	"	
	" " " Sivagunga	5	"	"	
	" " " Tirumangalum				
	" " " Usilumpatty	3 50	"	"	
	" " " Mandapasalie	50	"	"	343 " " 9470
	Education				
Seminary	Salary of A. Barnes @ Rs. 26 =	312	"	"	
	" " " A. G. Rowland Rs. 21 =	252	"	"	
	" " " J. Colton @ Rs. 21 =	252	"	"	
	" " " M. Eames @ Rs. 14 =	168	"	"	
	Food & clothing for 60 Students	1950	"	"	
	Partial support of Catechists class	300	"	"	3234 " "
Girls Boarding School	Salary of J. Cornelius @ Rs. 28 =	336	"	"	
	" " " 2d Teacher at Rs. 8 =	96	"	"	
	Food & clothing for 50 Students	1300	"	"	1732 " "
Boys Boarding School	Necessary expenses for starting two boys Boarding School				1600 " "
					6566 " " 35610

M. Madura Mission. Estimates for 1866.

			Rs. As.	Rs. As.
	Amount brought forward		6566 " "	35610 " "
tion hools.	Station School at Dindigul	120 " "		
	" " " Pulney	80 " "		
	" " " Battalagundu	80 " "		
	" " " Periakulum	80 " "		
	" " " Kumbum	80 " "		
	" " " Madura	120 " "		
	" " " Melur	80 " "		
	" " " Tirupuvanam	80 " "		
	" " " Mana Madura	80 " "		
	" " " Tirumangalum	80 " "		
	" " " Mandapasalie	80 " "		
	" " " Pasumalie	80 " "	1040 " "	
llage hools.	Schools at Dindigul	430 " "		
	" " Pulney	220 " "		
	" " Battalagundu	310 " "		
	" " Periakulum	210 " "		
	" " Kambam	440 " "		
	" " Madura	460 " "		
	" " Melur	390 " "		
	" " Tirupuvanam	310 " "		
	" " Mana Madura	120 " "		
	" " Sivagunga	140 " "		
	" " Tirumangalum	400 " "		
	" " Usulumputty	120 " "		
	" " Mandapasalie	625 " "	4175 " "	
	Add for the support of young men studying in the Christian Vernacular Training Institution	750 " "		12531 " "
ooks	Books for Schools			500 " "
ilding	Building Out Houses & Compound Walls	800 " "		
	Amount needed to assist in building School houses, & Churches in Villages	850 " "		1650 " "
hairs	Repairs on property at all our Stations	1450 " "		
	" " " in Villages in part	500 " "		
	" " " at Sanitarium	450 " "		2400 " "
velling	Expenses of families visiting Sanitarium	1300 " "		
	" " attending meetings & travelling on business	850 " "		
	" for visiting village congregations & for preaching to the heathen	2150 " "		
	Professional visits by Mission Physician	300 " "		4600 " "
				57291 " "

Am. Madura Mission. Estimates for 1866.

		Rs	A	D	Rs
	Amount brought forward				57291
Medicine	Medicines for Mission Stores				350
Dispensary	Salary of Medical Assistants	396	"	"	
	Medicines for Dispensary	295	"	"	
	Sweeper for Dispensary	42	"	"	733
Medical Class.	Medical Class to be taught by Drs Lord				500
	Tax on all property including Income Tax	1300	"	"	
	Watchmen at Stations	582	"		
Miscellanies	Expenses on Cutcherry Bills	75	"	"	
	Tapals	540	"	"	
	Official Postage	125	"	"	
	Writer for Secretary	108	"	"	
	Library	150	"	"	
	Other Miscellanies	200	"	"	3008
Itineracy	Current expenses of Itineracy				6256

Estimates for Madura, 1866.
Rec'd. Sept. 16

Copied.

July 22. 1865. G. Rendall
Secretary Am. Madura Mission

Madura Mission. Estimates for 1867.7

		Rs	As	Rs	As
laries	Salary of Mr & Mrs Burnell	2000	"	"	
	" " Mr & Mrs Capron	2000	"	"	
	" " two children over five	400	"	"	
	" " Mr & Mrs Chester	2000	"	"	
	" " Mr & Mrs Chandler	2000	"	"	
	" " Three children two over five	575	"	"	
	" " Dr & Mrs Lord	2000	"	"	
	" " Three children two over five	575	"	"	
	" " Mr & Mrs Noyes	2000	"	"	
	" " Three children two over five	575	"	"	
	" " Mr & Mrs Rendall	2000	"	"	
	" " One child under five	175	"	"	
	" " Mr & Mrs Tracy	2000	"	"	
	" " Mr & Mrs Washburn	2000	"	"	
	" " two children one over five	375	"	"	
	" " Mr & Mrs White	2000	"	"	
	" " Three children two over five	575	"	"	23250 " "
Salary of Pastors.	Salary of Pastor Yilva @ 35 Rs	420	"	"	
	Deduct for collection by Church	6	"	"	414 " "
	Salary of Pastor Vathanaikkum of Mallankinaroo @ 16 Rs	192	"	"	
	Deduct for collection by Church	24	"	"	168 " "
	Salary of Pastor Vathanaikkum of Kombay @ 12 Rs				144 " "
	Salary of Pastor Seymour @ 13 Rs	152	"	"	
	" " " " Williams @ 12 Rs	144	"	"	
	" " " " Savarimoottoo @ 12 Rs	144	"	"	
	" " " " Christian @ 9 Rs	108	"	"	
	Deduct collections from Churches	548	"	"	
	and Native Evangelical Society	548	"	"	726 " "
ation	Salary of two catechists at Dindigul			336	" "
atechists	" " one " " " Pulney			154	" "
	" " " " " " Battalagundu			160	" "
	" " " " " " Kumbum			150	" "
	" " " " " " Periakulum			200	" "
	" " two " " " Madura			380	" "
	" " one " " for Dr Lord			144	" "
	" " " " " at Melur			160	" "
	" " " " " " Tirupuvanam			166	" "
	" " " " " " Manamadura			188	" "
	" " " " " " Pasumalie			207	" "
	" " " " " " Tirumangalum			160	" "
	" " " " " " Mandapasalie			84	" 2489 " "
					26465 " "

Madura Mission. Estimates for 1867

				Rs.	As.	Rs.	As.
	Amount brought up					26465	
Village Catechists	Salary of Catechists at Dindigul			1200	"	"	
	" " " "	Pulney		596	"	"	
	" " " "	Battalagundu		816	"	"	
	" " " "	Kambam		1312	"	"	
	" " " "	Periakulum		385	"	"	
	" " " "	Madura		1159	"	"	
	" " " "	Meler		500	"	"	
	" " " "	Tirupuvanam		490	"	"	
	" " " "	Mana Madura		305	"	"	
	" " " "	Sivaganga		530	"	"	
	" " " "	Tirumangalum		1200	"	"	
	" " " "	Usulumbutty		360	"	"	
	" " " "	Mandapasalie		1850	"	"	
	Deduct Collections at Dindigul		75	"	"	10703	"
	Pulney		18	"	"		
	Battalagundu		25	"	"		
	Kambam, Periakulum		40	"	"		
	Madura		50	"	"		
	Meler		15	"	"		
	Tirupuvanam		5	"	"		
	Mana Madura		10	"	"		
	Sivaganga		5	"	"		
	Tirumangalum, Usulumbutty		50	"	"		
	Mandapasalie		50	"	"	343	"
						10360	
Munshis	Munshis for the Missionaries					950	
	Education						
Seminary	Salary of A. Barnes @ 28 Rs.		336	"	"		
	" " " A. G. Rowland @ 21 Rs.		252	"	"		
	" " " J. Colton @ 21 Rs.		252	"	"		
	" " " Barnes @ 15 Rs.		180	"	"		
	Support of sixty students		1950	"	"		
	Partial support of catechists class		300	"	"	3270	"
Girls Boarding School.	Salary of J. Cornelius @ 30 Rs.		360	"	"		
	" " 2d Teacher @ 8 Rs.		96	"	"		
	Support of fifty pupils		1350	"	"	1806	"
Station School	Salary of 1 Teacher for station school of 20 pupils @ 12 Rs.		144	"	"		
	Support of 20 pupils @ 38 Rs.		760	"	"	904	"
						5980	"
						37775	

Madura Mission. Estimates for 1867.

			Rs. As. P.	Rs. As. P.
	Amount brought up		5980 " "	37775 " "
Station Schools.	Salary of teachers of Station School at Dindigul	120	" "	
	— " — " — " — " — " — " — " Pulney	120	" "	
	— " — " — " — " — " — " — " Battalagundu	120	" "	
	— " — " — " — " — " — " — " Kambam	120	" "	
	— " — " — " — " — " — " — " Mana Madura	120	" " 600	
	Support of 8 Pupils at Dindigul @ 38 Rs	304	" "	
	— " — " — " — " — " — " Pulney @ 38 Rs	304	" "	
	— " — " — " — " — " — " Battalagundu @ 38 Rs	304	" "	
	— " — " — " — " — " — " Kambam @ 38 Rs	304	" "	
	— " — " — " — " — " — " Mana Madura 38 Rs	304	" " 2120	" "
		1520		
Station Day Schools	Support of Day School at Dindigul	168	" "	
	— " — " — " — " — " — " Pulney	86	" "	
	— " — " — " — " — " — " Battalagundu	86	" "	
	— " — " — " — " — " — " Kambam	120	" "	
	— " — " — " — " — " — " Madura	150	" "	
	— " — " — " — " — " — " Melur	86	" "	
	— " — " — " — " — " — " Mana Madura	86	" "	
	— " — " — " — " — " — " Tirumangalum	150	" "	
	— " — " — " — " — " — " Padumalie	98	" " 1030	" "
Village Schools	Support of Schools at Dindigul	557	" "	
	— " — " — " — " — " Pulney	289	" "	
	— " — " — " — " — " Battalagundu	401	" "	
	— " — " — " — " — " Periakulum	273	" "	
	— " — " — " — " — " Kambam	655	" "	
	— " — " — " — " — " Madura	596	" "	
	— " — " — " — " — " Melur	475	" "	
	— " — " — " — " — " Tirupuvanam	400	" "	
	— " — " — " — " — " Mana Madura	210	" "	
	— " — " — " — " — " Virazunga	175	" "	
	— " — " — " — " Tirumangalum } Usilumpatty }	673	" "	
	— " — " — " — " Mandapasalie	736	" " 5440	" " 14570 " "
	Support of Teachers studying in Training Institution			750 " "
	Books for Schools			750 " "
Building	Building Out houses & Compound Walls		880 " "	
	Amount needed to assist in building Churches, School houses & Catechists houses		950 " "	1830 " "
Repairs	Repairs on all property at the Stations		1600 " "	
	— " — in part in villages		700 " "	
	— " — at Sanitarium		500 " "	2800 " "
				58475 " "

Madura Mission. Estimates for 1867.

		Rs. As. P.	Rs.
	Amount brought up		58475
Travelling	Expenses for families visiting Sanitarium	1300 " "	
	" " attending Meetings travelling on Business	850 " "	
	" " Visiting village congregations & for preaching to heathens	2150 " "	
	Professional visits by Mission Physician	300 " "	4600
Dispensary	Salary of Medical Assistants	408 " "	
	Medicines for Dispensary	295 " "	
	Sweeper " "	42 " "	745
Medicine	Medicines for Mission Stores		350
Medical Class	Support of Medical Class to be taught by Dr. Lord		500
Miscellaneous	Tax on Mission property	800 " "	
	Watchman at Stations	680 " "	
	Exchange on Cutchery Bills	75 " "	
	Tapals	590 " "	
	Official Postages	125 " "	
	Writers for Secretary	120 " "	
	Library	150 " "	
	Other Miscellanies	200 " "	2750
Itineracy	Current expenses of Itineracy		650
			68060

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G. Rendall
Secretary Am. Madura Miss.

American Madura Mission
Estimates for 1868.

	Rs.	Rs.	Rs.
Salary of Mr. & Mrs. Burnell		2000	
" Mr. & Mrs. Capron. Two children over five.	2.000 400	2.400	
" Mr. & Mrs. Chandler. Three children over five.	2.000 600	2.600	
" Mr. & Mrs. Chester.		2.000	
" Mr. & Mrs. Barrick. Two children over five.	2.000 400	2.400	
" Mr. & Mrs. Noyes. Three children; two over five.	2.000 575	2.575	
" Mr. & Mrs. Penfield.		2.000	
" Miss Smith.		1.000	
" Mr. & Mrs. Washburn. Two children over five.	2.000 400	2.400	
" Mr. & Mrs. White. Three children over five.	2.000 600	2.600	21.975
Wages of A. Silva.			
Deduct collections by the Church.	420		
" Vêthanaiakam of Mallânkinaru	6	414	
" Seymour, of Periakulam.	216		
" C. Williams, of Madura.	180		
" Savarimuttu, of Dindigul	168		
" Vêthanaiakam of Kambam.	156		
" Christian of Mandapasalai.	120		
Deduct collections by the Churches & by the Native Evangelical Society.	1.008 808	200	614
Wages 1 Station Catechist at Battalagundu.	168	168	
" 2 " " Dindigul.	336	336	
" 1 " " Kambam.		150	
" 2 " " Madura.		400	
" 1 " " Mânâmadura		188	
" 1 " " Mandapasâlai		84	
" 1 " " Mêlûr		160	
" 1 " " Pasumalai		207	
" 1 " " Periaculam.		200	
" 1 " " Pulney.		154	
" 1 " " Tirumangalam.		160	
" 1 " " Tirupuvanam.		166	
Amounts carried over		2.373	22.589

American Madura Mission
Estimates for 1868.

		Ro.	Rs.	R
	Amount brought over,		2,373	22.
Village Catechists	Wages of Catechists at Battalagundu,	842		
	" " Dindigul.	1,250		
	" " Kambam.	1,360		
	" " Madura	1,250		
	" " Mânâmadura	305		
	" " Mandapasâlai	1,900		
	" " Mêlûr	500		
	" " Periakulam	409		
	" " Pulney	625		
	" " Sivaganga	530		
	" " Tirumangalam	1,200		
	" " Tirupuvanam	490		
	" " Uoulampatty.	360		
		11,021		
	Deduct			
	Collections at Battalagundu R 25			
	" Dindigul 75			
	" Kambam & Periakulam } 40			
	" Madura 50			
	" Mânâmadura 10			
	" Mandapasâlai 30			
	" Mêlûr 15			
	" Pulney 18			
	" Sivaganga 5			
	" Tirumangalam & Uoulampatty } 40			
	" Tirupuvanam 5	313	10,708	13.
Munshis.	Munshis for the Missionaries.			
Education.				
Seminary.	Wages of A. Barnes, @ R 28.	336		
	" " A. G. Rowland, @ R 21.	252		
	" " J. Colton. @ R 21.	252		
	" " Eames @ R 15	180		
	Support of 60 pupils	1,950		
	Partial support of Catechists class	300	3,270	
Boarding School.	Wages of J. Cornelius @ R 30.	360		
	" " 2d Teacher.	96		
	Support of 80 Pupils.	1,350	1,806	
Station Sch. of 20.	Wages of Teacher for School of 20, @ R 12	144		
	Support of 20 pupils @ R 38.	760	904	
	Amount carried forward.		5,980	36.

American Madura Mission
Estimates for 1868.

		Rs.	Rs.	Rs.
2.	Amounts brought forward.		5.980	36.620
	Wages of Station School Teacher at Battalagundu	120		
	" " " " Dindigul.	120		
	" " " " Kambam.	120		
tion	" " " " Mânâmadura	120		
	" " " " Pulney.	120		
		600		
ools.	Support of 8 Pupils at Battalagundu	304		
	" 8 " Dindigul	304		
	" 8 " Kambam	304		
	" 8 " Mânâmadura	304		
	" 8 " Pulney.	304	2.120	
	Station Day School at Battalagundu	86		
	" " Dindigul	168		
tion	" " Kambam	120		
	" " Madura	185		
y	" " Mânâmadura	120		
	" " Mêlûr	86		
ools	" " Pammalai	120		
	" " Pulney	100		
	" " Tirumangalam	150	1.135	
	Village Schools in Battalagundu	410		
	" " Dindigul	600		
	" " Kambam	670		
	" " Madura	650		
13. age	" " Mânâmadura	240		
	" " Mêlûr	475		
ols	" " Mandapasalai	736		
	" " Periaculam	280		
	" " Pulney	300		
	" " Sivagunga	175		
	" " Tirumangalam Koulampatty.	673		
	" " Tirupuvanam.	400	5.609	
ining	Support of students in the C. V. E. S's			
ool.	Training School at Dindigul.		850	
ks.	Books for all the Schools		750	16.4444
	Building outhouses, walls &c. at the stations.	900		
	Aid toward churches, school houses & Catechists houses in the villages.	1.050		
ding.	Rebuilding Verandah of the Tirupuvanam house.	250		
	Aid toward building church in Kambam.	400	2.600	
36.	Amounts carried over.		2.600	53.064

American Madura Mission
Estimates for 1868.

		Rs.	Rs.	Rs.
	Amounts brought over		2.600	53.
Repairs	Repairs on property at the Stations.	1.650		
	Aid toward Repairs in the Villages.	.800		
	Repairs at the Sanitarium.	500	2.950	5.
Traveling.	Expenses of Families visiting the Sanitarium.	1.350		
	Traveling on Business & to Mission Meetings.	900		
	Tours to Village Congregations & to the Heathen.	2.200		
	Visits of Physician to the Families on account of sickness	300	4.750	4.
Itinerancy.	Current Expenses of the Itinerancy		.750	
Dispensary	Wages of Dresser.		360	
	" Assistants.		120	
	Medicines for Dispensary.		295	
	Sweeper.		24	
Medical Attendance	Medical attendance in the absence of a Mission Physician.		400	
	Medicines for the Mission.		350	
Med. Stud.	Support of Medical Students in Madras.			
Miscellaneous.	Tax on Mission property & for municipal purposes.		800	
	Watchmen at the Stations & Sanitarium.		680	
	Tapals		570	
	Exchange on Lanchberry Bills.		75	
	Official Postage		125	
	Writer for the Treasurer.		132	
	Library		150	
	Miscellaneous.		200	2.
	Total.		Rs.	68.

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Recd for Aug. 13. 1867.

American Madura Mission.
Estimates 1869.

		Rs.	Rs.	Rs.	
Salary	Mr. & Mrs. Burnell.		2.000		
"	Mr. & Mrs. Capron. 2 Children over five.	2.000 400	2.400		
"	Mr. & Mrs. Chandler. 3 Children over five.	2.000 600	2.600		
"	Mr. & Mrs. Chester.		2.000		
"	Mr. & Mrs. Hazen.		2.000		
"	Mr. & Mrs. Herrick. 2 Children over five	2.000 400	2.400		Salaries.
"	Mr. & Mrs. Noyes 3 Children. 2 over five.	2.000 575	2.575		
"	Mr. & Mrs. Penfield 1 Child under five.	2.000 175	2.175		
"	Mr. & Mrs. Taylor.		2.000		
"	Mr. & Mrs. Washburn. 2 Children over five.	2.000 400	2.400		
"	Mr. & Mrs. White. 3 Children over five.	2.000 600	2.600		
"	Miss Smith.		800		
"	Miss Pollock.		800		
"	Miss Taylor.		800	27.550	
Wages of Henry Silva Deduct collections by church		420 6	414		
"	A. G. Rowland, Madura	264			
"	Vethanaiakam, Mallankinaru	216			
"	E. Seymour, Periaculam	180			Pastors
"	C. Williams, Kilamattur	168			
"	Savarimuttu, Dindigul	168			
"	Christian, Mandapasalai	120			
Deduct 1/4 of Mr. Rowland's wages to be paid by the church & collections by other churches & by the Native Evangelical Society		1.116 850	266	680	
				28.230	

American Madura Mission.
Estimates for 1869.

		Rs.	Rs.	
	Amount brought over.			28
	Wages Catechist at Battalagundu.	172		
	" " " Dindigul.	192		
	" " " Kambam.	170		
	" 2 " " Madura.	300		
Station	" " " Mänämadura	188		
Catechists	" " " Mandapasälai	84		
	" " " Mélur.	160		
	" " " Pasumalai.	209		
	" " " Periaculam.	200		
	" " " Pulney.	154		
	" " " Tirumangalam.	160		
	" " " Tirupuvanam.	166	2.153	
	Wages Catechists at Battalagundu.	842		
	" " " Dindigul.	1.250		
	" " " Kambam.	1.450		
	" " " Madura.	1.250		
Village	" " " Mänämadura.	350		
Catechists	" " " Mandapasälai	1.900		
	" " " Mélur.	300		
	" " " Periaculam.	300		
	" " " Pulney.	700		
	" " " Sivaganga	350		
	" " " Tirumangalam	1.200		
	" " " Tirupuvanam	360		
	" " " Usulampatty	360		
	Deduct	10.812		
	Collections at Battalagundu 25			
	" " Dindigul			
	" " Kamb. & Periac 50			
	" " Madura 50			
	" " Mänämadura 10			
	" " Mandapasälai 30			
	" " Mélur. 15			
	" " Pulney. 18			
	" " Sivaganga. 5			
	" " Tirumang. & Usul 60			
	" " Tirupuvanam. 5	288	10.524	12
Munshis	Munshis for the Missionaries			1.
	Wages of Mr. Barnes.	336		
	" " J. Colton.	252		
	" " Eames	180		
Seminary	" " a Fourth Teacher	120		
	Support of 60 pupils @ Rs 33.	1.980		
	Part Expense of Catechist Class.	300	3.168	
			3.168	42

American Madura Mission.
Estimates for 1869.

28	Amount brought forward		Rs	3.168	42.107	
	Wages of J. Cornelius.		360			Girls
	" 2nd Teacher		96			Boarding
	Support 50 Pupils @ R 30.		1.500	1.956		School.
	Wages Teacher		144			Sta. Sch.
	Support 20 pupils @ R 36		720	864		of 20
	Wages Teacher Battalagundu	190				
	8 Pupils @ R 36	288	478			
	" " Dindigul	120				
	8 Pupils @ R 36	288	408			
	Pupils for Kambam in Battala.		288			Station
	Wages Teacher at Mānāmadura	120				Schools.
	8 Pupils @ R 36	288	408			
	" " Mandapasalai	120				
	8 Pupils @ R 36	288	408			
	" " Pulney	120				
	8 Pupils @ R 36	288	408	2.378		
	School at Battalagundu.		86			
	" " Dindigul.		312			
	" " Kambam.		120			
	" " Madura.		185			Station
	" " Mānāmadura		120			Day
	" " Mēlūr.		96			Schools
	" " Pasumalai.		100			
	" " Pulney.		120			
	" " Tirumangalam		130			
	" " Tirupuvanam.		120	1.409		
	Schools in Battalagundu.		410			
	" " Dindigul.		600			
	" " Kambam.		670			
	" " Madura.		630			
	" " Mānāmadura.		240			Village
	" " Mandapasalai		736			
12	" " Mēlūr.		250			Schools
	" " Periaculam.		280			
1.	" " Pulney.		300			
	" " Sivaganga		175			
	" " Tirumangalam +		673			
	" " Usilampatty					
	" " Tirupuvanam		400	5.384		
				15.179	42.107	
42						

American Madura Mission.
Estimates for 1869.

	amount brought over.	Rs.	15.179	42
Training School	Support of Students in the C. V. E. S.		850	
	School in Dindigul.			
Books	Books for all the Schools		750	16.
Building	Building at the Stations	900		
	Aid toward churches, school houses &			
	Catechists houses in the Villages	1.050		
	School house in Pulney.	125		
	" " in Tinnevelly.	125	2.200	
Repairs	Repairs at the Stations	1.700		
	Aid toward repairs in the villages	800		
	Repairs at the Sanitarium	500	3.000	5
Traveling	Visits of families to the Sanitarium		1.350	
	On Business & to Mission Meetings		900	
	Tours to the Villages & the heathen		2.400	
	Professional visits of physician.		.300	
	Conveyance for three young ladies.		.600	5
Itineracy	Current Expenses of the Itineracy			
Dispensary	Wages H. S. Cheeseman, Dresser		360	
	" Assistants R120 Sweeper R24		144	
	Medicines for the Dispensary.		300	
Medical Attendance	Medical attendance in the absence of a Mission Physician.		400	
	Medicines for the Mission.		350	
Medical Class.	Support of Medical Students in Madras			
Miscellaneous.	Library.		150	
	Official Postage.		160	
	Stationery.		30	
	Writer for Treasurer.		144	
	Tapals.		648	
	Taxes.		800	
	Watchmen.		680	
	Miscellaneous.		200	2
	Total		Rs	75

W. B. Capron.
Sec'y Am. M. Mission.

Rec'd. Sep. 18

American Madura Mission.
Estimates for 1869.

		Rs.	Rs.	Rs.	
Salary	Mr. & Mrs. Burnell.		2.000		
"	Mr. & Mrs. Capron. 2 Children over five.	2.000 400	2.400		
"	Mr. & Mrs. Chandler. 3 Children over five.	2.000 600	2.600		
"	Mr. & Mrs. Chester.		2.000		
"	Mr. & Mrs. Hazen.		2.000		
"	Mr. & Mrs. Herrick. 2 Children over five.	2.000 400	2.400		
"	Mr. & Mrs. Noyes. 3 Children - 2 over five.	2.000 575	2.575		Salaries
"	Mr. & Mrs. Penfield. 1 Child under five.	2.000 175	2.175		
"	Mr. & Mrs. Taylor.		2.000		
"	Mr. & Mrs. Washburn 2 Children over five.	2.000 400	2.400		
"	Mr. & Mrs. White. 3 Children over five.	2.000 600	2.600		
"	Miss Smith.		800		
"	Miss Pollock.		800		
"	Miss Taylor.		800	27.550	
Wages of Henry Silva. Deduct Collections by Church		420 6	414		
"	A. G. Rowland.	264			
"	Vethanaiakam	216			
"	E. Seymour	180			Pastors
"	C. Williams	168			
"	Sarazimuttu	168			
"	Christian	120			
Deduct one fourth of Mr. Rowland's wages to be paid by the Church, & Collections by the other Churches to the Native Evang. Society		1.116 850	266	780	
				28.330	

American Madura Mission
Estimates for 1869.

		Rs	Rs	28
	Wages Catechist at Battalagundu	172		
	" " " Dindigul.	192		
	" " " Kambam.	170		
	" 2 " " Madura.	300		
Station	" " " Mānāmadura	188		
Catechists	" " " Mandapasalai	84		
	" " " Mēlur.	160		
	" " " Pasumalai.	207		
	" " " Periaculam.	200		
	" " " Pulney	154		
	" " " Tirumangalam	160		
	" " " Tirupuvanam	166	2.153	
	Wages Catechists at Battalagundu	842		
	" " " Dindigul.	1.250		
	" " " Kambam.	1.450		
	" " " Madura	1.250		
Village	" " " Mānāmadura	.350		
Catechists	" " " Mandapasalai.	1.900		
	" " " Mēlur.	.300		
	" " " Periaculam.	.500		
	" " " Pulney.	700		
	" " " Sivaganga.	350		
	" " " Tirumangalam.	1.200		
	" " " Tirupuvanam.	.360		
	" " " Nsulampatty	360		
	Deduct for	10.812		
	Collections in Battalagundu R 25			
	" " Dindigul			
	" " Kambam & Per. 50			
	" " Madura. 50			
	" " Mānāmadura. 10			
	" " Mandapasalai. 50			
	" " Mēlur. 15			
	" " Pulney. 18			
	" " Sivaganga. 5			
	" " Tirumangalam & Rs. 60			
	" " Tirupuvanam 5	288	10.524	12
Munshis	Munshis for the Missionaries.			
	Wages of A. Barnes.	336		
	" " J. Colton.	252		
Seminary.	" " M. Barnes.	180		
	" " a 4th Teacher.	120		
	Support of 60 pupils @ R 33.	1.980		
	Partial expense Catechists Class.	300	3.168	
			3.168	42

American Madura Mission.
Estimates for 1869.

		Rs.			
			3.168	42.207	
Wages of J. Cornelius.		360			Girls
" " 2d Teacher.		96			Boarding
Support of 50 Pupils @ R 30		1.500	1.956		School.
Wages Teacher		144			Sta. Sch.
Support 20 Pupils @ R 36		720	864		of 20.
Battalagundu.	Teachers R 190				
	8 Pupils @ R 36. 288	478			
Dindigul -	Teacher R 120				
	8 Pupils. 288	408			Station
Kambam.					Schools
8 Pupils at Battalagundu.		288			of 8.
Máná Madura	Teacher R 120				
	8 Pupils 288	408			
Mandapasalai	Teacher R 120				
	8 Pupils 288	408			
Pulney.	Teacher R 120				
	8 Pupils 288	408	2.398		
School at Battalagundu.		86			
" " Dindigul.		312			
" " Kambam.		120			Station
" " Madura.		185			Day
" " Mana Madura.		120			Schools
" " Mélúr.		96			
" " Pasumalai.		100			
" " Pulney.		120			
" " Tirumangalam.		150			
" " Tirupuvanam.		120	1.409		
Schools in Battalagundu.		410			
Dindigul.		600			
Kambam.		670			
Madura.		650			Village
Máná Madura		240			
Mandapasálai		736			Schools
Mélúr		250			
Periaculam		280			
Pulney		300			
Sivagánga		175			
Tirumangalam & Moulampatty.		673			
Tirupuvanam.		400	5.384		
			15.179	42.207	

American Madura Mission
Estimates for 1869.

	Amounts brought over –	Rs.	15,179	42
Fr. School	Support of Students in the C. V.		850	
	& Sarg's school at Dindigul.			
Books	Books for all the Schools.		750	16,
	Building at the Stations	900		
	Aid toward Churches Sch. houses &	1,050		
Building.	Catechists houses in the Villages			
	School House in Pulney	.125		
	" " " Tirupuvanam	.125	2,200	
Repairs.	Repairs at the Stations.	1,700		
	Aid tow repairs in the Villages.	800		
	Repairs at the Sanitarium.	500	3,000	5,
	Visits of families to Sanitarium.		1,350	
	On Business & to Mission Meetings.		900	
Traveling.	Tours to Vill. Congs. & to heathen.		2,400	
	Professional visits of physician.		300	
	Conveyance 3 young ladies		600	
Itineracy.	Current Expenses of Itineracy			
	Wages of H. S. Cheeseman, dresser		360	
Dispensary	" " Assistants 120 Sweeper 24		144	
	Medicines for the Dispensary.		300	
Medical Attendance	Medical Attendance in the absence of a Mission Physician.		400	
	Medicines for the Mission.		350	
Medical Class.	Support of Med. Students in Madras.			
	Library.		150	
	Official Postage.		160	
Miscel-	Stationery.		30	
	Water for Treasurer.		144	
laneous.	Tapals.		648	
	Taxes.		800	
	Watchmen.		680	
	Miscellaneous.		200	2,
	Total		Rs.	75,

Rec'd Sept. 10.

W. B. Capron,
Secy. Am. Madura Miss.

Pasuk, near Uttamapalayam
10 m E.S.E. of Mānā Madura
So. India, June 10. 1871.

Rev. J. R. Worcester, Actg Secy.

Dear Brother,

I have copied our Estimates for 1872 to inclose herewith, & now enter upon the explanations which I promised.

1. There is the very large reduction upon the previous estimates of Rs 7.287. While a part of this denotes an attempt to diminish expenses, & to work more economically, it ought not to be overlooked that the greater part of it is due to a diminution of our missionary force, which, while it calls the less for money, calls the more loudly for men.

2. My own salary has been entered in the Estimates as if I were to be here, & connected items, as Station school, Touring, Tapal &c. This is according to custom, especially when the missionary is expected to be on the ground some weeks or months of the year, more or less. For a corresponding reason Mr. Burnell's salary &c. are not entered because we have

not yet heard of his starting on his return, though in fact he may be already on his way, & may be here the whole of 1872.

3 The Mission, though cut down in the appropriations for 1870 four thousand rupees, (Village Catechists R 2000, Seminary R1000, & Village Schools R1000,) made out their estimates for 1871, with the one exception of the Theological School (previously the Seminary) on the basis of the estimates for 1870. Dr. Clark has remarked his disappointment at this in his letter of Jan 23. But the fact was that no missionary was ready to reduce his estimates in the face of a probability of a further reduction by the Prudential Committee, in which he would of necessity be compelled to share. We were cut down for 1871 the same as for 1870 - (i.e. Village Catechists Rs 2000 & Village Schools R10[illegible] The present estimates are therefore made out de novo, according to each Missionary's judgment as to what is required for his station. Under these circumstances six missionaries have reduced their estimates for Village Catechists & Schools; two have just their estimat[illegible]

at the same point as for two years past, none have advanced. The result is a reduction on Catechists (station & village) of Rs 872, & on Village Schools of Rs 537, or nearly half the reduction proposed by the Prudential Committee.

4 An increase of Rs. 350 in the Estimate for Medicines for the Dispensary is probably due to the special grant of the Committee to Mr. Chester. But Dr. Palmer feels that the Mission Dispensary is placed at a great disadvantage, & considering your letter of Feb. 22 it seems impossible that the sum should not be granted, or that any of the estimates should be cut down by the Committee.

5 It occurs to me to give you on the last page, in a birdseye view, a comparison of our estimates for 1872 & 1871, which will be worth more than any explanations.

Yours truly.

W. B. Capron.

P.S. The "Appeal of Native Christians", acknowledged in our letter of Mar. 15, was probably for the new church at the Westgate, Madura. It is for this that Rs 500 are asked in the estimates, they raising an equal amount by subscription before drawing from the Mission.

W.B.C.

Am. M. Mission. Comparison of Estimates for 1871 & 1872	Est. for 1871	Est. for 1872	Increase	Decr
Salaries.	27.858	23.530		4.3
Station Catechists.	2.116	2.002		
Village Catechists.	10.924	10.146		
Bible Readers.	675	675		
Munshis.	1.200	1.200		
Theological School.	1.862	2.010	148	
Female Seminary.	840	900	60	2
Station Sch. of 20 804. 840 +36				
78 Station Schools 3224 2816 -408	4.028	3.656		
Hindu Girls Schools. (new)		380	380	
Station Day Schools.	1.523	1.585	62	
Village Schools.	5.221	4.684		
Students in C. V. E. School.	850	850		
Books for all the Schools.	750	750		
Building at the Stations	900	900		
Aid toward Churches &c in Villages.	1.050	950		
Special Building.	1.500	1.000		
Repairs at the Stations.	2.025	1.925		
Repairs at the Sanitarium.	500	500		
Aid toward repairs in the Villages.	800	665		
Visits to Sanitarium.	1.600	1.600		
Traveling on Business.	1.200	1.200		
Tours.	2.400	2.160		
Traveling by Physician.	300	300		
Conveyance Young Ladies.	1.000	600		
Itinerary	1.150	1.000		
Medical Department, viz.				
Dresser & Assistants 360. 300. -60				
Sweeper 24. 24.				
Medicines Dispensary 300. 650. +350				
" Mission 350. 350.				
Medical Class. 500 500	1.534	1.824	290	
Library.	150	150		
Official Postage.	120	120		
Stationery.	125	125		
Tapals.	582	582		
Watchmen.	650	657	7	
Tarpes.	1.400	900		
Writer for Treasurer.	144	144		
Rayapuram House.	150	150		
Miscellaneous.	275	275		
Totals	77.402	70.115	947	8.

American Madura Mission.
Estimates for 1872.

	Salaries.			
	Mr. & Mrs. Capron.	2.000	2.400	
	Two children over five.	400		
	Mr. & Mrs. Chandler.	2.000	2.200	
	One child over five.	200		
	Mr. & Mrs. Chester.		2.000	
laries	Mr. & Mrs. Herrick.	2.000	2.400	
	Two children over five.	400		
	Dr. & Mrs. Palmer.	2.000	2.375	
	Two children - one over five	375		
	Mr. & Mrs. Penfield.	2.000	2.375	
	Two children - one over five	375		
	Mr. Rendall & Daughter.		2.000	
	Mr. & Mrs. Tracy		2.000	
	Mr. & Mrs. Washburn	2.000	2.400	
	Two children over five	400		
	Mrs. Taylor		1.000	
	Miss Pollock.		800	
	Miss Smith		800	
	Miss Taylor		800	23.550
	Native Agency.			
	1 Pastors - 7 Native Pastors			
	2 Station Catechists.			
	Catechist at Battalagundu.	172		
	" " Dindigul.	204		
ation	" " Madura.	220		
	" " Mānāmadura	150		
echists	" " Mandapasālai	108		
	" " Mēlūr	168		
	" " Pasumalai	228		
	" " Periaulam	200		
	" " Pulney.	156		
	" " Tirumangalam	260		
	" " Tirupuvanam	136	2.002	
			2.002	23.552

American Madura Mission
Estimates for 1872

	3. Village Catechists		2.002	23.5
	Catechists of Battalagundu.	850		
	" " Dindigul.	1.250		
	" " Madura.	1.100		
	" " Mānā Madura	625		
Village	" " Mandapasalai.	1.750		
	" " Mēlur.	400		
Catechists	" " Pasumalai.	120		
	" " Periaculam.	1950		
	" " Pulney.	800		
	" " Tirumangalam.	1.350		
	" " Tirupuvanam.	400		
	Deduct for Collections,	10.595		
	at Battalagundu. R 45			
	" Dindigul. 80			
	" Madura. 55			
	" Mānā Madura. 35			
Deduct	" Mandapasalai. 50			
	" Mēlūr. 15			
Collections	" Pasumalai. 6			
	" Periaculam. 60			
	" Pulney. 18			
	" Tirumangalam. 75			
	" Tirupuvanam. 10	449	10.146	
Bible Women	4 Bible Readers. 12 Women.		675	12.8
Munshis	Munshis for the Missionaries.			1.2
	Education			
Theol.	1 Theological School.			
	Wages 2 Teachers.	660		
School	Support Students & families.	1.350	2.010	
	2 Female Seminary.			
Female	Wages 2 Teachers.	240		
	" Matron	60		
Seminary	Support 20 pupils @ R 30	600	900	
	3 Station Schools.			
Sta. Sch.	School of 20 at Tirupuvanam.			
	Wages 2 Teachers.	180		
of 20.	Support 20 Pupils @ R 33.	660		
		840	2.910	37.5

American Madura Mission
Estimates for 1872.

	Station Schools, contin. viz.	840	2.910	37,573
	at Battalagundu.			
	2 Teachers R200			
	8 Pupils @ R36 288	488		
	at Dindigul R120 + R288	408		
Station	" Madura.	408		
	" Mana Madura.	408		
Schools	" Mandapasālai.	408		
	" Periaculam (8 pupils at Batt.)	288		
	" Tirumangalam.	408	3.666	
Zindu	4. Hindu Girls Schools.			
Schools	In Madura.	240		
	" Dindigul.	140	380	
	5. Station Day Schools. viz			
	at Battalagundu.	96		
	" Dindigul.	312		
	" Madura East.	240		
tation	" " West.	125		
	" Māna Madura	120		
Day	" Mandapasālai	84		
	" Mēlur	96		
chools	" Pasumalai R100 - R100			
	" Periaculam R120 - R20	100		
.8	" Pulney	212		
	" Tirumangalam	100		
2	" Tirupuvanam	100	1.585	
	6. Village Schools			
	Schools of Battalagundu	410		
	" " Dindigul	700		
Village	" " Madura	530		
	" " Mana Madura	320		
chools	" " Mandapasālai	650		
	" " Mēlur	175		
	" " Pasumalai	49		
	" " Periaculam	830		
	" " Pulney	300		
	" " Tirumangalam	450		
	" " Tirupuvanam	250	4.684	
E Ty. Sch.	7. Students in the G.V.E. School	830		
. Books.	8. Books for all the Schools	750	1.600	14.815
7.				52,388

American Madura Mission
Estimates for 1872.

				52.3
	Building & Repairs			
	1. Building at the Stations.	900		
	2. Aid towards Churches Sch. houses & Catech. houses in Villages	950		
Building	3. Further aid to N. Gate Church	500		
	4. Aid to Building for an Eng. School	500	2.850	
and				
Repairs	5. Repairs at the Stations	1.925		
	6. Aid tow. repairs in Villages	665		
	7. Repairs at the Sanitarium	500	3.090	5.9
	Traveling.			
Traveling	1. Visits to the Sanitarium		1.600	
	2. On Business & to Miss Meetings		1.200	
	3. Tours to Vill. Congs. & the Native		2.160	
	4. Professional Visits of Physician		300	
	5. Conveyance 3 Young Ladies		600	5.9
Itineracy	**Itineracy** - Current Expenses			1.6
	Medical Department			
	1 Dispensary			
Medical	Dresser & Assistants	300		
	Sweeper	24		
Depart^mt	Medicines for Dispensary	650	974	
	2 Medicines for the Mission		350	
	3 Medical Class.		500	1.8
	Library		150	
	Official Postage		120	
Miscel-	Stationery		125	
laneous	Jaspals		382	
	Taxes		900	
	Watchmen		657	
	Writer for the Treasurer		144	
	Expense Rajapuram House		150	
	Miscellaneous		275	3.1
	Total		Rs.	70.1

Tirumangalum Jan. 2, 1860.

Rev. R. Anderson D.D.
Sect. of the A. B. C. F. M.

Dear Brother,

Another year is ended; and again the call comes to us from over the sea, "What of the night?" In responding to this call we shall endeavor to give as concise & clear an account as we can of the work carried on by the Mission the past year, & of its present state. Afterwards we shall refer briefly to some of the wants of the Mission.

We have been kept comparatively free from disease during the year, & except one infant, no member of our families has died.

Mrs. Noyes, who left for America four years ago on account of ill health, & Mrs. Taylor & Mrs. Rendall who subsequently left to take their children to America, have all returned within the year. The health of Mrs. Noyes seems considerably improved, though we regret to say that she has at times since her return, suffered severely from her former

Malady. We would render thanks to our Heavenly Father for the protection extended to these ladies in their long voyages by sea, & their journeys by land; and for the support granted them under the severe trials incident to making provision for their children & parting from them, unaided by the sympathy & advice of their husbands, so that they have been enabled to return & resume with cheerfulness their former work. The goodness of God manifested to their husbands too, during their long separation from their families, calls for our grateful acknowledgement.

We have been very thankful to receive since our last report, a reinforcement from our native land, consisting of the Rev. Edward Chester & wife, & Miss Sarah Ashley. They arrived in Madura the 7th of May. Mr. & Mrs. Chester immediately took up their residence at Pasumalai where they were engaged chiefly in the study of Tamil till the 1st of Oct. They then removed to Tirupuvanam & received charge of that station which had been vacant more than a year. Miss Ashley

spent a few weeks with her Aunt at Mandapustalie in the study of the language. She then commenced her residence in Madura, where she has since been engaged in study, & in the performance of such duties connected with the Female Boarding School as she could do without interfering too much with the more important work of acquiring the language of those she is hereafter to instruct.

The present location of the members of the Mission, & the provision made for the care of vacant stations, are indicated below.

Madura, Rev. J. Rendall; Mrs. Rendall & Miss Sarah Ashley.

Dindigul in Charge of Rev. C. T. White.

Tirumangalum Rev. J. Ulrich; Mrs. Ulrich

Tirupuvanum, Rev. E. Chester; Mrs. Chester.

Mandapustalie, Rev. W. S. Taylor; Mrs. Taylor.

Malur Rev. J. S. Burnell; Mrs. Burnell

Periakulam, Rev. J. T. Noyes; Mrs. Noyes.

Battalagundu, Rev. J. E. Chandler; Mrs. Chandler.

Pattanur Rev. W. B. Capron; Mrs. Capron, (at present residing in Madura, & in charge of the Female Boarding School).

Pulney Rev. C. T. White; Mrs White, (residing at present in Dindigul)

Pasumalie, Rev. W. Isacy, Mrs. Isacy -
Sivagunga, in charge of Mr. Capron.
Usulampatty, in charge of Mr. Meerick
In America, Rev. C. Little, Rev. C. F. Muzzy
Rev. E. Webb. Mrs. Little, Mrs. Muzzy, Mrs. Webb -

Land has been purchased, & preparations are now in progress for the erection of a Mission house in Dindigul.

In the native agents employed, there has been comparatively little change since our last report. The native Pastors are the same as then, & their location is the same. The Catechists are two more than last year, and the Readers, whose employment is much the same as that of Catechists, are five less.

The teachers in the Seminary & Female Boarding School are unchanged, save that the female teacher in the latter has been married, & her place filled by another. The teachers of village schools have increased in number from 59 to 72. Eighteen of the persons thus employed are females. Further particulars are indicated in tables of statistics at the end.

As there has been comparatively little

change in the labores connected with the Mission during the year. So there has been little change in the nature of our work. We have gone on, as heretofore, endeavoring, as circumstances would allow, by preaching & the distribution of tracts & portions of the Bible, to diffuse the Gospel's light among the heathen both in villages near & in those more remote – to build up our village congregations in Christian knowledge & lead their members to faith in Christ – to promote the the spiritual growth of our native Helpers & other members of the Church – to increase the usefulness of our village schools – and, by means of our Seminary & Female Boarding School, to give a higher education to a few persons of both sexes, that the males may be qualified to labor more efficiently as teachers, Catechists or Pastors, and the females to take a higher stand as Christian women & to exert a greater & better influence on account of their education.

The Principal of the Seminary, in addition to his ordinary work, has been employed to

to some extent in labors for the improvement of the existing versions of the Tamil Bible. He has also spent some labor upon a small work in Theology before commenced. It is, with alterations, additions & omissions, a translation of Hopkins' Christian Instructor. The work has been completed & sent to the press. It will form when printed, a book of some 400 pages 12 mo & be well adapted, we believe, for a text book in the seminary & for the use of one Helpers.

While the chief work of the Native Pastors has been the care of the Churches over which they have been ordained, & the congregations connected with them, they have engaged to some extent in labors for evangelizing the heathen. Our Catechists & Readers too, though the special duty of most has been that instruct in the doctrines of the Bible the people gathered into congregations, & to conduct worship among them, have labored considerably to make known the gospel to others. The seminary teachers also, have not unfrequently been actively engaged in the same work.

In looking at the results of the labors performed

ed by ourselves & our Native Helpers the year past, we are thankful for evidence that our labor has not been in vain, though we have not seen the power & grace of God displayed in the conversion of sinners, to the extent we have most earnestly desired.

In respect to the heathen generally, we are confident that a very decided, though gradual change is going on in their minds favorable to Christianity. The change becomes very apparent, when a series of years is passed under review. Our Helpers, who are in some respects better able to judge than we, speak very decidedly upon this point & are much encouraged. Some of the favorable indications are the following. The people are almost everywhere ready to listen without opposition. They often acknowledge, & we have reason to believe with sincerity, that their own systems of religion are false. They are more & more neglectful of Idolatry & its accompanying ceremonies. They generally receive our catechists without opposition, & often treat them with much respect. Cases of

conversion among the middle & higher classes, are much more frequent than a few years ago. An increased desire is manifested for books. All, with very few exceptions, who are able to read, are glad to get them. More than 32,000 tracts & more than 3000 portions of scripture have been distributed the past year. A smaller number of the latter have been given than in some previous years owing to the fact that greater efforts are now made than formerly, to sell such books.

Village Congregations.

From among the Heathen & Roman Catholics, chiefly from among the former, 267 persons have been added to our village congregations during the year, in excess of the loss from death & other causes. The gain is somewhat less than that reported last year. But the loss is also less. The reports of the different brethren show too, that the number who have left, is smaller in proportion to the number received; an indication of increased stability. The loss reported is confined to stations without the care of a resident Missionary. And in one case, where indeed a greater loss is reported

than at any other station, the loss is only apparent. The reduction indicated by the present statistics of that station compared with those of the previous year, is owing to a former mistake, arising doubtless from a change of Missionaries or Catechists. The greater our experience, the less is our liability to imposture. And the more knowledge the heathen gain of Christianity, the less likely are they to profess embracing it from unworthy motives; and the more ground there is to hope that those inclined to join us, are moved by conviction & will stand firm. And we are happy to find among the members of our Congregations cases of relapse either from opposition or other reasons, far less frequent than formerly.

We are thankful also for other signs of improvement. We see in many an increased desire for knowledge. Almost all learn regular lessons from catechisms & the scriptures, & cases of adults learning to read are not unfrequent. More than 40 men, & from 10 to 15 women are known to have learned to read since becoming Christians without

attending school. More than 60 men, & a large number of women, are now making efforts to learn so as to be able to read for themselves the Word of God. Many manifest an increased desire too, for the education of their children. As a result of this in part, the number of children now in school, is greater by more than a hundred than it has heretofore been, & the proportion of children in school to the whole number is considerably increasing. Most of the brethren report the members of their congregations as becoming more strict in the observance of the Sabbath, & more regular in their attendance at meeting. And the statistics show that the average attendance on the Sabbath, has been considerably larger the past year than the two years previous.

Another important particular in which there has been an improvement, is in the disposition of the people to help themselves, & to contribute to objects of benevolence. In most of our congregations the people now assist by labor or in other ways, in building their churches and keeping them in repair. The amount of

money contributed by them the past year is
Rs. as. p.
665 – 13 – 1 a sum considerably larger
than they have given in previous years.//

Native Church.

The number of Native Churches is 28, the same as last year. The Native Pastors are the same as then. One candidate for the Pastoral office was presented to the Mission at our Meeting in Sept., and subjects were assigned him for a future examination with reference to ordination.

Most of the Churches without Pastors are a considerable distance from the residence of the Missionaries having the oversight of them, & well qualified Pastors are greatly needed to take charge of them. The number received on profession the past year is 78, & the whole number now in good standing is 1012. There is a discrepancy between the accompanying statistics ✱ of the Church Members connected with the Mandapustahi Station & the statistics of last

year, arising from an accidental omission in preparing returns. This of course causes a discrepancy between the whole number now reported as in good standing, after making allowance for additions & diminutions, & the number given in our last report. We believe our Churches to be generally in a healthy state, though the additions to them have been somewhat less than for a few years past, and though all greatly need a refreshing from on high. Comparatively few cases requiring discipline have come to our notice, & we have seen several instances of increased activity & prayerfulness, both among our Helpers & other church members. We have seen also among them, increased evidence of love & sympathy for each other as Christians, & of disregard for the distinctions which seemed as a wall of separation between them while heathen. Some, we believe, connected with most, if not all of our stations, are striving to "let their light shine" not only by a correct walk, but by direct efforts for the salvation of others.

The native pastors are without exception supported by the brethren with whose stations they are connected,

as discharging their duties in a satisfactory manner. Some of them are in positions of considerable difficulty, & all need the sympathy & prayers of their brethren.

Village Schools.

The number of Village Schools is 72; eighteen of which are taught by females. The number of pupils is 1075, of whom 729 are Christians. This is an increase of 203 above the number reported last year. The number of Christian children is 112 more than at that time. Most of the heathen children are in schools at the station centers, each of which has the regular superintendence of a missionary lady, & it is hoped that not a few may receive impressions which will be lasting & of great benefit to them. Six or eight of the female teachers are graduates of the Female Boarding School, & in point of education, are quite superior to the other teachers, except a few who have been connected with the Seminary. We are thankful for the privilege of reporting these schools as improving, though most of them are still much below the standard which we desire to see

them attain.

Seminary

The whole number now enjoying the privileges of the Seminary is fifty eight, of whom nine compose a temporary class of Catechists. Of the others 37 are pursuing the full course of study & 12 the a shorter course.

Ten Catechists who have spent nearly a year in study at Pasumalai, returned in March to their former labors, much improved by the advantages they have enjoyed. A class of 13 young men left at the same time who had been connected with the Seminary for three years pursuing a partial course of study and are now employed in the service of the Mission. Others have been admitted in their place.

Nine students of the Seminary have been received to the church the last year. A former graduate too, who left the Seminary twelve years ago, & has spent most of this time in Kandy, Ceylon, during a temporary residence in Madura this year, sought & obtained admission to the Seminary Church.

The Principal reports the teachers as ever

active in their efforts to promote in those about them, spiritual life & activity. The following remarks from him convey further knowledge respecting the religious state of the Seminary. "Meetings for prayer among the scholars have been frequent, and I have reason to believe that the principal burden of their prayers has been the outpouring of the Holy Spirit upon ourselves & upon the people. Most of the students as well as the teachers, have also improved every opportunity of laboring among the people during their vacations - at the feasts so frequently occurring in the neighborhood, & in their leisure hours on Thursday & Saturday afternoons." //

Respecting the studies of the Seminary Mr. Tracy speaks as follows. "The study of English has been almost entirely discontinued, & I am happy to say that the interest of the pupils in their studies has been rather increased than diminished by the change, & a greater desire is manifested to improve in those studies which are the most

directly calculated to fit them for the spiritual work in which they expect hereafter to be engaged."

Female Boarding School.

The number of pupils in this school is 54. Twenty have been received this year, ten have left & two have died. The present number is 8 more than were in the school the last year, & is a greater number than has been in it at one time, for twelve years. While this is true the standard of admission is considerably higher than in the earlier years of the school.

A class of 8 graduated in March, one of whom returned to the school as teacher. Six have been usefully employed in teaching village schools. Mr. Capron says of these, "Reports come back to us that the schools increase & prosper under their instruction. The Boarding school gains thus in favor with our native Christians. Other parents desire to send their daughters to Madura, that they may be made like those who have returned as to their no

five villages as teachers." One pupil has been received to the church the past year. One of those who died is reported to have given "pleasing evidence of a change of heart some months before her decease, & to have died with full hope of salvation by Jesus Christ". A prayer meeting has been held for fifteen minutes at noon each day except Sundays since the commencement of the second term in the month of June. "It has been attended", it is said, "with considerable interest, though with no manifestations, though with of the special outpouring of the Holy Spirit.

We have been very thankful to receive to our circle since our last report, a lady designated to this school. It is an important era in its history, & we confidently expect the most favorable results from the connexion with it of a lady able to devote her entire attention to its benefit. Miss Ashley commenced her residence in Madura the first of July. While the study of Tamil has thus far occupied

her chief attention. She has from the first been able to relieve the lady in charge of the school of various cares, so as to admit of her spending considerable time in direct teaching, the good results of which are already apparent.

Dispensary

Our Dispensary is still under the care of Mr. T. Cheeseman, our Native Medical Assistant, superintended by the Missionary of the station. Three thousand four hundred & ninety five persons have resorted to the Dispensary for medical treatment during the year, and many of the higher classes in Madras have been visited at their homes. The influence of the Dispensary is thought to be increasing. To all the sick who visit it, & to those accompanying them, the gospel is regularly preached, & to such as can read, tracts are given. The Missionary himself is often the preacher, & "always finds an attentive audience." The Dispensary would afford, he says, "a most interesting field for a Medical Missionary."

We will now invite attention to some of the wants of the Mission. And first, it needs more Missionaries. The number now upon the ground is only ten, one of whom is fully employed in the Seminary. Half of one station districts are without Missionaries. The Gospel propagation Society, which has hitherto had one or two Missionaries in the North West part of the district, now propose to retire & leave the ground entirely to the American Board. There then, is a field, embracing nearly eleven thousand square Miles, & containing at the time of the last census, 1,800,000 souls, left to ten Missionaries — one to 180,000 people scattered over an area of more than ~~a~~ thousand square Miles.)

We are thankful for the privilege of reporting a thousand persons as communicants in the Church of Christ & ~~five~~ thousand <u>others</u> who have forsaken Idolatry, accepted the Bible as the foundation of the only true faith, and are regularly taught its doctrines. But we shrink from contemplating the condition of the remaining <u>million, seven hundred & ninety four thousand!</u> We rejoice that we may point to nearly 150

Christian congregations, each of which we trust sends out some light upon the surrounding darkness, but we are pained to think that there are numerous villages still, within the limits of all our station districts, that have never yet been visited by the heralds of salvation, & that upon some of these districts, the light of the Gospel has scarcely dawned. It is a melancholly fact, yet a fact, as we fully believe, that without a great increase in the working force of the Mission, a vast majority of the present generation here, must die without a knowledge of the way which leads to life. They live remote both from missionaries & catechists. Comparatively few are able to read if they had books. Most of the native helpers are occupied chiefly in teaching the people that have been gathered into congregations. The masses of the people are too ignorant, & consequently, too unsensible of their spiritual wants, to travel long distances, or in other ways to make sacrifice for the sake of finding the way in which they may obtain the forgiveness of sin. The only hope, so far as most are concerned, is in the efforts of the living preacher, who may visit them frequently

in their own villages & houses, & entreat them in Christ's stead, to become reconciled to God. But alas! how vast the number to whom this promise of hope is not extended.//

Another pressing want of the Mission is that of a Physician. It is more than four years since we have enjoyed the aid of a Missionary Physician. Dr. Colebrook, the Government Surgeon who has kindly given us great assistance during the period of our destitution, has left the District & will not return. For several months after he left, there was no Physician but a Native, in the District. The successor of Dr. C. has recently arrived, but at present we are unable to speak either of his qualifications, or of his disposition towards the Mission. But one thing is certain. However skillful he may be, & however willing to serve us, it is impossible for him to meet our wants. No member of the Mission, or of a Mission family, away from Sirauen or Pasumahi, can hope for his aid without a visit to one of these places for the purpose of obtaining it. Such a

visit is always inconvenient & expensive, and sometimes impossible. We need a physician who could visit any of our families if necessary, at their stations, & thus save the trouble, the time & the expense of leaving home at seasons, when, of all others, its quiet & comforts are most needed. There have been instances within the last four years of the necessary absence of families from their stations for months, which would have been prevented by a short visit, or visits from a physician. And though we have much reason to be grateful for the health enjoyed by ourselves & families during this period, still, there have been cases of severe illness & of death, which in all probability would have been prevented by the timely aid which a missionary physician could easily have rendered, but which could not be expected from a physician connected with Government.

From a reluctance to incur expense, lose time & to ask for medical attention to which they have not a full right, members of the mission are now very liable in case of illness in their

families, to delay taking medical aid until the disease has passed beyond control.
During the past year a child was attacked with illness. Its parents desired if possible to avoid absence from their station. They felt obliged at length to carry their suffering child when it could receive the attention of a medical man. But the disease had already made such progress that the physician gave no hope of its being arrested without a visit to the Sanitarium. This step was taken, & followed by a long absence from their work, & many weeks of anxious, exhausting care. Again, it is exceedingly desirable that a physician should be able to make an occasional visit to the different stations of the Mission, on account of the Native Christians. He would thus be able to relieve great numbers from illness. & at the same time attach them more closely to Christianity & also do much towards removing the superstitious notions everywhere connected with medical practice among the

natives.

A Missionary Physician would have the means of influencing the heathen too, possessed by no one destitute of medical knowledge. They would resort to him in great numbers & from distant places. By the relief afforded he would gain their confidence, be able to speak to them of their spiritual maladies under circumstances the most favorable.

Another point to be taken into consideration is the fact that a man giving advice as a physician merely, would be often inclined to advise visits to Sanitariums & foreign countries, when one judging as a Missionary as well as a physician, himself identified with the Mission & its work, would seek with earnestness to avoid the necessity of such steps.

Again, the adjustment of our different stations & the arrangement for their occupation, were made on the supposition that there would be a Physician in Madura to relieve the Missionary there of a part of his labors. This is most desirable,

The station itself is a large one. The congregations & schools connected with it, are as numerous as those at most of our stations. Then there is the vast population of the city, just at the Missionary's door, demanding a greater amount of labor than he could perform if free from all other care. Yet much of his time & strength must be occupied with the secular labor connected with the office of secretary & treasurer - the depository dispensary &c. Let the question be settled that we are not to have a physician to take a part of this work, & it will become a serious question whether two missionaries should not at once be connected with that station.

Finally, we need more than all else, the outpouring of the Holy Spirit. And one object in alluding to this subject is to request in our behalf the prayers of the people of God in our native land.

We need this ourselves, to increase our love, strengthen our faith, quicken our zeal, and

give more efficiency to our labors. It is needed for the conversion of our children; our native Helpers need it, to make them more conscientious, - more earnest in love - more self denying. More anxious for the salvation of their countrymen & the honor of God. The usefulness of many would be increased almost beyond calculation, by such an effusion of the Spirit as is now enjoyed in many places. Such a visitation too, would cause many private Christians to become really & effectually, preachers of the Gospel. It would root out from our churches the remnants of heathen feelings connected with the subject of Caste, & implant in their stead, humility & love. It would bring into the fold of Jesus, & convert into bright & shining lights, many members of our congregations who have now no reasonable hope of Heaven, & exert little if any influence. It would open the hearts of the people to contribute to the building of their churches & the support of their Pastors, Catechists & the teachers of their children, to an extent heretofore unknown. It

would convert many of the more influential heathen, already intellectually convinced of the folly of Idolatry, into active working members of the Church. It would prepare great numbers to receive the "crown of life", who will otherwise perish.

For the encouragement of our brethren to pray, we will refer to some things which seem to indicate that this great blessing may be in store for us. We believe there has never been a time when so many Christians in all parts of the land were praying for this object as now. Reports of the great Revival in America & its extent eastward to Ireland, Scotland, Wales & England, & more recently to the Continent of Europe, have led many to look upon the enjoyment of such a blessing here, as possible, & to seek for it, who have probably before regarded a Revival of Religion as not to be enjoyed in India. They have led others to feel its importance & to hope & long for it, with an intensity never before experienced by them. Our own thoughts have been turned more directly to the subject, & our desires quickened, by receiving to our midst

a brother first from scenes of the Revival at home. The following replies received in answer to a question proposed to the different members of the Mission relating to this subject, will serve to some extent, as an index to their thoughts & feelings.

One says no reason why, with earnest, believing prayer, accompanied by proper labors, we may not enjoy a genuine Revival of Religion. Another says "God says we may, in His word, & I believe Him." Another "I am hoping, praying & almost expecting it". Another, "I feel sure that earnest efforts with prayer & faith will be blessed". Another says. "I believe we ought to labor & pray, expecting that God will grant such a blessing". Another "It is time to prepare the way of the Lord, & to make His paths straight". Another says "There seems to be a preparation for such a blessing which I have never known before, although the masses are still heathen. There is much knowledge spread among the people, very little opposition to it, & if the fire were but to descend from Heaven, the flame

would spread, I doubt not, to every part of the District. There is every season to pray in faith, that the Kingdom of our Blessed Master may come speedily. May the Lord pour out upon us & our native brethren an earnest spirit of prayer, & the greater blessing will not long be withheld." Another says "I am looking for such a Revival. We must have it. I doubt not the Lord is willing." One brother, speaking of present encouragements, says. "The little cloud which seems to be rising, is evidence that God, in due time, will send a plentiful shower. The fruit gathered, is only the first fruit preceding the harvest of souls."

// Stated meetings are held at several of our stations, to pray for this one object. All our Helpers, & many of our church members have heard much of the wonderful work of God now in progress in other parts of the world. Many seem earnestly desirous to witness a similar work here, and some speak and pray at times, as if such a work were already commenced

in their hearts.

Will not Christians in America, during this year of Jubilee, pray for their Missionaries, for the native converts & for the heathen, with a fervency & an earnestness before unknown - May the Lord lead them thus to pray. May He hear their prayers & pour out His Spirit here, as in answer to the prayers of this people, He is pouring it out in so many other places. Then shall we be able, when the period returns for a repetition of the enquiry, "What of the night"? to respond with a significance never before possible, "the Morning Cometh"! //

With sincere respect,

Yours in behalf of the Mission,

J. Merrick

Seminary

Teachers	4
Regular Students, from heathen families	3 ~~4~~
do. do. from Christian families	46
do. do. in full course	37 ~~44~~
do. do. in partial course	12
do. do. Total	49
do. do. Received in 1859	10
do. do. left in 1859	13
Catechists studying at the Seminary	9
do. do. received in 1859	9
do. do. left in 1859	10
Whole number left from beginning	189
do do in Mission service for the first	119
Graduates now in Mission service	75

Female Boarding School

Teachers	2
Students, from heathen families	0
do. do. from Christians families	54
do do Total	54
do do Received in 1859	20
do. do. left in 1859	12

Table
IX

gregations	Madura	Dindigul	Tirumangalam	Tirupuvanam	Mandapadalai	Madur	Periakulam	Battalagunda	Bodinayakanur	Pulney	Palamanai	Sivaganga	Aranthangi	Total
mber of Congregations	17	10	12	7	42	9	20	11	1	4	1	4	4	142
mber of Men.	172	132	238	74	673	62	308	92	12	43	15	46	35	1902
mber of Women	158	110	183	58	498	68	327	98	8	41	7	38	15	1609
mber of Children	209	260	283	91	788	105	504	125	8	60	19	67	41	2560
Total	539	502	704	223	1959	235	1139	315	28	144	41	151	91	6071
able to read.	58	57	102	28	147	22	70	23	3	12	15	16	10	563
en able to read.	29	24	14	4	27	8	13	20	0	5	5	1	1	151
deen able to read	56	48	37	11	104	24	29	28	2	8	11	11	1	370
age Sabbath attendance	339	340	388	128	1022	138	564	240	13	103	41	60	50	3426
arriages	5	7	8	0	17	0	12	6	0	0	0	1	0	56
Deaths	13	10	11	0	11	4	27	6	0	0	0	1	1	84
lance of gain or loss.	+13	+65	+56	+41	+117	+14	+10	+33	-26	+2	+12	* -68	-2	267

* "The apparent loss at Sivaganga must be owing to a previous error in the enumeration of Children."

Table II

Native Churches

	Madura	Dindigul	Tirumangalam	Tirupuvanam	Mandapadale	Matur	Periakulam	Battalagundu	Palney	Pattiamma	Pattiamma	Sivaganga	[illegible]
Number of Churches.	2	2	2	1	9	1	7	1	1	1	*	1	*
Added on profession.	6	9	5	0	22	0	20	1	3	11		1	
Added on certificate from other Stations.	0	6	2	0	0	0	1	0	0	0		0	
Do. Do. from other Missions.	0	0	0	0	0	0	2	0	0	0		0	
Dismissed to other Stations	4	0	0	0	0	0	0	5	0	1		0	
Do. Do. to other Missions	0	0	0	0	0	0	0	0	0	0		0	
Excommunicated.	0	0	1	0	1	0	4	2	0	0		0	
Suspended	1	0	2	0	8	0	2	1	0	1		0	
Struck from Church Records.	0	0	0	0	10	0	0	0	0	0		0	
Restored	0	0	0	0	0	0	2	0	0	0		0	
Deaths	2	0	~~1~~ 0	0	1	0	2	3	0	0		0	
Now in good standing	106	96	98	14	355	28	147	58	26	64		20	
Gain or loss upon last year	-1	+15	+4	0	+2	0	+17	-10	+3	+9		+1	
Remain suspended	2	9	2	1	13	0	2	1	0	2		0	
Received on profession from beginning	138	154	116	3	440	18	127	64	23	116		79	
Children baptized this year	9	10	13	1	26	5	19	3	3	3		3	

* Churches have not been organized at these stations. Four Church Members within the limits of the Pattiamma Station, retain their connexion with the Church at Tirupuvanam; and those connected with the Kesalampatty station, are members of the Church at Tirumangalam.

	Native Assistants								Distribution of Books				Contributions by Natives		
	Pastors	Catechists	Readers	Seminary Teachers	G. B. School Teachers	School Mistresses	School Mistresses	Male Members of Churches	Bibles	Testaments	Scripture Portions	Tracts	Rs.	A.	P.
Madura	1	9	6		2	7	2	27	23	44	356	5782	83	4	6
Dindigul	1	6	6			5	5	23	6	17	95	1800	81	8	
Tirumangalum		8	1			2	4	15	15	12	548	2407	71	4	9
Periyakulam		4				7		11	9	4	262	2068	9	9	6
Madupatti	2	14	17			10	4	47	27	39	500	6200	164	11	2
Palni		5	1			6		12		5	44	974	19	8	9
Periakulam	1	12	6			10	1	30	12	8	69	1768	105	2	2
Thalaiyuthu		7	1			4	1	13	11	25	410	2670	38	8	8
Kanna									[illegible]	43	48	253			6
Sidney		2	2			1	1	6		4	35	500	17	8	
Pasumalai		1		4		1		6	14	3	627	7571	66	8	2
Sivaganga		3	1			1		5		1	24	125	5	2	11
Ramnad		3						3					3		
Total	5	74	41	4	2	54	18	198	117	165	3012	32118	665	13	1

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Village Schools

	Teachers			Pupils						
	Males	Females	Whole Number	Christian boys	Christian girls	Total	Heathen boys	Heathen girls	Total	Whole Number of Pupils
Madurai	7	2	9	72	36	108	55	8	63	171
Dindigal	5	5	10	50	30	80	49	11	60	140
Tirumangalum	2	4	6	45	26	71	12	0	12	83
Tirupuvanum	7	0	7	54	16	70	45	8	53	123
Mundapustalie	10	4	14	120	49	169	27	0	27	196
Malur	6	0	6	18	3	21	32	0	32	53
Periakulam	10	1	11	73	20	93	56	1	57	150
Battalagunda	4	1	5	56	9	65	27	0	27	92
Batinum (no School)										
Pulney	1	1	2	10	12	22	8	0	8	30
Pasumalai	1	0	1	13	7	20	3	1	4	24
Sivagunga	1	0	1	9	1	10	1	2	3	13
Usalampatty (no School)										
	54	18	72	520	209	729	315	31	346	1075

Recd. April 7. 1860.

Madura Mission, S. India.
Jan 23. 1861.

Rev. R. Anderson, D.D. Sec. &c. &c.

Dear Brother,

The year just closed is the twenty sixth of our work as a Mission in the District of Madura. The occasion calls us to record the goodness of God to us, to our families, & to our people, & to review our present position & the aspects of the field, in order that we may at once see for ourselves, & may show to our supporters at home, how much of the work has been finished, & how much remains to be done.

We cannot be unmindful of the goodness of God in preserving the lives of all our missionary circle another year. Forty five in number at the commencement of the year, including the children, & exposed to the perils of a tropical climate, we have yet all been spared to see the end of the year in apparently as good health as we welcomed the beginning. We include in this remark Mr. & Mrs. Chandler & their children, with a daughter of Mr. Herrick & a son of Mr. Burnell, in all eleven persons — who left us in Nov. & embarked at Madras for America on the 29th of Dec., & whom we may reasonably hope our Heavenly Father is carrying safely on their way.

Mr. & Mrs. Chandler make this visit to America partly on account of the state of their own health, which needs recruiting after a residence of nearly fourteen years in this country, & partly on account of the necessities of their children. We hope that

they may be prospered in the object of their visit, & find a speedy return.

Within the year we have been permitted to welcome to our number Mr. & Mrs. Washburn, who arrived at Madras April 12, & in Madura the 4th of May. They are devoting their time mainly, of course, to the study of the language, but meanwhile they have been appointed to the station of Battalagundu, & will do what they can to supply the loss of Mr. & Mrs. Chandler.

The same kind providence which has watched over us & our families, has been with our people. They have not indeed been exempt from sickness & death; but considering the ravages of fever & cholera in the district within the year, they have not suffered to any unusual degree. In many parts of the district fever has been more than ordinarily prevalent, & in some has proved exceedingly fatal. In one village where we have a congregation a population of 1760 was decimated in five months by cholera & fever. The people pointed out to the missionary ninety new made graves as the work of the cholera alone. Of 6071 members of the congregations, reported last year, 130 have died, or one in 47, including children - Of 1012 members of the church 25 have died, or one in 40 adults.

The native pastors have been preserved & their families, & we believe are generally happy in their work. One, Christian by name, has been added to their number.

Of the 193 Catechists & other native assistants six have died within the year. One of these was an old man who had been more than forty years in mission service here & elsewhere. One was a young man recently graduated from the Semin

of many of these native brethren & sisters we have hope that they died in the faith, & have inherited the promises. Some met their end in triumph, & have left to us, to their associates & to their families the memory of their bright example crowned by a joyful death.

It is proper to speak here of one man who has died, but who, though a native helper, is not included in the number mentioned above. This man was a colporter of the American Bible society, & went familiarly by the name of "Old Samuel." He was a convert under the missionary Rhenius, whose memory he held in reverence, & of whom he loved to speak. He came to our mission from Tinnevelly, & having been connected with the mission longer than all but one of the present missionaries, & having indeed received many of us with his welcome, if not with a formal blessing, he had come to be regarded as a sort of patriarch by the missionaries themselves. He was a man of extravagancies, & of a headstrong will. As an illustration, no good advice, nor rebuke was sufficient wholly to prevent his dancing the devil dances of the South before his heathen audiences, in order to show them the folly of such worship. But he was a man also of prayer, & all his extravagancies & eccentricities could not efface from the minds of the Christians & the heathen their respect for his Christian character. An interesting account of this man was published in the Youth's Dayspring, (vol 4. p. 52.) while he was connected with the station of Dindigul.

We reckon among the blessings to ourselves & to this people the #special blessing of God upon the American board, in opening the hearts of Christians to contribute more largely to its funds, & in allowing it to celebrate

its jubilee without the embarrassment of a debt. The largeness of this blessing overflows to us in different ways. One of these is the permission to build comfortable houses in the vicinity of our work. The missionaries appointed three & a half years ago to Pulney & Mâna Madura are still living thirty miles from those places, their preparations for building having been interrupted by the financial crash in America. The Prudential Committee, in faith that the storm would blow over, & perceiving the urgency of the need, allowed the work in Mâna Madura to be resumed. Within the past few months the work of actual building has been begun at that place, & the foundation of a mission house was laid before the rains. And just now, at the very close of the year, we have heard that permission is granted to resume the work of erecting a house in Pulney. After our apprehensions of still further delay, it is grateful to us to hear, as it must be to the Prudential Committee to speak the words, "Go forward".

We propose now to speak, first, of our field, second, of the native churches, thirdly, of the village congregations, & fourthly of Education, & under these heads shall have occasion to say all that we need to say of the missionaries, the pastors, & the various classes of native helpers.

I The Field.

Our field has often been spoken of by others & by ourselves as "the District of Madura". It is thus spoken of in the letter of the Deputation.

It is true that by far the larger portion of the District has been conceded to us by the right of occupation. If, however, missionary societies were wont to lay claim to those countries where their missionaries

first set up the standard of the cross, as the early navigators claimed for their sovereigns the lands which they discovered, the Society for the Propagation of the Gospel might properly claim this field as its own: The missionaries of that Society had been accustomed to visit this district from Tanjore & Trichinopoly, & they even had a few village congregations here before the establishment of our mission. But as they have seen that the American churches are sending hither a larger, more efficient force than they could bring into the field, they also as well as others have not been unwilling to make us the general concession of the District. In 1837 they entered with us into an amicable arrangement by which a boundary line was drawn between our Eastern stations & their missions in Ramnad. In the same paper the line separating the District of Madura from the District of Tinnevelly was recognized as our Southern boundary. Recently also, the Madras Committee of that Society, feeling the importance of an economical distribution of missionaries & funds, & especially while so much land remains to be possessed, has withdrawn its missionary who had charge of villages in the vicinity of Dindigul, Battalagundu & Tirumangalam, selling to the Board its property in mission buildings &c., & cordially recommending the people to join us. The line separating the District of Madura from the District of Trichinopoly has been agreed upon as a dividing line between our mission & theirs missions to the North East. This is practically on the part of the Society for the Propagation of the Gospel, a cession to us of the present District of Madura entire, with the exception of

the limits of ~~their~~ its Ramnad mission on the South East, you on our part a cession to them of the large Tâlûk of Manappâraï on the North East. The Manappâraï Tâlûk was reckoned as one of our eighteen stations at the time of the visit of the Deputation, but about that time was transferred by the Government from the Collectorate of Madura to the Collectorate of Tinnevelly. With the exception therefore of the above mentioned Ramnad mission, we may say that the whole of the present District of Madura is by the virtual consent of Protestant Christendom, committed to our trust.

The importance of drawing boundary lines to separate missionaries of the cross in their work, though not likely to commend itself at first sight to the popular Christian mind, will not fail to accord with the experience of the Prudential Committee. There is one view, however, which we hope will by no means be overlooked. A friendly compact with other missionary societies for the division of the missionary field, carries with it an implied promise to us that the portion which falls to us is properly cared for, & that at least it is not shut out from the sound of the gospel. But when the hundreds & thousands who are annually dying in the destitute parts of this District, shall at the last day turn to the great body of missionaries, and ask why they were left out in the arrangements for proclaiming the gospel to every creature, all others may well reply, "We looked upon the American Madura Mission as good & true men, & on their promise of fidelity we left the work to them."

We, on the other hand, refer the responsibility back to the Prudential Committee of the Board, & to the American churches. The Deputation, in behalf of the Prudential Committee & of the churches accepted the responsibility of cultivating the Madura District. They characterize the Report of the Mission on the number of missionaries required, with the map of eighteen station districts, "as among the most useful results of the meeting"; & they promise, "the six additional men you ask for the districts named in the Report will be sent to you whenever the Lord is pleased to provide the suitable men". Yet in six years missionaries have been appointed to only two of those six stations named as of the first importance, while on account of the absence of missionaries from the old stations, the effective force of the Mission stands precisely where it did in 1853.

The following is the list of stations as at present occupied, or unoccupied. Some of those marked "unoccupied" are visited more or less from the nearest stations. Those marked "in charge" have heretofore had the full care of missionaries, & are now placed in the care of missionaries of other stations as a temporary arrangement. The stations of Manappârai & Ramnad have been dropped from the list of 1853, & the name of the Pârthiganur station has been changed to Mâna Madura, that being the name of the village where the mission house is to be built.

Battalagûndu Rev. G. F. Washburn, Mrs. Washburn.
Cumbum. Unoccupied.
Dindigul In charge of Mr. White.
Madura. Rev. J. Rendall, Mrs. Rendall, Miss Sarah H. Ashley.
Mâna Madura Rev. H. B. Capron, Mrs. Capron, (at

	present residing in Madura, & in charge of the Female Boarding School.)
Mandapasâlai.	Rev. H. S. Taylor, Mrs. Taylor.
Mêlûr.	Rev. T. S. Burnell, Mrs. Burnell.
Nattham.	Unoccupied.
Palakaûûth.	Unoccupied.
Pasumalai.	Rev. W. Tracy, Mrs. Tracy.
Periaculum	Rev. J. T. Noyes, Mrs. Noyes.
Pulney	Rev. C. T. White, Mrs. White, (at present residing in Dindigul.)
Sivâganga.	In charge of Mr. Capron.
Tirumangalam.	Rev. J. Herrick, Mrs. Herrick.
Tirupuvanam.	Rev. E. Chester, Mrs. Chester.
Tôndy.	Unoccupied.
Vêdalampatty	In charge of Mr. Herrick.

But if we thus cast off upon the committee & the churches the responsibility of the unoccupied stations, it may be asked to what extent we are able to look after the stations which we really occupy. Working as at present shall we ever reach personally, & preach the gospel in every village in these stations? Most of the brethren answer, "No, it is impossible". Some reply that they think it is practicable in the smaller stations, & that they are laboring for it. All agree that with two months of tent life annually we might visit every village of our stations once in a few years, but tents are beyond our means. The climate forbids us to shut up our houses & live with our families in tents for months, or even weeks at a time, &

anything less than this makes a tent a very expensive auxiliary. We ordinarily tour in carts, spending the day in the prayerhouses & schoolhouses of our Christian congregations, or in native rest houses, or, in default of these, in our carts, beneath the shelter of trees. Touring in carts we are compelled to keep in the vicinity of beaten tracks, & so hundreds even thousands of villages escape our notice. If able to keep a horse we double at once the number of villages within reach; & yet, even in the most favorable circumstances, probably no one of us will ever visit or even see every village in his station. As a matter of fact probably no one of the missionaries has ever visited more than one third of the villages & hamlets in his field.

It is possible, however, working with some system, to send the catechist to every village, & thus, as it were, to put ourselves in communication with every portion of our field. In this way while touring to the Christian congregations, visiting such heathen ~~congregations~~ villages chiefly as lie within convenient access, we hold ourselves ready to go to any village, even the remotest & most inaccessible, where there may be found any special readiness to listen to the truth.

It is the custom with the missionaries generally to spend the Sabbath at the station ~~village~~ center, preaching in the church in the morning, & going out to hold a service with one of the nearest congregations in the afternoon. At stations where a pastor has been found for the native church, the missionary is usually absent from home on the Sabbath. Upon week days the most are accustomed to go out into

the streets of the station village, or to villages in the vicinity, morning & evening, to preach, converse, & distribute the Scriptures & tracts, or to catechise the neighboring congregations & schools. All, however, feel that they are in their most appropriate work in the eight or ten days per month when they are touring to distant congregations & schools, & visiting all the heathen villages accessible on the way, or exploring some new portion of their field in which to sow the gospel seed.

A field so distant as this from our Christian brethren in America, & occupying so small a space on the ordinary maps, is in danger of being underestimated as to size & population, & all that gives it a claim on Christian benevolence. In order therefore to present a bird's eye view of the Madura district let us imagine it to be a part of New England.

Take a section of New England lying irregularly between the parallels of longitude 41°30' & 43°, & embracing the southern portion of Vermont, the South Western corner of New Hampshire, the whole of Massachusetts & Rhode Island, & about two thirds of Connecticut.

Let the general aspect of this region be that of a plain, but let it be bounded on the West by a range of lofty mountains. Let spurs of lesser mountains strike into it from the South West & the North West & bound the view on the North East; while in various places rocky hills rise abruptly from the plain to break the general monotony of the view. The Connecticut river will answer well

enough for the Taigê, but it should entirely change its position, rising halfway down the valley of the Housatonic, flowing Southward nearly to Pittsfield, then taking an Easterly & southeasterly course through Northampton & Amherst & flowing into the sea at Plymouth. "Flowing," we said — No, dry up its stream, & leave its sandy bed exposed to the sun for nine months of the year. In the course of the other three months, — April, October, & November, — fill it suddenly three or four times to the brim, & send it on its way to gladden the hearts of the people. Its waters will be drawn off by channels to large reservoirs, & but little will after all reach the sea. Give to the other rivers a similar character & direction. Let Amherst be the capital with a population of 60,000. Break up Boston & its suburbs, & all the cities of the seaboard into villages, & scatter them over the Western part of the State. Gather all the solitary dwellings into hamlets, & leave not a house standing by itself in all the region. Remove the railroads, the schoolhouses, the churches, & every sign of Christian civilization, & reduce the whole to a broad waste of heathenism.

Give to the Church Missionary Society the South-Western portion of Connecticut as far North & East as Hartford. ~~[illegible]~~ Make the Society for the Propagation of the Gospel responsible for the Southeastern part of Massachusetts — all East of Rhode Island. Give the rest to the missionaries of the American Board, but in addition to the obstacles incidental to an adverse climate, let them be fettered by the necessity of speaking in a foreign tongue.

Place Mr. Rendall at Amherst, (Madura) with not only its 60.000 inhabitants to care for, but with twice that number of people within the distance of ten miles around. At a convenient drive to the Westward from Amherst, near the foot of a mountain place Mr. Tracy, in charge of a Seminary, I expect him to train up all the pastors & Christian school-masters for the State. There is no village near by. So let the Seminary be called from the name of the mountain, "Mt. Holyoke (Pasumalai) Seminary." Let the Female Boarding School, on the other hand, be in Amherst, in charge of Mrs. Capron & Miss Abbe. Instruct Mr. Capron, while residing in Amherst, to tour to the South & East of Worcester. The mission formerly had a house in Worcester, (Sivaganga) but several missionaries having given way in discouragement at the unmitigated heathenism of that city, it was sold a few years since, & Mr. Capron is instructed to build anew twelve miles South of Worcester, at Oxford (Mâna Madura) upon the site of an old fort on the River, & thus to attempt the conquest of the region from a different quarter. Fifteen miles to the Southeast of this we strike the boundary line of the Society for the Propagation of the Gospel; but for fifty miles to the Eastward an unbroken view of heathenism & Romanism stretches onto the Sea.

Between Oxford & Amherst, but somewhat nearer to Amherst, at Palmer, (Tirupuvanam) which is also on the River, place Mr. Chester. The surrounding region is exceedingly fertile, & at this season especially attractive, when the ~~fields are~~ rice fields

are in their glory ~~[illegible]~~!" But this only makes the contrast doubly painful when you turn to the moral aspect of the people. At a country village six hours to the Northeast of Amherst, say at Barre, (Mêlir) place Mr. Burnell, with the duty of touring toward Princeton, & the Northern part of Worcester County, & the privilege, as he turns away from his audiences of superstitious & degraded heathen, of feasting his eyes upon Wachusett, mountain forests & running streams, which send his thoughts like lightning back to his native land. Here

"every prospect pleases,#
"And only man is vile".

At Brattleboro, (Dindigul) place Mr. White, in patient waiting for Mr. Webb, & whisper in his ear the permission long looked for but just now received, to resume the building of a house at his own station of Bennington. (Pulney) Bennington is north of a spur of mountains running eastward nearly to Brattleboro. Let us return therefore to Brattleboro, & find thence a direct & easy road to Pittsfield. At a small village halfway from Brattleboro to Pittsfield, at Buckland, (Battalagundu) let us place Mr. Washburn & for the time being give the honor of becoming a missionary station to the birthplace of Mary Lyon. If the station at first sight seem a small one, & the region to be bare of population, ask Mr. Washburn to show you the list of 600 villages prepared & left with him by Mr. Chandler, not yet complete.

At the very foot of the mountains, & with mountains surrounding him as an amphitheatre, place Mr. Noyes, at Pittsfield, (Periaculam) & bid him tour over the wide valley which opens for forty miles to the South.

give him charge also of the mission health retreat, which nestles fourteen miles away on the summit of the mountains.

Place Mr. Herrick at Springfield, (Jimmengalam) on the great southern route. Place Mr. Taylor at Tolland, (Mandapasâlai) a village far away from routes of travel but in the midst of success, & let him tour to the East & South, occasionally run down to the sea at New London.)

The above comparison is not very wide of the mark in respect either to extent of country, or natural resources, or the population, or the position & relative distance of the occupied stations. Let us ask now how large a sum of money annually might be reasonably devoted to save so much of New England from heathenism? Would it be unreasonable to ask nine more men in addition to the ten already on the ground - viz. seven more to tour among the people, & plant Christian churches, one to be a missionary physician, one to give an impulse to education by establishing a normal school department in the Seminary.

II. The Native Churches.

Among our auxiliaries the first in importance though the last to be realized is the native church. Indeed when a self sustaining church, with its pastor & officers is established in a village, the missionary's work for that village & the immediate region approaches completion.

The number of native churches is 28, & the number of members now in good standing 1109. Of these 76 have been added on profession of faith the past year.

No new churches have been formed, but one previously formed, at Carasakulam, in the Mandapasâlai station District, has chosen a pastor, who was ordained in February last. There are now three pastors within the limits of that station, one in the station District of Madura, one in Dindigul & one in Paniaculam. All are reported to be faithful men, & to have apparently the blessing of God upon their labors. Happy the missionary who has three such colaborers in his work, or even one - "a beloved brother & faithful minister in the Lord."

It was said in judgment by the prophet, "And there shall be like people like priest." In quite another sense we rejoice to be able to say of some of these churches, "Like pastors, like people." The native Christians, though often giving us great sorrow by their failure to appreciate the spirit of the gospel, do in many other cases give us occasion to praise & bless God for the wonders of his grace. There are in almost every station private Christians by whose prayers the missionary feels himself sustained in his work. Almost all the missionaries also report one, two, or more Christians, not in mission service, who seem to make it their business to spread the knowledge of the gospel. In some cases the heathen bear voluntary testimony to the truthfulness of Christians, & their peacefulness, & specially they often speak of their observance of the Sabbath. The Christians are improving to some extent in their worldly circumstances, but whether in this respect they more than keep pace with the general progress of the country, is a question. It is a matter of regret that our people not only, but our native helpers also render most extravagant obedience to the exhortations

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

It is very encouraging that the members of the churches to some extent, & still more the pastors & the catechists, are waking up to the need of the outpouring of the Holy Spirit. Through the missionaries & from a small tract prepared for the purpose, they learned a few facts in regard to the revival in America. They have since heard more or less of the work in Great Britain, Sweden &c., & now, as it were the fact is brought to their very doors by the wonderful display of divine grace the past year in Tinnevelly. This last influence is the more manifest because half of all the members of the churches are to be found in those stations which border on Tinnevelly. While we cannot say that we have seen as yet any evidence of the outpouring of the Holy Spirit upon our field at all referible to the recent revival in Tinnevelly, we may speak of an awakened interest in the subject, & of an attitude of expectation, & we may refer also with gratitude to evidence of the occasional presence of the Spirit in more marked cases of conviction of sin & of conversion.

The day of the self-support of these churches, though perhaps distant is still approaching. The contributions of the people for the erection of prayer houses & school houses, the support of the pastors & the support of the poor are annually increasing. The total of native contributions for these objects as reported in 1859 was Rs665.13.1. A still larger sum was contributed in 1860 without taking into account the special

offering on the occasion of the Jubilee. The whole amount of contributions for 1860 is R 1111.14.2.
The proposal for a Jubilee offering was met with a general goodwill. Several catechists, among them one who had a family of eight dependent on him, gave a month's wages. One gave a tenth of his wages for the year. One pastor gave ten rupees. One family gave four annas & a pot of sugar. One man gave a cow. In one village the people subscribed for every member of their families, down to the infant children. One graduate of the Seminary wrote to his more fortunate classmates who were receiving high salaries in the service of the Government, & obtained from one R 30, & from another R 120 for this object, while the accompanying letter to Mr Tracy was worth at least an equal amount for its grateful reminiscences of his instruction, & its grateful appreciation of the good done to them by the Christians of America. These men wished it were in their power to do more. In seven instances which have come to our knowledge the heathen caught the spirit & gave. May the Lord reward them. In order to swell the amount still more, the little Benevolent societies voted various sums from the accumulations of previous contributions. The whole amount thus received as a Jubilee offering, from native sources alone, is R 779.2.0.

Some of the brethren think that this may be made a beginning of annual contributions to the Board. But the good result is more gratifying in another aspect, viz. as indicating the approach of the time when the people will have the means and the disposition to sustain the institutions of the Gospel at home.

It is important to mention here a very valuable

18 auxiliary to this work, called the Native Evangelical Society. Formerly this society supported catechists in different places, & under many discouragements directed its efforts mainly to preaching the Gospel to the heathen. Within a few years, however, since the ordination of native pastors, it has changed its plans, & has now become an auxiliary to the native churches in the support of their pastors. It is under excellent management, & secures the active & interested support of nearly all our helpers, & to a considerable extent of the churches & congregations. Some of our catechists give to it a certain proportion of every month's wages, while in many places, & especially at the station centres, monthly contributions are taken up for this object. The receipts of the society for the last year were R 321. 1. 10, an amount nearly sufficient to support four of the native pastors, or rather to make up what is lacking in the contributions of the people for their support. In this society we have not simply the germ of a Home Missionary Society, but a Home Missionary Society already working efficiently toward its great object – the evangelization of this district, & capable of enlarging its operations to any extent.

While speaking of the churches, it is important to mention that we have at all our station centres but one Sunday Schools conducted much like Sunday Schools in America.

III Village Congregations.

The term "Village Congregation" indicates a number of men, or families, who are so far convinced of the truth of the Christian religion that they are willing

to place themselves under Christian instruction, & to conform to Christian habits, at least in respect to the observance of the Sabbath. // There is, of course, much variation in respect to the size of congregations, & it may therefore occur that in one station a congregation would be reckoned which would not be reckoned in another; or an old congregation may have fallen below the number which would be thought necessary to form a new one. Thus Mandapasalai numbers only 41 congregations, though Christians are to be found in 57 villages & hamlets, while an old congregation in the station district of Sivaganga continued to be numbered till it was reduced to one man. // The present average number of members of the congregations is 44. If convenient a catechist is usually placed with the congregation to instruct the members in the Scriptures, in catechisms, & if there are ten children of suitable age, they are gathered into a village school. //

In former years congregations became connected with the mission from very various motives, & generally of a more or less worldly character. Sometimes it was the hope of obtaining a loan, or a present of money; sometimes of interposition in their behalf before the magistrate, or the civil courts. Often the cause did not come out till the congregation had been received. Sometimes, & perhaps the more frequently, it was the hope of obtaining for one of their own number the wages of Reader or Schoolmaster to the congregation. All these things have been the cause of large defections. Especially in the station district of Sivaganga large & once flourishing congregations have thus died out root & branch. It may be that defection is to go on there & elsewhere, to some degree, but our plans are now better understood by the people, & they therefore come to us,

if they come at all, more intelligently. Our plans have also been modified to a considerable degree. We are more cautious now in receiving congregations. We urge them to contribute toward the building of the prayer house, or schoolhouse, & we generally decline to appoint one of their own number even to the post of schoolmaster. Only one in six of the present mission helpers is employed in his native village.

The congregations are visited by the missionaries, on an average, once in two months, & are usually examined as to their progress in the Catechisms, in Bible History & in reading. Fourty four men & women are reported as having learned to read within the year. The total number of adults who are able to read is 798; of these 161 are women.

The Mission has been urging the subject upon its helpers of teaching their wives to read, or if unmarried, of marrying only educated wives. It may be well to put the present statistics on record here for future use.

Helpers wives who can read the Testament	86.
Have learned to read since they were married	10.
Cannot read.	69

About two thirds of the last are reported as "learning to read".

With the exception of some notable case of persecution the native congregations have been usually left at peace by their heathen neighbors. There have been occasional disturbances, & many petty annoyances arise, but little to what might be expected when we reflect that there is not a village in the District where the heathen influence does not decidedly preponderate over the

influence of the Christians.

IV Education.

In the early history of the mission a very extended system of schools was established, & was sustained at a heavy expense. Free schools for the heathen, generally with heathen masters, boarding schools at different stations, & an English school in Madura. The change which has been made in our plans will best be indicated by stating briefly our present plans.

1 Village schools for the Christians wherever ten Christian children can be found to attend. Into these schools heathen children are freely admitted.

2 Day schools at the station centres, whether there are ten Christian children or not. Heathen children are freely admitted, & often form the majority. These schools are generally under the superintendence of the missionary ladies.

3 A Female Boarding school in Madura, intended to raise up wives for the pastors, & mission helpers, & the intelligent lay members of the church, & to a limited extent to supply teachers for our village & station schools.

4 A Seminary, intended for the education of pastors, catechists & teachers. For the latter we hope to establish a normal school department, with a model school &c. accompanying.

5 Instruction to be given only by Christian teachers.

6 Instruction only in the vernacular.

1 Village schools.

The statistics of our village schools show that we are still in a transition state. Six years after the adoption of the principle of schools for Christian children, & after fixing a ten as a fair minimum of scholars, the average of Christian scholars through the schools of the mission

is ~~average~~ only 9 1/3, while the average attendance is probably not more than six. We are startled also, in gathering up the statistics of the past year, to find that while the number of schools has increased by three, & the number of heathen scholars by fifty seven, the number of Christian scholars has diminished by thirty two. Whether there was too large a gain reported last year, or we are in reality retrograding, it is impossible now to say. Probably there is sufficient reality in the loss to make us most solicitous in regard to this branch of our work. The obstacles presented by the parents to the education of their children are many, & only the most strenuous efforts on the part of the missionary, in the way of frequent visits, & thorough examinations, can secure a tolerable attendance on the daily exercises of the schools.

Again, the general average of Christian scholars through the mission is kept down by a few old schools which are continued because they are of long standing, & it does not seem well to retreat. We should not establish new schools in localities of so little hopefulness. Schools are also kept up where there are less than ten Christian scholars in attendance, because there are more than that number in the congregation who ought to attend. It is supposed to be the most hopeful way of overcoming the indifference of the parents, to continue the school, & to prove its value by the benefit to those who attend.

Our schools are beginning to suffer more & more from another cause. There is a growing number of our people, & especially of our catechists, who miss the

former attraction of English instruction, & who are taking their children out of the Mission Schools at an early age, to send them to the Government English Schools, & in some cases, to the English Boarding Schools of other Missions. We are often requested to establish an English school in the Mission, to be supported by regular tuition fees.

The last obstacle which we would mention to the progress of our schools, but the easiest to be remedied, is the want of competent teachers. Not more than a fourth of our present teachers are reported to be competent to their work. If we would have good schools we must make the position of a schoolmaster respected by training better men, & giving them adequate wages. We hope much from the proposed Normal School. It certainly must accomplish one good — viz. the supply of better trained schoolmasters. We trust it will also act indirectly to remedy the evils before mentioned — that it will break up the indifference of parents, by showing, even to their inadequate comprehension, the advantages of educating their children, & especially that it will diminish the craving for the English language, by awakening in the minds of the people a new respect for their vernacular tongue.

While the mind of the Christian world is waking up more & more to the importance of educating the people in their own language, & while men like Dr. Duff are confessing their disappointment as to the results of instruction in English, ~~& only insisting~~ for missionary purposes, & only insisting on its value for the native ministry in the large cities, it is not for us, who are happily far removed from the influence of large cities, & whose work is among rural population, to give a moment's thought, in native

education, to anything but the vernacular. We must be right in expecting the great blessings of good education & of a Christian literature to come to the people through their own tongue, & the less we dally with English on the way, the sooner shall we come to the expected end.

We have also in this work some most valuable auxiliaries. Not to mention the Bible & Tract Societies, which have stood by us from the first, we have the Christian Vernacular Education Society for India, which has taken up the work of its predecessor, the South India Christian School Book Society, in the preparation of a Christian literature for the country, while it is bending its thoughts also to a new & great work, the promotion of Normal schools for native teachers.

If the present condition of many of our schools is discouraging & even humiliating, let us take heart, & look & strive earnestly for a better future.

2 The Female Boarding School.

Until within six years the pupils of the Female Boarding School were retained in school till they were married. But the plan was then adopted, which has since been acted on, of having a regular course of studies, & regular periods for graduation. Under this plan one class of three & one of eight pupils have already graduated, while eight more will be prepared to graduate in March 1861. The period ordinarily required for the course is six years, the school being divided into three classes, & two years allowed for the studies of each class. Classes graduate regularly therefore only once in two years. Scholars may, however, enter an advanced class, or they may come, as many do, & enjoy the advantages of the school for one, two or three years, without any reference to graduation.

The course of studies is as follows.

1st class.

Reading.
Bible History.
Mental Arithmetic.
Geography.
The Catechism.

2d class.

Reading & Writing.
The Bible.
Written Arithmetic.
Geography, & the use of maps.
History of India.
The Catechism.

3d class.

The Bible.
Written Arithmetic.
Ancient History.
Tamil Grammar & Composition.
The Catechism.

Persons acquainted only with our schools at home, or those in which the Bible has a most prominent place, would hardly infer, from the mention of "Bible History", & "The Bible" three times in the above course, what an amount of time is devoted to that study. We have first an excellent series of three question books on Bible History, after which the Historical books of the New & Old Testaments are taken up seriatim. The Catechism mentioned is an excellent compend of Divinity, with pertinent proof texts, prepared by the Rev. H. M. Scudder, & it is thoroughly & repeatedly committed to memory.

The teachers are one well educated man, & one girl,

 herself educated in the school. There is an excellent native woman connected with the school as matron. The scholars are taught needle work, & the annual profits of their work are sufficient to pay the board of from two to three girls who could not otherwise be received to the privileges of the school. They also do for the most part the cooking & other necessary work of the establishment, except the washing.

The general superintendence of the school, with instruction in particular branches, the charge of the sewing class, the almost hourly watching over the good order of the Institution, with the care of the moral training of the pupils, are shared by Mrs. Capron & Miss Ashley.

The school girls have kept up, with but little intermission, their noon day prayer meeting for the outpouring of the Holy Spirit. Within the year three pupils have been admitted to the church.

3 The Seminary.

The Mission is rich in the possession of an institution most excellently adapted to train up native helpers for the work. Its location, its buildings & apparatus, its corps of teachers, its pervading spirit leave but one great thing to be desired for it - that blessing which we look & wait for everywhere in our work - the abundant showers of divine grace.

The Seminary was formerly supplied from the Boarding Schools, & might have been expected to suffer when that supply was cut off. The Station & ~~common~~ ~~schools~~ village schools, however have proved themselves adequate to the work. In June last they sent thirty one candidates for admission to the Seminary, of whom sixteen were

received, strictly on the ground of success in examination. The result has proved that the Seminary will not lack a supply of bright lads, if it continues to take classes from this source, while the reflex influence of the examinations will operate favorably on the Station & Village Schools.

A class of nine students graduated in March — the last of those who have had much instruction in English. They were all taken at once into Mission employ, but one has already been called to his final account. A class of Catechists also left the Seminary in March, to return to their various stations, & a new class of catechists was received in June.

The Seminary proposes, 1 For regular graduates a course of five years.

2 A shorter course for older pupils.

3 For classes of catechists, coming to the Institution for a year's study, a selection from the studies of the regular course.

4 It furnishes an excellent opportunity, with a little additional expense, to try the experiment of a Normal School, the pupils going into the regular classes of the Seminary as far as possible, but receiving special training in the art of teaching.

The course of studies is as follows.

1st Year.	2d Year.
The Bible - The Old Testament.	The Bible, O.T. continued.
Arithmetic.	Geography do.
Grammar.	Arithmetic do.
Geography.	Grammar do.
	Tamil Classics.
	Bible Geography.

3d Year.

The Bible — New Testament.
Algebra.
Grammar, continued.
Tamil classics do.
History of India.
History of England.
Evidences of Christianity.

4th Year.

The Bible, N. T. continued.
Algebra do.
Grammar do.
Tamil classics do.
Church History.
Evidences of Christianity.
Moral Science.
Natural Philosophy.

5th Year.

The Bible, N. T. continued.
Geometry.
General History.
Natural Theology.
Dogmatic Theology.
Catechetical & Pastoral Duties.
Homiletics.

Penmanship & Composition & Exercises in Reading & Elocution through the whole course.

In respect to the religious influence of the Institution Mr. Tracy writes, "The state of religious feeling has been various, At times we have had occasion to mourn over much coldness in the Church, & much indifference among the impenitent scholars; & at other times we have been cheered with evidence that the Holy Spirit was present with his quickening & sanctifying influences. During a day of fasting & prayer held in October much deep feeling was manifested, & the good influences of the day are manifest to the present time.

"Besides their regular duties in the Seminary, the teachers & scholars have done much in the way of Scripture & tract distribution among the people. The crowded festivals held regularly in our immediate neighborhood afford many facilities for such a work. The distribution at these festivals, & during vacations has been unusually

large the present year."

V Tract & Book Distribution.

Our gratitude is due, as always, to the Bible & Tract Societies for furnishing us all needed means for the distribution of the Scriptures, & of religious books & tracts. A much larger number of tracts has been distributed than in former years. As illustrations of the good accomplished by these means, one brother reports that one man & two women were probably converted by hearing the Bible read. Another mentions the case of a Brahmin who "is spoken of by the heathen as being inclined to the Christian religion," & who on one occasion wrote over his door in Telugu, "Jehovah is the true God, & him alone we worship."

We have never made much effort to sell books to the people – other than school books; but a neat little almanac being printed last year by Mr. Hunt, with a view to an extensive sale, we disposed of 3361 pies, at two pies, or half a cent each.

VI The Dispensary.

The Dispensary has been, as formerly, under the care of the native Dresser, Mr. Henry S. Cheesman. 3499 patients have come for medicine within the past year, & have had the opportunity of hearing also from the missionary, or a Catechist, the prescription of the Great Physician for the sin sick & ruined soul. Whether any of these patients have been benefitted otherwise than in body, will be known in the last day. It gives us pleasure to mention that the one who ministered to the bodies of these poor people, has himself, in the providence of God, been brought feel his need of healing, & has, we trust, applied in sincerity to the same Great Physician.

VIII Conclusion

The last year, as often before, we expressed an earnest desire that a Missionary physician should be sent us from America. It has given us great pleasure to hear within the year that Dr. Greene, formerly of the Jaffna mission, was available for & had been appointed to our mission. Known personally to some of our number, & known to be interested in our work as a mission, we rejoice in the anticipation of his coming among us.

We need him as a physician. Not that there has not been a kind & skillful English Surgeon in the City of Madura, as in former years, & that Providence has not cared for those at the outstations. Those of us who reside in Madura & its immediate vicinity, & others who in time of illness have been able to remove their families temporarily to Madura, have every reason to be satisfied with the attention of the Government Surgeon, Dr. Wilson, & we have had more than usual occasion for medical advice within the past six months. It is also true that Providence has cared for those most remote from Madura, even in sudden & dangerous sickness, has not suffered any to fall. Still it is impossible for the most of our circle to resort to Madura for medical aid in cases of emergency, & though our Heavenly Father has spared us hitherto, it seems presumption to continue to omit the most natural & ordinary precaution for our safety. We hope that nothing will occur to prevent the coming of Dr. Greene.

We allude often in our letters & still more often in our prayers to the need of the outpouring of the Holy Spirit. We are waiting for this blessing. "I wait

for the Lord," says the Psalmist, "my soul doth wait, & in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say more than they that watch for the morning." But he adds joyfully, "Let Israel hope in the Lord; for with the Lord there is mercy & with him is plenteous redemption."

The last annual letter closed with these words. "And why may not such a work of grace be looked for here, as well as in America, Ireland, Scotland or Wales? Surely God is ready at all times & in all places to hear prayer, when offered with earnestness of desire & in faith. May he incline our friends to pray thus in our behalf at the present time. May he hear their prayers & pour out his Spirit in this District, as, in answer to the prayers of his children, he is pouring it out in so many other places! Then shall we be able, when the period returns for a repetition of the inquiry, 'What of the night?' to respond, with a significance never before possible, 'The morning cometh.'"

The morning cometh! Within the past year the watchmen upon the towers beyond us have seen the signs of the coming day, & have shouted the glad words along to us. The Lord has graciously appeared by the influences of his Spirit in North Tinnevelly, & many souls have been turned unto the Saviour. The same blessing appears now to be descending upon Jaffna. Just now also, at the very close of the year, our eyes have caught a gleam of light in our own horizon. It must be the dawn. The church in Malaïkinaru, on our Southern border, one of the largest in our mission, & upon the whole the most enthusiastic, & the most satisfactory in spirit, & the nearest to the revival scenes in Tinnevelly, is witnessing

return

the first indications of an outpouring of the Holy Spirit. Men at variance have met & wept together in prayer. Others have been convicted of sin & one or two have found joy in believing

Let the brother who expressed the earnest wish quoted above close this letter also by a few words penned in a note ~~[illegible]~~ on returning from a visit to that village. "I have never ~~seen~~ since leaving America been so much reminded of revival scenes witnessed there long ago. May a great work be wrought there, & may it extend widely. Pray for the catechist & people".

In behalf of the Am. Madura Mission

Yours truly -

W B Capron.

Madura, Jan. 23, 1861

Rec'd April 5.

Am. Report

	Number of Churches	Added on Profession	do. on Certificate from other Stations	do. from other Missions	Dismissed to other Stations	do. to other Missions	Excommunicated	Suspended	Struck from the Church Records	Restored	Deaths	Now in good standing	Gain or loss since last year	Remain suspended	Received on Profession from the first	Children baptized this year
Battalagundu	1	3						1			1	117	7	1	67	
Dindigul	2	4	6	0	5	0	0	0	0	0	1	100	4	9	158	8
Madura	2	10	4	5	0	4	2	1	2	1	3	114	8	2	148	24
Mâna Madura	*															
Mandapasâlai	9	26	1	1	1	2	0	2	0	1	6	373	18	13	466	24
Mêlûr	1	1	5	1	3	1	0	0	0	0	1	30	2	0	19	2
Pasumalai	1	7	0	0	14	0	0	1	0	1	1	56	−8	2	125	1
Periaculum	7	11	3	5	3	9	2	3	0	5	8	146	−1	4	138	13
Pulney	1	0	0	0	2	0	0	0	0	0	1	23	−3	0	26	4
Sivaganga	1	0	1	0	0	0	0	0	0	0	1	20	0	0	79	1
Tirumangalam	2	11	5	0	0	0	0	0	0	2	1	115	17	0	127	23
Tirupuvanam	1	3	3	0	2	0	0	2	0	0	1	15	1	3	6	8
Usulampatty	*															
Totals	28	76						10			25	1109	45	34	1359	

* Churches have not been organized at these stations. The Church members within the limits of the Mâna Madura & Usulampatty station districts retain their connection with the churches at Tirupuvanam & Tirumangalam.

Table II.

Congregations.	Number of Congregations.	Number of Men.	Number of Women.	Number of Children.	Total.	Men able to read	Women do.	Children do.	Average attendance at the Sabbath.	Marriages.	Deaths.	Gain or loss upon last year.
Battalagunda.	12	126	141	204	471	51	26	33	293	5	8	156
Dindigul.	11	148	126	262	536	66	26	50	354	2	12	34
Madura.	18	195	160	232	587	72	32	56	342	11	14	48
~~Piâna Madura~~ Manda patalai	41	647	561	751	1959	148	27	88	1032	10	26	0
~~Mandapatalai~~ Melur	9	69	65	104	238	23	9	24	140	0	3	3
~~Melûr~~ Mana Madura.	1	11	8	8	27	4	0	1	13	0	2	−1
Pasumalai	1	17	9	18	44	16	6	9	38	0	0	3
Periaculam.	20	320	347	533	1200	69	8	12	579	8	37	61
Pulney.	3	40	34	70	144	8	4	14	100	2	4	0
Sivagangai.	4	36	31	60	127	15	1	7	47	0	3	−24
Tirumangalam.	13	234	195	313	742	117	13	41	438	3	6	38
Tirupuvanam.	8	86	73	100	259	38	7	18	181	1	1	36
Vîralampatty.	4	31	25	57	113	10	2	2	71	0	0	22
Totals.	145	1960	1775	2712	6447	637	161	355	3628	42	130	376

	Native Pastors.	Native Assistants.						Bible & Tract Distribution				Station & Village Schools.								Contributions by Natives.		
		Catechists.	Readers.	Seminary Teachers.	F.B. School Teachers.	School Masters.	School Mistresses.	Bibles.	Testaments.	Scripture Portions.	Tracts.	Number of Schools.	Christian Boys.	Christian Girls.	Total.	Heathen Boys.	Heathen Girls.	Total.	Total of Scholars.	Members.	Amount.	Pice.
Battalagundu.		8	1			7	2	10	28	550	2400	9	50	15	65	26	5	31	96	48		
Dindigul.	1	7	6			5	4	5	25	160	2450	8	60	34	94	38	16	54	148	126	7	
Madura.	1	9	7		2	7	2	14	32	437	4910	9	63	32	95	74	7	81	176	116	5	3
Mâna Madura.		1							6	38	539									1	4	
Mandapasâlai	3	18	15			13	3	25	50	850	9400	15	100	24	124	36	3	39	163	321	9	
Mêlûr.		5				7		1	8	155	1759	7	32	5	37	51		51	88	43	9	1
Pasumalai.		1		4		1		8	31	242	12000	1	10	9	19	2	1	3	22	123	5	
Periaculum.	1	14	6			6	3	4	10	283	820	8	80	23	103	49		49	152	168	7	3
Puliney.		2	2			1			1	18	450	1	11	10	21	5	1	6	27	20	8	
Sivaganga.		3										1	3		3				3	21	10	3
Tirumangalam.		11				3	3	8	18	240	2304	6	50	21	71	7		7	78	90	6	4
Tirupuvanam.		5				7	1	6	12	385	3385	8	39	7	46	75	5	80	126	23	15	8
Usilampatty.		3					1					2	11	8	19	2		2	21	6	7	4
Totals.	6	87	37	4	2	57	19	81	21	3358	40437	75	509	188	697	365	38	403	1100	1111	14	2

Jan. 23, 1861.
Rec'd April 4, 1861.
Rec'd April 12, 1862

Table IV.

Seminary at Pasumalai.

Teachers.	4
Students from Christian families	52
do from Heathen families	0
do. in full course	40
do in partial course	12
Catechists	9
Total	61
Received in 1860	16
Left in 1860	13
Catechists received in 1860	9
do. left in 1860	9
Left from the begining.	211
In mission service from the begining.	137
Now in Mission service.	87

Table V.

Female Boarding School at Madura.

Teachers	2
Scholars from Christian families.	54
do from Heathen families.	0
Total.	54
Received in 1860.	7
Left in 1860.	6
Died.	1

Melur, Jan. 22, 1862

Rev R. Anderson, D.D.

Dear Sir

Herewith I send you the 27th annual report of this mission, and subscribe myself

Yours very truly,

T. S. Burnell.

Report.

The year 1861 is ended — a year never to be forgotten in the world's history, and certainly not in the annals of that nation, from whence came the American Madura Mission. While in our native land there has been the "battle of the warrior, with confused noise and garments rolled in blood", we, in this remote portion of the eastern world, have, under the protection of the Prince of Peace, and in obedience to His last command, been permitted to prosecute our work of making known to the perishing, a crucified Savior, with the usual measure of success and the Divine blessing.

In reviewing the past year, we are called upon to praise God for the health given us in the carrying forward of our missionary work. Although the messenger of death has repeatedly entered our dwellings, removing two infant children, yet no adult member of our Mission has been called away, nor has there been experience of severe and protracted illness. Up to the year 1847, when this mission had existed thirteen years, and there had been connected with it twenty two missionaries with their wives, there had been removals by death of four male and seven female members. There have been now, in all, thirty one missionaries with their wives, associated with the mission, and it is a remarkable fact, demanding gratitude to God, that for nearly fourteen years there has been no death of an adult member.

During the year, we have had the pleasure of welcoming the return, with renewed strength,

of Mr and Mrs Webb, after three years absence, and the happiness of being reinforced by the arrival of Mr and Mrs Scudder. Mr Webb reached his station, Dindigul, July 23rd, and Mr Scudder arrived at Madura, August 10th, where he is at present, engaged in the study of the language.

The following table indicates the location of the members of the Mission, the provision made for vacant stations, and the changes which have occurred during the year.

Battalagundu ..... Revd. G. F. Washburn, Mrs Washburn.
Dindigul ..... Revd E. Webb, Mrs Webb.
Madura ..... Revd J. Rendall, Mrs Rendall, Miss Sarah W. Pohle.
Ramnad ..... Revd D. C. Scudder Mrs Scudder.
Mânâmadura ..... Revd W. B. Capron, Mrs Capron, (residing in Tiruppûvanam)
Mandabasâlai ..... Revd N. S. Taylor, Mrs Taylor.
Mêlûr ..... Revd T. S. Burnell, Mrs Burnell.
Pasumalai ..... Revd W. Tracy, Mrs Tracy.
Periaculam ..... Revd J. J. Noyes, Mrs Noyes.
Pulney ..... Revd C. P. White, Mrs White.
Sivagunga ..... In charge of Mr Capron.
Tirumangalam ..... Revd J. Werrick, Mrs Werrick.
Tirupûvanam ... Revd E. Chester, Mrs Chester, (at present residing at Madras, the station being in the charge of Mr. Capron.)
Vedulampatty ..... In charge of Mr Werrick.

In America, Revd C. F. Muzzy, Mrs Muzzy. Revd J. E. Chandler, Mrs Chandler.

Our Mission now numbers fourteen members, twelve of whom are in the field, though Revd Mr Chester is temporarily absent at Madras, prosecuting medical study.

We regret that in consequence of the death of Dr Ward, while at sea on his way to Ceylon, a change in the designation of Dr. Green to this mission, has been necessary.

Mode of Labor.

In our efforts for the salvation of the Tamil people, we feel that the preaching of the

the gospel, the proclaiming of life and salvation through a crucified and risen Savior, is the great instrumentality. Every other means must yield to this. Although the preaching of Christ crucified is still, as of old, to multitudes a stumbling block and foolishness, yet the testimony of the brethren to the prominent place given to this doctrine, is unanimous. One remarks, in reference to making known to the heathen Christ as a crucified Savior, "I never omit this point;" and another says, "When preaching to the heathen, I ever feel it to be my first duty to tell them of Christ and Him crucified. This should be the centre of all that is said. The holiness of God, the sinfulness of man, death and eternity, heaven and hell, the resurrection and the judgement — all these and every other important truth lead us directly to Christ, the only Savior of sinners, the way, the truth and the life." In thus making it our special business to proclaim the way of life through the atonement of the Son of God, much time is spent in tours to the village congregations and in preaching to the heathen. Most of the members of the Mission, in touring during the year, have spent from two to nearly four months, and have travelled from 800 to over 1000 miles each. Of course when one has a large station Church and many pastoral and other duties, so large a proportion of time as this could hardly be spent in touring. In reference to Sabbath labors at the Station, it may be said that during the year the brethren are absent on tours, and for other reasons, about two Sabbaths in five. In such cases, where there are native pastors, they usually conduct the services; if there is no pastor, then the devotions are led by a catechist or teachers. At every station, there is a Sabbath School, which, taken in connection with a catechetical examination of the congregations, often takes the place of the afternoon service. The Sabbath school is, in many cases, taught by the missionary and his wife, as well as by the mission agents. In one instance, during the year, a missionary expresses the hope that two Sabb. School scholars have been converted.

When in the villages, besides preaching to the heathen and the holding of meetings for instructing and catechizing the people, the missionaries generally examine the schools; and when at home, many are so situated that they can, each morning and evening, visit

heathen villages or congregations near. At the stations generally, there are meetings during the week for the benefit of those living at a convenient distance, and in some cases meetings for the women, conducted by the missionary ladies.

The distribution of the Scriptures and tracts is also an interesting and important part of our labors.

The Congregations.

The system of village congregations continues to hold a prominent place in our missionary work, and though it is not our ~~privilege~~ to report accessions to our numbers during the year, yet we believe there has been progress — substantial progress in many congregations; and, although there is a falling off in the aggregate, yet six of the brethren report either new congregations or increase to existing ones. In reference to ~~to~~ the stability of the congregations, and progress in knowledge of, and obedience to, the truth, such statements as these are made. Progress is shown by the manifest interest in attendance upon the ordinances of the gospel. Deep feeling is often manifest in prayer meetings. There is less intemperance, less litigation, relapses are less frequent, and the Sabbath is better kept. On this subject of Sabbath observance, one missionary states that at his station a Sabbath Convention has been held recently. It was attended by delegates from each congregation, besides the catechists and teachers; in all, 30 men. The meeting commenced at 9½ A.M., and continued until 4½ P.M. The subject discussed was the observance of the Sabbath. They all came at their own charges and appeared to do so very cheerfully. The members all took part in the discussions, and ~~[illegible]~~ a series of resolutions of a most practical nature, all of which grew out of the discussion and were suggested and proposed by themselves.

While the number of congregations is 145, the same as last year, there are more than 200 towns, villages and hamlets where there are native Christians, from each of which, to a greater or less extent, go forth influences of good to dispel the surrounding darkness. May a gracious God cause that these weak and feeble bands shall indeed all be lights in the world, as a city set on a hill that cannot be hid.

In reference to the congregations assisting themselves in building and repairing prayer houses and school houses, each missionary reports aid from the members, though very rarely to the extent of one half the expense. The people, as is well known, are generally extremely poor.

Many of our congregations were gathered from the Romanists, and among them there is perhaps less stability than in those from the heathen. It is an interesting fact that at the station of Mandabasâlai, where the adherants number over two thousand, nearly all were gathered from the heathen. It is also a very interesting fact, as showing progress in a series of years, that ten years ago, the number was less than a thousand.

It has been thought by some that there is less willingness among the people to form congregations now than ten or fifteen years since, but the opinion of a majority of the Mission is, that there is not much difference in this respect. There are also in the community more just conceptions of the nature of Christianity, and less expectation of worldly gain than in former years. In regard to this matter, the missionary of the station last alluded to, thus remarks: "I have not means to receive congregations as formerly. The time too has come, I think, when it is not, on the whole, best to receive them just as we formerly did, and do all for them, without their laboring to aid. We can not do it indefinitely. Somewhere we must stop, and I think that we must now begin to preach that if they repent and seek after God, they must show it by taking Christ's yoke upon them, and doing service unto God. This will temporarily check, or modify the character of the current towards us, but a people truly turned unto the Lord and working for him with us, will give the cause an advantage that can by no means be secured by any aid that can come from home."

The Church.

From the village congregations for the last few years, have been much the largest accessions to the church, while in the early history of the Mission, nearly all received

were from the boarding schools and from among those living at the station centers.

While the standard of piety in not a few members of the church, is low, we yet find many things hopeful and encouraging. It is believed by most of the missionaries that secret prayer is generally practiced, though with many it is confined to a form. It should be remembered also, in this connection, that the manner of life among this half civilized people, can hardly fail to be a hindrance to growth in grace and piety, and a life of prayer, when compared with the state of things in lands where the style of Christianity and civilization is high. On this subject, and with particular reference to family prayer, a brother thus remarks: "If the term 'family prayer' is generally understood, I think it is not practiced; am pretty sure it is not. The coming together for prayer is common, and prayer of the ejaculatory character is common, and prayer in the houses is somewhat practiced; but systematic family prayer is much less common. That works a kind of order or civilization, that is rare in the poorer class of families in this country." The above remarks apply particularly to the common people in the villages. Our assistants, and a few others, generally have family prayers.

One of the most hopeful signs of the year is an increase of the spirit of benevolence in the native Church. The special interest in this particular, shown by the mission helpers at the September meeting, had its effect in the villages. Many, we have reason to believe, went to their work with new thoughts and new resolves, feeling that they were not their own, and with purpose to devote themselves and their property to Christ and His cause in a way they had not before done. Taking this flame of love with them, it caught among the people. One congregation in the Periakulam District, hearing the earnest report of the catechist, made offerings, at one meeting, to the amount of Rs 10. A young man gave a calf worth Rs 4; which was nearly all his property. Two or three other congregations were interested, and gave sums to the amount of Rs 11. At this station, nearly Rs 95 have been given to the American Board, besides the sum given by the helpers at the September meeting, which was Rs 50. At Dindigul, the

native pastor, on the Sabbath after the meeting in Madura, stated what had been done there, and the spirit shown, when some of the congregation requested that the afternoon might be devoted to the consideration of their duty in the matter. Accordingly, after statements by the pastor, and the offering of prayers of individuals present, subscription papers were circulated, which were signed to the amount of Rs 49, 9. 6 of which was paid within the week. All was given by natives but Rs 21. Besides the above a pair of ear jewels and a silver watch worth about Rs 7, were given.

The whole amount reported for various objects by the native Church for the year, is Rs 1290. 14. 10

By far the largest proportion of the members of the Church are from the lowest ranks of Hindu life, and their poverty, as already shown, is extreme. This being the case, we cannot reasonably expect much from them in the way of neatness and good order in their families and household arrangements, or a very respectable appearance personally. A little improvement in these particulars, and a slight contrast with the heathen in the same rank of life, we trust we do see, and we hope for greater advances as Christianity takes a more firm hold of the people. Believing with Whitefield, that cleanliness is next to godliness, we feel we ought to expect progress in this direction, and that it is our duty to urge the professed people of God to seek purity of person, and of the household, as well as first and most important of all, purity of heart.

Although we are permitted to report a gain of only 18 in the number of Churchmembers, an advance considerably less than for any year during the last ten, we rejoice to be able to say that we have seen more direct evidence of the presence and power of the Spirit at some of the stations and in a few of the congregations than ever before. The conclusion of our last report made reference to the then felt presence of the Holy Spirit at Mallankinaru, in the Tirumungalam field. We have seen indications of the work of God, such as the confession of sin with tears, the healing of divisions in the church and the

congregation, and the asking of a spiritual guide with the inquiry, "What must I do to be saved." The feeling of some was so deep as to be accompanied with trembling and cries of distress, and one or two fainted. Other than this, there was nothing to which any one could object as being more sympathy and animal feeling. One woman in her distress of mind cried out, "O Lord, I am a great sinner. Pardon my iniquities for my Savior's sake. Cast me not away like the five foolish virgins O, I see the burning and terrible hell fire. O my Savior send me not to that place." Afterward she was very earnest in prayer for the conversion of her children and brothers, and went from house to house, warning the people to turn to the Lord. Through her entreaties several heathen were led to attend the religious meetings. Among the happy results of this genuine work of grace, was the quickening of several already in the church, and the reception, during the year, of eight members on profession of their faith in Christ.

During this very encouraging state of things in Mallânkinerw, great interest and sympathy were felt in the adjoining Mandabâsalai Station District, but there was not, except to a limited extent, such a work of grace as to be called a revival. A meeting of the Native Association of that station, in the early part of the year, was one of much interest, and one incident connected with it, as showing the efforts of the native church, to overcome the caste system of the Hindus, is worthy of mention. The Christians of the village, where the association met, are of the pallar caste. These prepared food for all present, and, with the exception of one vellalan, a new member, who made some excuse for his absence, all publicly ate together, having first craved the divine blessing. Among those thus signifying that they felt themselves <u>one in Christ Jesus</u>, were vellalars and chucklers, pallars and pariahs, pastors and catechists, teachers and taught— a varied group, and thus a faint emblem of that diverse and yet united company, gathered, and gathering, from all lands in that temple made without hands, eternal in the heavens.

The missionary at Periaculam, speaks of having seen marked evidence of the presence of the Spirit. On a Sabbath in April, when in the villages, a church suited to an audience of three or four hundred, was crowded by the people of several adjacent congregations. The people present were most attentive and interested. After the sermon, and before the Sacrament, a prominent member of the church, who had been under censure, made a most humble confession of his sins before all; and, falling on his knees, cried for mercy. Others at variance sought reconciliation, and several in different parts, of the house wept freely. It was, in a degree, a pentecostal season. In June, on one occasion, thirteen persons were received to the church, and eleven children were baptized. This interesting fact is mentioned in reference to those received to the church, that they appeared deeply impressed with a sense of their sin, — the absence of which feeling is often most painfully felt by missionaries, called to examine native candidates for churchmembership; and such, surely, will appreciate this testimony.

The several congregations, in this large field of Periaculam, happy fruit and satisfactory results bear testimony to the genuineness of this revival.

At Kilamattur, in the Madura Station District, in the month of May, there were evidences of the Spirit's presence, and the Christians were quite zealous. Romanists and the heathen also were affected, but the interest disappeared after a short time.

Native Assistants.

These number in all 206, — and are divided into four classes — namely pastors, catechists, readers and teachers.

The six native pastors are all regarded as useful men, and are generally labouring happily in their work. One of them is much tried by a long continued quarrel in his church and congregation. On account of unchristian conduct, connected with this strife, six members have been excommunicated. All these native brethren

in the pastoral work need the sympathies and prayers of the people of God, but particularly do we commend the case of this brother, who seems weighed down with the troubles in his flock, and who near the close of his lengthy report, offers this touching petition: "O my great and good Shepherd, Jesus, Lord, is it Thy will that Thy utterly comfortless, serving servant, waiting on Thee with tears for comfort, should continue in this state? Or is it Thy will to place, in Thee, thy servant, in another flock, Thy fold, and to give Thy servant comfort and energy to do Thy work, without distress of mind? If this is Thy will, through my fathers, Thy ministers, send Thy servant, a flea, to another place. Not to my will, — to Thy will, I wholly give myself. Therefore, in some way, comfort Thy servant, I most reverently beseech Thee. Amen." //

Pastor Gilva thus speaks of the death of a member of his church: "This year the Lord willed to call a prominent member of my church into His Kingdom. This man and his family were the first to embrace christianity in this place. When the church was organized here, Nov 25th, 1855, this man was appointed a Deacon. From the first of his embracing christianity, he was true and zealous in the religion he had chosen, and firm in the faith. He was taken suddenly ill, and for fifteen days suffered much. Until the soul left the body, he took much pleasure in hearing the word of God, and in prayer, and in the singing of hymns. He also prayed himself, "O Jesus, have mercy, O Jesus, let it be according to Thy will", and thus without murmuring and in peace, gave up his spirit to the Lord."

Pastor Gîsadiyân alludes in this manner to a member of a congregation: "The father of a very interesting young convert, called Gîsutâsan, in Kô-piathânpatti, was well acquainted with heathen doctrines and ceremonies. He was also a kind of judge among his caste of chuttlars, and had power to expel the bad from their clan, or to punish them by fines, &c. For four or five years he has been in the habit of reading our books and disputing much.

He persecuted his son, and tried to make him forsake christianity, but he prayed for his father and asked me also to pray for him. God heard our prayers, and in Feb., he joined the congregation. He used to read much the catechism, 'Sweet Savors of Divine Truth,' and has made the substance of it into a song and so sings praises to the Savior."

The Catechists and readers, numbering 123, are, we believe, improving in knowledge, efficiency, grace and charity. The system carried on in this Mission for ten years past of giving them, and the teachers as well, a course of study, in which there are semiannual examinations, has done much to improve, and to quicken a desire for higher attainments, mental and spiritual. Besides these two examinations, one of which is before the whole Mission, and the other by local committees of three or four members, each missionary holds monthly meetings with his assistants, for instruction and other purposes. This course of study is of the more importance from the fact that a portion of the helpers are men who have been received into mission service while in their own villages, and whose opportunity for culture of any kind, has been very limited.

While the standard of piety among our helpers is such that they could rarely be spoken as "living epistles, known and read of all men," yet we believe the majority are laboring, in a good degree, happily, faithfully and earnestly. The blessing of the Most High attends the efforts of a ~~fore~~ portion, to such an extent as to lead some of the brethren to bear emphatic testimony on this point.

When we remember the important position, as to influence, of the wife and mother in India, quite as much as elsewhere, it is a matter of regret that so many of the wives of the helpers, are still put down as unable to read. We should rejoice if the nearly 90 wives of helpers, who can read the Testament, were all active in labor for the good of others, and zealous in seconding the efforts of their husbands. Though we have not this joy, we are yet glad to know that

there are quite a number of such female workers in the Master's Vineyard.

In connection with the efforts for the Board, many, most, of the helpers have shown a very commendable spirit of benevolence, — in many cases amounting to positive self denial. One brother states that some of his assistants gave out of deep poverty and denied themselves much. One who gave a calf, gave almost his whole property. Another whose wages are 4 1/2 Rupees a month gave 6 1/2; and yet another whose pay is 5 Rs., contributed over 7 Rs. In both cases, these men have families and find it hard to live in these times of scarcity. Many similiar cases might be mentioned where there deep poverty abounded unto the riches of their liberality."

It is well known to those conversant with the subject, that very often in Hindu converts, though they have professedly, and in many cases really, renounced caste, there still remain much of the old spirit, and not infrequently many of the old usages, so that when instances like the following occur, voluntarily, among our helpers and people, we feel that we have occasion to rejoice. During the September Meeting, eight or ten chânârs, most of them catechists and teachers, one Kuravan, one pariah and one chucklar, all united together in getting their food, took turns in cooking, and all ate together. The day the chuckler's turn came for cooking, a Kavundan joined the party. What a very great contrast, in the caste scale, this to any scene that might have been witnessed in Madura a generation ago.

Education.

Under this heading there is less reason for speaking at length, on account of the subject having been treated fully in the last report.

Village Schools. The importance of our village schools when viewed with reference to the future, and the hope of having at no distant day, a reliable, intelligent, and advancing church, can be hardly over-estimated. And it

is in this view, with much regret, we are obliged to say our statistics show a less number of scholars than last year, though there is a gain of nearly 200 as compared with five years since.

Although one brother hopefully reports all his schools as good ones yet others report so many as poor and indifferent that of the whole 72, 40 come under this latter category. The majority of the mission are of the opinion that the schools have generally improved in worth and efficiency, though not in numbers; still, it is most manifest that they are not what we need, or what we desire. The reason for the low condition of the village schools, is the fact that the parents place so little value on education, and also that their poverty is so great that they require the aid of the children as soon as they can do the last work, as watching the fields or the cattle and sheep. The teachers also, many of them, have been and still are very incompetent.

<u>The Seminary</u>. The number of students now in the seminary is 39, of whom five are catechists studying for a short period. A class of twelve students left early in the year, and entered the service of the Mission. At the same time, eight catechists returned to the stations. A new class of five was subsequently received.

Nine persons have been admitted to the church on profession of faith, and eleven have been dismissed to other churches in the Mission. Several students give evidence that they have become sincere friends of Christ.

The teachers and pupils have made frequent efforts for the good of the people living near, and have distributed at festivals and in the villages, several hundred of scripture portions and about 10,000 tracts.

Of the revival in the seminary, the Principal says: "During the early part of the year the religious condition of the seminary was very unsatisfactory, and caused me much anxiety. A few seemed to desire a better state of things, and

were praying that God would pour out His Spirit. The week of prayer in January had been observed but with less apparent interest than the year before; and, altogether, the prospect of a blessing from on high was very dark indeed.

This state of things continued till within four days of the close of the Term in March, when on the evening of the Sabbath the Lord was pleased to pour out His spirit in a most remarkable manner. One of the smaller boys was brought to me in deep distress on account of his sins, and within an hour from that time four fifths of the students, including many who were members of the church, were in great agony from a sense of their sinfulness.

This state of feeling continued during the remaining days of the Term, some from time to time finding peace in an assurance of pardoning mercy, while others were cast down with a sense of their guilt, and ingratitude to the Savior. All ordinary study was necessarily suspended, and the time spent in religious exercises, and imparting such instruction as was suited to their peculiar circumstances. Subsequent experience has left no room to doubt that the work was of the Lord."

<u>The Female Boarding School.</u> In May, the charge of this institution was resumed by Mr. & Mrs. Rendall, it having been in the care of Mr. & Mrs. Capron for the last three years and a half. The average number of pupils has been 45. In March, a class of seven graduated, and in June a class of fourteen was received. The graduating class had consisted of eight, but a week before they left the school, one of their number was suddenly taken away by death. She was a good girl, and, it is hoped, a true Christian. There has also been one other death during the year.

Instruction in this school is wholly in the vernacular. Miss Ashley, having made good progress in Tamil, has this year entered directly

upon the work of teaching. The usual course of study requires six years. However, some are received for a shorter period, of those who are at too advanced in age to allow of their pursuing the full course. Several thus admitted have left after two years of study, and have shown, by their after good conduct and usefulness, that they received much benefit from their long stay in the school.

Of the religious state of the school Miss Ashley writes: "We have rejoiced in some tokens of the presence of the Holy Spirit. For a shorter period, many seemed to be seeking the Savior. Intense excitement prevailed at times. Four have been admitted to the church, three of them those who were not special subjects of the excitement, but those who had given evidence by their daily life, of the grace of God in their hearts."

Distribution of Books and Tracts. We feel it a duty and pleasure to follow up our addresses to the people, by the judicious giving of truth on the printed page. Though we see not the results accruing that we desire, yet there are fruits. One states that he has known of three or four instances where persons said they had given up idolatry through reading our books, and another mentions that two men were impressed by reading a tract, and were led to join a congregation. A third says: "I met a man who had never seen a missionary in his village before, but who had received such knowledge of Christianity by the reading of a small tract, (The True Veda Proclamation,) that he was ready to state to others the belief of christians. I have seen no case where I think any one had been converted by the reading of a particular tract or portion of Scripture, but many cases where knowledge had been imported and interest excited." A fourth states that he distributed nearly two thousand tracts and portions of Scripture, to persons returning from the great festival in April at Madura, and he thinks the people are more than usually ready to receive and read our religious books. About 250 Bibles and Testaments and

over 500 portions of the Scriptures, besides 44,773 tracts have been distributed during the year.

The Heathen.

We are encouraged in our work among the heathen, by the good will shown and the general good attention given us when speaking with them of the great salvation. Sometimes we have very large audiences, drawn together, no doubt, in part, by motives of curiosity. We believe the light is spreading by means of preaching and the giving of tracts and the word of God. But we feel a great work has yet to be done. More direct touring to the heathen has been contemplated, and a plan involving the purchase of tents, was matured early in the year, but has not been carried out for pecuniary reasons.

It is painful to witness the state of bondage to superstition and ignorance, in which the people are held. There is a class of sorcerers in all parts of the district, who have great power over the people, and are constantly consulted in cases of sickness and of supposed possession of the devil. The prejudices of the people often prevent us from doing them good, and sometimes a strange conceit possesses them, and they conduct themselves like those in a panic. This was illustrated by events occurring in Madura early in the year. A Roman priest had extended protection to an abused child of a heathen in the city, which, together with the falling of a girl in a fit, in the street, produced great excitement and a tumult. The case came before the magistrate, and the air was rife with rumours. The report went into the country that magic powders were used, and that all were, in this way, to be made of one caste and one religion. Much was said about this in some quarters, and the people were less friendly than usual; but after a few weeks the excitement wholly died away.

Medical Department.

The Dispensary has continued in the same charge, with Henry S. Cheeseman,

native Dresser, as for some years past, and 3,133 patient have shared in the benefit it confers. Doubtless much good, physical and moral, has been done through medical missions, and it is with gratitude, that we are able to speak of our confident expectation of soon having the services of a mission physician.

Our gratitude and thanks are still due for the many and very kind offices of the Zillah Surgeon, Dr Wilson.

Donations.

We acknowledge, gratefully, the kindness of Christian friends at Madras and elsewhere, who have, in this time of national calamity, kindly contributed to the support of our own and other American Missions. May our gracious Lord, who forgetteth not the giving of a cup of cold water to any of His people, plentifully reward them; and, should darker days yet come upon us, may He enable them to continue to bear in mind the apostolic injunction, "Remember them which suffer adversity as being yourselves also in the body." The following donations are thankfully acknowledged.

To the American Board.

	Rs	As	P.
Revd P. S. Royston,	70	"	"
Revd Mr. McDonald,	30	"	"
N. S. Thomas, Esqr,	55	"	"
Professor Vaithakannan,	24	8	"
Native Christians at Mandabasâlai, to constitute Revd H. S. Taylor an Honorary Member of the Board	100	"	"
Donations & collection at Madura,	191	15	8
Do do " Pasumalai,	20	2	1
Do do " Tirumungalam,	110	4	6
Do do " Periaculam,	81	5	1
Do do " Mêlûr,	29	"	1
Do do " Mânâmadura & Sivagunga,	9	13	1
Do do " Pulney,	14	"	"
	736	0	6

Amount brought forward	736	1	6
Donations at the September meeting in part,	112	1	3
Rev. T. S. Burnell and family,	129	4	9
" J. Werick,	50	"	"
" J. T. Noyes and family,	120	"	"
" W. Tracy and family,	24	"	"
" G. T. Washburn and family,	60	"	"
" C. T. White,	100	"	"
	1331	6	6

To the Girls' Boarding School.

R. R. Cotton, Esq.,	30	"	"
R. Wilson, Esq., M. D.,	10	"	"
J. G. Ryves, Esq.,	30	"	"
	70	"	"

Conclusion.

The year has closed upon us darkly. Not only is the Civil war afflicting America, but now the telegraph brings us rumors of an impending war, which, if it please not the Almighty God and Father of all, in mercy, to avert, must prove most disastrous to the interests of religion, and especially to the cause of missions. But we will not dwell on this subject, but rather praise God for His kindness in the past, for the measure of success given, and for His special mercy to the Board in bringing about so hopeful a result at the close of the financial year, and granting so happy and joyful a meeting of the friends of missions as that at Cleveland. Hitherto hath the Lord helped us. He has been better than our fears, and we will praise Him, and trust Him. Doubtless times that will try the faith of the people of God are near at hand, or are already upon us. Therefore, brethren and sisters of the Church in America, suffer the word of exportation. Friends of Christ and friends of missions; think of the contrast between the work of saving men and of destroying them. While we trust we are not behind our countrymen

in patriotism, and in readiness to make sacrifices for the welfare of our native land, we ask you, while remembering the one with the deepest sympathy never to forget the other — the nearly two millions of Hindus in the Madura District, whose eternal interests, in the providence of God, are committed to the American church. While you pour out your money, and lay your sons, and your daughters also, on the altar of your country, oh give a hundredth part, or if not that, at least a thousandth part of both these treasures, for the welfare of these hosts of heathen, drawn unto death and ready to be slain. Remember, Christian friends, the inexpressiveness of our work is compared with that of war and gird yourselves anew for our help, cheerfully, hopefully, gladly. In twenty five years, from 1837 to 1861, inclusive, this Mission has cost the American Churches, exactly six hundred and seventy thousand four hundred and ninety eight dollars and eighty eight cents, but little more than the expenses of this fearful, begotten Slavery — ~~together~~ war for a single half day! Remember, brethren, in the light of the judgement, that the annual cost of the American Madura Mission is only about equal to the mere travelling expenses of two regiments from Illinois to Washington, and for the sake of Christ and the perishing, do not withhold the sum necessary for our support, and for the continuance of our work. Why should not every individual member of the churches contributing to the Board, strive to carry out that eminently practical suggestion of Mr. Griffith, of the Prudential Committee? How easily even in war times, might 50,000 of the wealthy raise the 10 cents weekly, and another 50,000 the 5 cents; 150,000 the 3 cents, and another 150,000 of the poor — but to be rich in heaven — raise the one cent weekly! Thus doing, the work of missions shall go forward even in this time of national calamity, as it has never done before. Oh, members of Christ's body, try the sweets of self denial. Give in this time of trial as you have never before, and then you will pray as never before, and God will carry forward His work in this the beginning of the second half century of the Board as never before. Then you and we shall rejoice, and there will be joy among the angels of God over new born souls in

India; and ere long we shall reap in the presence of Christ, the glorious fruits of that which now we sow with toil and tears.

Church	Number of churches	Added on profession	Do. on certificate from other Stations.	Do from other missions	Dismissed to other Stations	Do. to other missions	Excommunicated	Suspended	Struck from the church Records	Restored	Deaths.	Now in good standing	Gain or loss upon last year	Remain suspended	Remain on profession in the Parish.	Children baptized this year
Battalagundu	1	2	3	"	1	"	"	1	"	"	1	119	2	2	69	13
Dindigul	2	"	2	"	8	"	6	"	3	1	8	76	-24	5	158	3
Madura	2	15	3	"	"	1	"	1	"	1	2	129	15	1	163	7
Mânâmadura	*	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
Mandabasâlai	9	22	3	5	6	6	2	1	13	"	9	366	-7	2	488	40
Mêlûr	1	"	1	"	2	2	"	"	"	"	"	27	-3	"	19	2
Pasumalai	1	9	"	"	11	"	"	"	"	"	1	53	-9	2	134	5
Periaculam	7	32	1	3	"	"	2	7	2	1	1	171	25	6	170	29
Pulney	1	2	4	2	2	"	"	"	"	"	1	28	5	"	28	1
Sivagunga	1	"	1	"	"	"	"	"	"	"	"	21	1	"	79	"
Tirumungalam	2	10	5	"	3	"	"	"	5	"	2	120	5	"	137	25
Tirupuvanam	1	2	"	"	"	"	"	"	"	"	"	17	2	3	8	1
Usulampatty	*	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
	28	94	23	10	33	9	10	10	23	3	25	1127	18	21	1453	126

* As no separate church organization yet exists at these new stations, the statistics are blank. The church members still retain their connection with the churches of the adjoining stations of Tirupuvanam & Tirumungalam.

Congregations	Number of congregations	Number of men	Number of women	Number of children	Total	Men able to read	Women do	Children do	Average Attendance on the Sabbath	Marriages	Deaths	Balance of family or loss
Battalagundu	11	116	126	205	447	46	23	46	287	4	10	-24
Dindigul	11	117	98	223	438	50	16	48	306	6	5	-98
Madura	19	205	174	213	592	84	40	51	370	14	10	5
Mânâmadura	1	10	7	7	24	3	"	1	13	"	"	-3
Mandabasâlai	44	683	571	825	2079	163	29	104	1088	16	23	120
Mêlûr	9	65	70	106	241	28	9	23	140	4	4	3
Pasumalai	1	17	9	23	49	17	7	14	49	"	1	5
Periaculam	22	345	371	584	1300	72	17	32	703	16	21	100
Pulney	3	42	39	69	150	9	5	12	96	3	2	6
Sivagunga	4	23	24	52	99	11	"	5	42	"	1	-28
Tirumungalam	13	225	216	302	743	103	20	49	468	10	14	1
Tirupuvanam	3	24	29	44	97	10	7	4	115	"	"	-162
Usulampatty	4	40	26	47	113	11	3	"	76	2	"	"
	145	1912	1760	2700	6372	606	176	389	3753	75	91	-75

Miscellaneous	Native Assistants								Bible and Tract Distribution				Station & Village Schools								Contributions by natives		
	Pastors Catechists		Readers	Teachers in Seminary	Teachers in N.B. Schools	Schoolmasters	Schoolmistresses	Total native assistants	Bibles	Testaments	Scripture Portions	Tracts	Schools	Christian Boys	Christian Girls	Total	Heathen Boys	Heathen Girls	Total	Total of children	Rupees	Annas	Pies
Ballalagundu	"	6	3	"	"	6	1	16	2	12	306	1050	7	57	14	71	36	"	36	108	72	12	"
Dindigul	1	7	3	"	"	3	"	14	"	11	191	795	2	29	15	44	35	3	38	82	174	4	7
Madura	1	10	6	"	2	6	2	27	"	57	759	7750	8	41	23	64	78	6	84	148	149	"	9
Mânâmadura	"	1	"	"	"	"	"	1	3	9	177	1445									1	2	2
Mandabasâlai	3	20	15	"	"	16	1	55	19	24	800	3300	17	132	29	161	59	"	59	220	313	8	3
Mêlûr	"	5	"	"	"	5	1	11	1	2	153	2752	6	24	6	30	34	"	34	64	51	"	9
Pasumalai	"	1	"	4	"	7	"	6	8	8	100	10212	1	9	6	15	"	"	"	15	90	4	11
Periaculam	1	19	4	"	"	7	6	37	16	34	481	6885	15	108	25	133	74	3	77	210	195	"	6
Pulney	"	2	2	"	"	1	1	6	2	10	140	1200	2	13	8	21	4	2	6	27	24	8	"
Sivagunga	"	2	"	"	"	1	"	3	"	"	"	"	1	"	1	1	14	4	18	19	8	7	1
Tirumungalam	"	11	"	"	"	3	2	16	8	15	389	2980	5	41	17	58	4	"	4	62	179	1	8
Tirupuvanam	"	2	1	"	"	5	1	9	"	21	744	6604	6	5	1	6	74	2	76	82	31	12	2
Usulampatty	"	3	"	"	"	1	1	5	"	"	"	"	2	13	6	19	4	"	4	23	"	"	"
	6	89	34	4	2	55 61	16	206	59	213	5140	44773	72	472	151	623	416	20	436	1160 1064 1060	1290	14	10

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For 1861.

Rec'd Apr. 5. 1862.

Ack'd Jan 2, 1863

Table IV.															Table V.							
Seminary at Pasumalai															Scholars							
Teachers	From Heathen families.	From Christian families.	In full course.	In partial course.	Catechists.	Total.	Returned in 1861.	Returned catechists in 1861.	Left in 1861.	Left catechists in 1861.	Left from the beginning	& Mission Service from the beginning.	Now in Mission Service.		Teachers.	From Heathen families	From Christian families	Total.	Returned in 1861	Left in 1861.	Died "	
4	00	34	34	0	5	39	0	5	13	8	237	157	107	Girls Boarding School at Madura.	2	0	45	45	14	21	2	

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Mandapasalai Jan. 20th 1863

Annual Report of the American Madura Mission, for the year 1862, Adopted in the meeting held in Dindigul, Jan. 13–16, 1863.

Rev. R. Anderson D.D.

In making our report this year, we record first the dealings of God with us. He has been pleased to take to himself two of the children in our circle, & thus two families have been bereaved of precious treasure; but they do not mourn without hope. To the adult members of the mission, with slight exceptions, usual health has been granted & usual labor has been performed. In the sudden death, by drowning, Nov. 19th, of our brother David C. Scudder, we bow with submission to him who ordered it. The gift of such a laborer we looked on as a cause for gratitude. His consecration to the work was complete, & God accepted the offering, & took him in an hour we thought not. We accept it as an admonition to us to be also ready, and we would ask, upon whom, among his friends at home, shall his mantle fall, & who will come to fill his place? For some account of this much esteemed brother, see the appendix *

We also acknowledge the goodness of God in so fully sustaining the resources of our Board at home, during such a year of war. We congratulate our supporters on their successful efforts, & we trust that God will, in this national chastisement, wipe out from our country its greatest stain and remove its greatest crime.

We are glad to acknowledge also, that our national trial has developed proof of the oneness of

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* Our thanks are due to the Collector & Magistrate of the District, V. H. Levinge Esq. for his prompt & efficient efforts for the recovery of the body.

God's family. It is this oneness of Christ's church that has brought to our aid, during the year, the sum of 2290-2-11 from the Free Church of Scotland, and 1800 Rs. from the Madras Committee to aid American missions. Not least worthy of notice is, also, a sum of 50 Rs. from the native Christians of Palamcotta. Such a donation, in particular, has other than mere pecuniary value. For acknowledgement of these, & other donations, see the Appendix.

We will now give a somewhat detailed account of our field, & work for the past year, at each of our stations, & then make some general remarks on the work before us.

For any who may need the information, we remark that the American missionaries in the District, constitute the Madura mission; that a station is a particular district, of the whole field, occupied by a missionary; & that an out-station is a smaller portion of a district, occupied by a native assistant, under the care of the missionary. We begin with

Madura

This Town is 280 miles S. W. from Madras, & is the centre & chief city of the Madura Collectorate. This Collectorate, within which the mission is situated, exclusive of several Zemindaries, contains an area of about 10,000 square miles, & a population of 1,800,000.

The Madura station is in the Madura Tálúk, but extends a little into the Mélúr Tálúk. The station covers an area of about 411 square miles, embracing 419 villages & hamlets, with a population of about 198,250

Rev. J. Rendall, Mrs. Rendall, & Miss Sarah Ashley. Rev. E. Chester (acting) Physician, Mrs. Chester. Native pastor, C. Williams. Churches, two, one in Madura

and one in Killamattur. Out-stations Killamattur, ~~Jéniur~~ Jénur, Mélakál, Anuppanádi, ~~Bandiur~~ Bandiur, Pillaiyárpáláiyam, Perungudi, Valaiyapatti, Vírabándiy, Valasai, Sólavanthan, Andipatti. Twenty five native helpers.

Mr. & Mrs. Chester returned from Madras in Sept. & for the present, reside in Madura. Of the station in general, Mr. Rendall says;—"In looking at the work as a whole, I think there is reason for encouragement in this field. Fifteen persons have been led to profess Christ, and others are candidates for church membership. There has been a slight gain in the number of members in the congregations, and, notwithstanding the famine, there has been no falling off in the attendance at our schools, nor in contributions to benevolent objects"

Of the Girls B. School, he says;—"Under Miss Ashley's care, I think it is doing well. Her knowledge of Tamil is such that she is most useful in directing the girls, and in teaching them also. I think the school is now prepared to do more than ever towards advancing the interests of female education in our mission. Many of the girls are very small, & this has been a drawback. Of the fifteen persons who united with the church, on profession of their faith this year, five were connected with this school. Fifty nine have united with the church from this school, since 1845. Surely God has blessed this institution, & he will bless it more — more. The report of the examining Committee, on the progress of the girls in education, was very favorable. Three graduated this year, one of whom returned as a monitor".

We give, somewhat abridged, the report of Pastor C. Williams. Speaking of Killamattur he says;—"There are 48 members of the congregation, 23 of whom are members of the church. Six have gone from the congre-

gation to Ceylon, but a correspondence is kept up with them, & they occasionally send back money to aid our cause. In this congregation, the members attend morning & evening prayers ~~daily~~ regularly, & daily grow in knowledge & piety. They also grow more in charity this year than in the previous year. As heretofore, they have studied ~~old~~ Old Test. Hist. the life of Christ & the Acts, ~~and~~ Sweet Savors of Divine Truth and the Confession of Faith. The women & children have learned hymns & christian songs, & besides singing them in the church, they sing them when they labor, & boys sing them when feeding ~~their~~ the flocks in the field. The women, according to their knowledge of scripture, make it known to others as they labor or meet with them. Wed. evening I gather all the christians together, & read a passage of God's word, and explain it to them. Friday night, the women have a meeting for prayer. My wife conducts this meeting. The first Sabbath evening of every month we meet to pray for the conversion of the world. This year all have taken great pleasure in the Sabbath School, & recited, each sabbath, 5 verses from the Gospel of John. Three young men who have no time by day, have been learning to read by candle light. Once a month, the Elders, catechists, teachers and others in the church, meet with me. We talk over our duties, & give each other advice. Once in two months the neighboring congregations come to this place to celebrate the Lord's Supper." He gives details of the other congregations, that come under his care, as pastor, which we are obliged to omit. The contributions in Kíllamáttúr have been this year; for church repairs 4-11-0, for the Board 1-10-0, for the pastor 4-0-6, for the Native Evang. Soc. 1-0-0.

Mr. Randall reports, that the gospel has been preached this year, by himself & by his helpers,

in 182 villages and hamlets.

The details of other out-stations we might give, but their general character will be known by the specimens given in connection with other stations

Pasumalia

This is the locality of the Seminary, 3½ miles S. W. of Madura.

Rev. W. Tracy. Mrs. Tracy.

Native teachers in the Seminary, N. Barnes, A. G. Rowland, J. Colton, M. Eames. Six native helpers (in all)

Mr. Tracy reports;— The Seminary entered upon the present year in the enjoyment of the good influences resulting from the revival of last year. A tender prayerful spirit was manifest for several months among those of the students who profess to be the disciples of the Lord Jesus, but, with a few very pleasant exceptions, most of the students, at the close of the year, seem to have relapsed into a comparatively careless state of mind, though their conduct, externally, has been irreproachable.

Eight persons have been added to the church on the profession of their faith, six of whom were students in the seminary. One death has occurred, that of an aged woman who was for many years employed as a sweeper about the seminary. Her knowledge of divine truth was not extensive, but she clung earnestly, & with a simple faith to the cross of Christ, & we know that none who place their trust there, shall ever be ashamed of their hope.

At the end of March, a class of seven students, who had completed the usual full course of study, were

regularly dismissed from the Seminary, and received into the service of the mission; and at the same time a class of catechists, five in number, completed a shorter course of study, & returned to the stations from which they came.

In June, a class of 18 was admitted from the village schools, being about half of the candidates who were examined. Two were received to an advanced class, and several were rejected, merely on account of their age.

A class of Preparandi, 13 in number, and two catechists were received at the same time, making the present number of students 58.

The studies pursued by the different classes the past year are as follows.

Graduating Class. One Term.

Theology. Christian Instructor 132 pages
Euclid — — 46 pages
Pastoral Lectures
Natural Theology

Graduating Catechists Class. One Term.

Popes 2nd Grammar
Madras Presidency
Rhenius' Evidences

First Class

Colenso's Arithmetic — to page 178
Carroll's Algebra — — 73 pages
Arnold's Universal History — — Through
Manual of Geography — — 47 pages
Madras Presidency with map drawing
Theology, — Christian Instructor — — 46 pages
Bible, — Romans, 1 Timothy, James & the Revelation.

Second Class

Colenso's Arithmetic — — to page 178
Carroll's Algebra — — 73 pages
Pope's 2nd Grammar — pages 29–69
Nannul 257 Sutrums
Panchatantra — — Through
Madras Presidency Through
Church History in Tamil, Quarterly Repository – finished
Bible – II Corinthians – Ephesians, Philippians, Colossians & I & II Thessalonians.

Third Class

Minor Poets
Nannul — — 215 Sutrums
Colenso's Arithmetic
Schaffter's Palestine
Bible – Samuel – Kings – Chronicles & Ezra

Fourth Class

Pope's 2nd Grammar to 58th page
Colenso's Arithmetic — to 37th page
Sacred Geography — 13 pages
Bible – Genesis & 20 Chapters of Exodus

Preparandi Class

First Geography — — Through
Geographical Primer — Through
Pope's 2nd Grammar — 65 pages.
Sacred Geography — 32 pages
Colenso's Arithmetic – Commenced
Bible – Genesis & Exodus.

The Catechists Class recite in part with the 1st, 3d & Preparandi Classes.

The older scholars, have, as in previous years, been encouraged to spend a part of their time every week in visiting the adjacent villages to converse with the people, and distribute books, and they have also, in company with their teachers, attended some of the principal heathen festivals held in the neighborhood, with the same object in view.

The teachers, besides their regular duties in the seminary, have, most of them been engaged in the translation and preparation of books for publication, and in occasional labors among the people, and a regular service on Sunday afternoons, has been conducted by them in a village a mile distant when there on a few christians without the services of a catechist.

The station school, which is made up mainly from the families of the teachers, catechists, and servants at the station - has had 18 scholars, of whom 8 were girls. The school is supported by a society formed in the seminary.

Batthalagundu.

This village is 32 miles N. W. from Madura. The station district lies in the four Tálúks of Dindigul Madura, Tirumangalam & Periaculam. It is supposed to have an area of 240 square miles, and a population of about 75,000

Rev. G. F. Warthburn, Mrs. Warthburn.

One station church, Out-stations, Sinnakavandanpatti; Sittúr, Pálaiyathamkottai, Ammápatti, Silúkuvarpatti, Vádipatti, Pómanpatti. Fifteen native helpers.

The mission compound is on the high road, half a mile out of the village. Mr. Warthburn says that the congregation in the village is composed of poor

people, no one of them being a land holder. It was first established about 16 years ago. There are nine individuals who are members of the church. The name of the catechist is Rasaniakam. A new congregation has sprung up 1½ mile distant, which is under the care of Catechist R. Mr. Washburn remarks, that though the people of the congregation are poor, and originally of a low caste, yet some of them really have a salutary influence. We proceed to give some particular account of the out-stations.

1. Sin-na-ka-van-dan-patti. This congregation has been established about 15 years. There is a church building & a catechists house in the place. The name of the catechist is Lazarus. There are at this time but two christian families in the place, but one of ~~them~~ men is a sincere christian, & his influence in the village is valuable. A school of about 10 scholars has been sustained.

2. Sittúr This also has been established about 15 years. The name of the catechist is Satteyanathan. Four individuals are members of the church. Two of the families have some property, but there is a strong influence upon them from the heathen. The buildings are a catechists house & a church.

3. Pálaiyattamkóttai. This congregation was established about 15 years ago. The name of the catechist is Daniel. Four individuals are members of the church. Until the recent death of one man of faith and prayer the prospects ~~in~~ this congregation were bright. Mr. W. thinks there are now no sources of discouragement other than those we have in ourselves. There are a church, school house & catechists house here.

4. Ammápatti This congregation was received a few years since from the Gospel Propagation Soc. Much labor had been expended upon it. The people were better educated than the majority of our out-stations. Owing to the little discourage-

ment of caste, the congregation was quite flourishing in point of numbers. 53 individuals are members of the church. One or two families are reported to have joined this year. A substantial church is in process of erection, but the scanty harvest of the year somewhat diminished the contributions for it. The meetings are at present held in the school house. Saverimuttu is the catechist & he also watches over christians in two neighboring villages. Mr. W. says, — "The outpouring of the Holy Spirit is greatly needed on catechist & people".

5. Selukuvárpatti This congregation was established about 20 years ago. It is on the road from Madura to Battalagundu. The ordinary buildings have been erected. The name of the catechist is Buckingham. Near this village are four others in which there are together 9 members of the church. In all these places three schools are sustained and one reader, besides the catechist. Mr. W. says there is every reason to be hopeful respecting this region.

The gospel has been preached one or more times this year in 115 of the villages of this station.

Dindigul

This is the chief town in the Dindigul Tálúk 38 miles N. W. from Madura. The Tálúk contains an area of 1,091 square miles, 1667 villages & hamlets, & 252,377 inhabitants.

Revs. E. Webb. Mrs. Webb.

Native pastor, A. Savarimuttu. Churches, two, the Dindigul & the station churches. Out-stations, Kusavapatti, Pukaiyilaipatti, Kómayampatti, Kannávadi, Vírakkal, Anu-man-ta-ra-yan-kottai, & Vembárapatti. Thirteen native helpers.

As the native pastor speaks of the work at, and immediately about, the station, we give first his report. He says; 'A morning service is held daily

at the New Eng.d school room and at the school room in the town. At both places members of the church and congregation, and Romanists occasionally, attend. On Thursday mornings, a meeting is held in the East room of the new church, attended by the members, by the school children & all the servants. On these occasions the missionary expounds the Psalms of David in order. On Wednesday afternoon, Mrs. Webb has a meeting for the women, on which occasions she instructs in Script. Hist. both those who are able to read & those who cannot read.

~~attended since the~~ The Sunday morning service is better attended since the new church was opened. The average attendance is about 100. In the afternoon the adults and children of the congregation are divided into classes and instructed in Sweet Savors of Divine Truth & N. Test. Hist. On these occasions, a chapter appointed at the monthly meetings of catechists, is expounded.

Without reckoning three families that have recently left the place, there are 71 persons in the congregation, and, omitting the names of several who have been absent for a long time, there are 17 members of the church. The Lord's supper has been administered 4 times during the year. Two persons have been received to the congregation, - one child has been baptized. Two marriages have been solemnized & two persons have died. It has been my practice to visit the members frequently in their houses, & have prayer with them; besides which I frequently meet with the Romanists & heathen of the town & neighboring villages & preach to them the gospel. They always hear me quietly, & often reply; "Our children, who learn in your schools say the same things to us". In two of the neighboring villages, there are some who

often enquire of me very earnestly about the Saviour. The children in the three schools of the town attend very regularly & get on fast in their lessons. Mrs. Webb examines them regularly once in the week

In respect to benevolence – I may say – the members have raised towards my support about Rs. 2 per month. Little earthern pots are placed in every house to receive their occasional contributions.

By the help of God I have visited, during the year, 32 different villages within four miles of the town, where I have preached the word, & have distributed 170 tracts, & 42 portions of scripture.

Now, by the mercy of God, the new church is finished, and our services are better attended. Falling down at his feet, we pray him who has thus favoured us, that by his mighty power he would be pleased to build up, in like manner, his church which is his spiritual temple".

The excellent "new church" above mentioned was dedicated in Nov. The "New Eng.d school" is supported by the liberality of individual friends in America.

Respecting all the out-stations Mr. Webb has furnished full accounts. We have room only for the first five.

1. Kuravapatti. This is 8 1/2 miles east of Dindigul. The congregation has been established about 12 years, & has been in charge of a catechist all the time. There are in the congregation 4 church members. Catechist Clarke is with them, but also looks after congregations in three other villages, which are severally 1, 3 & 4 miles distant. There are here a church and catechist's house, worth each 20 Rs, and a school house of small value. There is a church also worth 25 Rs. in one of the other villages, but no mission buildings in the other two. The congregation numbers

56 persons. The church members are from 2 different castes; the congregation from 4.

2. Pukaiyilaipatti. This place is about 8 miles N.E. of Dindigul. The work was commenced about 12 years since, & has been in charge of a catechist from the first. 9 individuals are members of the church. These, & the whole congregation, are exclusively from one caste. The church building cost about 120 rupees, 20 of which were given by the people. The school house cost about 15 rupees. Mr. Webb says;- "The people are all well-to-do farmers, & are unwilling to send their children to school, employing them to labor as soon as they can do any thing."

3. Kómayampatti. This congregation was commenced about 8 years since. For about 5 years, the school master has had the charge of it. Previous to this it was connected with Pukaiyilaipatti, from which it is about 2 miles distant, on the east, & was cared for by the catechist of that place. A church building has recently been erected, worth 20 rupees, & a catechist's house, valued at 8 rupees. There are here four members of the church. All the members of the congregation are of one caste. The name of the teacher is Jévasagáyam.

4. Muruganpatti. This place is 8 miles south of Dindigul, 1/4 mile west of the Madura road. The congregation has been established for 9 years, during all of which time, it has been in charge of a catechist, & most of the time a school has been sustained in it. Six individuals are members of the church. The name of the catechist is ~~[illegible]~~ Pákiyam, & of the school master Yakappan. The members of the congregation are all of one caste. There is a church building worth some 25 rupees, a school room, and a catechist's house.

5. The village of Kottázapatti is a small one 8 miles N.W. of Dindigul. The congregation was first established about 10 years since. It has been all the time in charge of a catechist, & most of the time has enjoyed the advantages of a school. 16 individuals are members of the church. These church members are from three different castes. Sinnappan is the name of the catechist. Mr. Webb says;-"Six of the young men of this congregation are now in Kandy Ceylon, & I have received an excellent testimonial from the christian gentleman who employs them."

Pulney

Pulney is the chief town in the Pulney Tálúk, it lies north of the Pulney mountains and 34 miles W. by N. from Dindigul. This station covers an area on the plains, it is estimated, of 980 square miles, having a population, in 137 villages, of 142,456.

Rev. C. T. White, Mrs. White.

One church in Pulney, Out-stations, Mánúr, Vilvathampatti, Kizanúr, Kumaralingam. Seven native helpers.

The influence of a missionary at this place, much visited by the heathen, must be widely felt. The new house has been so far completed that the missionary was able to move into it the latter part of the year, & the station of Pulney, with Gods blessing, has now brighter prospects before it. The statistical tables will show about what progress has hitherto been made. The church in Pulney was organized in 1858, and has now, it appears, 34 members.

Of the 4 out-stations, we have but few details, before us. In one, that has been established

10 years, there are 7 church members. Two, four & each, & in one, there is but 1. In each there is a mission helper. The christian people, connected with these four out-stations, live in 10 different villages. Mr. White says;- "This station district, during the past year, has been on the whole in a prosperous state, and there is reason to believe that God's blessing has been with us. We need a more humble and earnest spirit of prayer. I trust that God will soon permit us to see greater things than these".

Periaculam.

This town is 49 miles west of Madura. It is the chief town in the Periaculam Tálúk. The station covers an area of about 250 square miles, having 117 villages and hamlets, & 65,141 inhabitants.

Rev. D. C. Scudder. Mrs. Scudder

(Mr. Scudder was drowned Nov. 19th Mrs. Scudder has since returned to America) Native pastor, E. Seymour, Churches, the Kóttaimérdu & station churches. Out-stations. Kóttaimérdu, Andipatti, Manayagázampatti, Sakkamnalpatti. Ten native helpers.

We are sorry not to have the report of this station which Mr. Scudder was preparing. Probably he was carrying some of the papers on his person when he was drowned. Mr. Noyes, however, has prepared materials, & partly from what Mr. S. left.

1. Kóttaimérdu This is counted as an out-station, it being a mile from the mission premises, and having, for the last 8 years, had a resident native helper & permanent buildings. A church was organized 4 years ago, and a native pastor ordained. It, however, has not been a prosperous church. Its great faults have been worldliness and quarrels. We give

the report of the pastor & Deyamon, considerably abridged. The long continued ~~[illegible]~~ contentions between the two deacons of the church he compares to Solomons dead flies in the apothecaries ointment. "The church members, however," he says "are now living in comparative peace, not connecting themselves with either party in the contest. Sabbath morning, from 50 to 60 worshipers will be present at the services. In the afternoon, I instruct them in the N. Test. lessons. This part of the services Mr. Scudder sometimes took. A daily prayer meeting is held. At the meeting on Friday, a verse is given out for all to keep in mind till the next Friday, when it is more largely dwelt upon. The Lords supper has been administered 3 times this year. Three persons suspended from the church last year have been restored this year. None have been received on profession of faith. Two children have been baptized. Some desire to be received but they are kept on trial. 20/c rupees have been raised in contributions this year. I am much grieved that the church does not grow. Yet one family has joined the congregation from the heathen. Some also among the heathen show a christian disposition. They are associated with the heathen in business, but converse with them respecting christianity, &, on meeting with objections they cannot answer, they come to me for their solution. It gives me much joy to hear, as I do, our christian people talk with the heathen in the streets. They show their zeal for our way. There is a school for the children of our people. Some of them learn regularly. Mr. Scudder examined the school every Saturday. I endeavor to preach the word of life in all parts of the town, Some oppose, but the greater part hear with interest. Among such the word is like leven, but caste bonds and

fear of men ruin many souls. I am not discouraged, but strengthened in my work." He gives other particulars, solicits prayer, & shows his strong grief & sense of loss in the death of the missionary.

The division of the Periaculam station in Jan. left but three other out stations in this field.

2. Andipatti This is 11 miles S. by E. from Periaculam. It has been established about 3 years. Six individuals are members of the station church. The name of the catechist is Kurupátham. There is a church building of unburned brick. This position is important, offering many facilities for exerting an influence in the populous region around. The congregation is growing. We give here an abridgment of this catechist's report. He says, "Two regular services are held on the Sabbath, & on week days a a daily meeting for reading the scriptures & prayer. The members are accustomed to keep the Sabbath. They are learning more & more of Christ. They always, before retiring to rest, pray in their houses. They also as they have occasion and ability, preach the gospel to the heathen. Many heathen come from time to time to the church and hear the gospel preached. Mr. Scudder placed in my charge 32 villages. I have visited these villages from month to month. I have preached in all of them once & in some several times. The heathen have treated me with respect, and have listened with attention to the truths I have uttered. Mr. Scudder was accustomed to visit the congregations, and to go among the heathen & preach the gospel faithfully & with great earnestness. In so doing he was very laborious. He seemed to us in this place to be a good ripe fruit. He was always preparing himself for perfect faith in the Lord Jesus Christ, and for the day of death. If he could have continu-

and a little longer with us, we how great would have been our gain! Both christians & heathen grieve & weep for the loss. We beseech you to pray both for the heathen & for the members of the congregation."

3. Maniyagarampatti. This congregation was established 18 years ago. It is 2 miles south of Andipatti. Seven individuals are members of the station church. The name of the catechist is Dévanaiyagam. Mr. Noyes says it is only within a few years that they have made much advancement, & that the influence of the congregation has been small. Mr. Sudder became interested in them, and once at least administered the Lord's supper in their church. Besides this church, there is also a catechist's house.

4. Sakkammalpatti. This is 7 miles S. E. of Andipatti. Operations were commenced in the place 2 years ago. There is a proper house for the congregation. The name of the catechist is Yavamuthu & he also looks after the christians in two other villages near. Two individuals are members of the church. Mr. Noyes says that this out-station is small, but that it is an important one.

Cumbum

This station is in the Pulney & Periaculam Tálúks, in the upper part of the valley, including also the villages on the adjacent mountains. It has an area of 650 square miles, containing 160 villages & 101,167 inhabitants.

There are churches in Cumbum, ~~Bódanaikkanúr~~, Bódanaikanúr, Kómbai, Kánayakavandanpatti, & Kóilápuram. The other out-stations are, Uppukóttai, Kuckanúr, Sinnavanaika-

nur, Muttilápuram, Anaikkarai patti, Erasa-Kanaikanur, ~~Muttilápuram~~ Uttamápálaiyam, Náráyanatévampatti, Puthupatti, Kúdalúr, Jévárám & Méttupatti.

Rev. J. T. Noyes, Mrs. Noyes.

Twenty eight native helpers.

There is a small congregation of christians at Kódai Kánal on the mountains where Mr. Noyes resides. A school is there taught by Thomas who studied in the Govt. school at Díndigul. 7 of the 15 scholars study English.

Mr. Noyes has given very full accounts of all the out-stations. We have room for only a few, beginning with those where churches have been organized.

1. Cumbum. This is 40 miles south of Periaculam. There is a large thatched church, a catechists house, and a school house. Ezekiel, the catechist, has been in charge 6½ years. The church was organized in July 1856, having then 25 members. It now numbers 41. This congregation is the oldest in the mission, and was received from the Church Miss. Soc. about 20 years ago. Most of the present members are of the 2d generation of christians. Five of the young men have become mission helpers, and the influence of the congregation has been felt in all parts of the valley. We give an abridged report from Ezekiel. He says; "While many of the church members have a low standard of piety, there are yet many things encouraging. We hold 3 meetings on the sabbath, when nearly all ~~[illegible]~~ will be present with their families, when the bell rings. All kneel & utter a prayer of gratitude on entering the church. Many join, in a fervent manner, in the singing of the christian hymns. They attend the Sabbath school at the close of the

afternoon service. There is a prayer meeting every morning and evening. Sometimes my wife conducts meetings with the women. When the people are obliged to remain by their cultivation on the sides of the mountains, even there, they keep the Sabbath holy, & hold meetings, conducted by any of their number who can read. Many are accustomed to both family & secret prayer. In times of affliction & distress, they devote themselves & their all to the Almighty & depend upon Him. When led into temptation, they with tears remember the sufferings & death of Jesus, & pray him to deliver them from evil. Several members of the church preach the gospel, as they are able, to the heathen & Romanists. Some who have caused disturbance in the church, have been admonished in love by the other members, & urged to grow in true knowledge & piety." *

3. Kombai. This is 30 miles S. W. of Periaculam. There is a good brick church with terraced roof in process of erection. The catechist's house & school house are thatched buildings. The name of the catechist is Vethanayagam, who has been in charge 2 years. The church was organized in July 1856 having 11 members. It numbers at present 16. The congregation was organized 8 years ago, but considerable labor was bestowed on the place, even in the time of Rev. Sawarimuthu. The Pariahs, who first joined, turned back. Accessions from the Shanar caste commenced about 4 years ago, & it now numbers 42 families, all from that caste & prospects are pleasing. The catechist says;- "My average attendance on the Sabbath is 130. Some of the members of this congregation, especially the church members, give good evidence that they are become the friends of Christ. They are earnest & persevering in secret prayer, in learning the christian lessons, & in benevolence. On the Sabbath they forsake their worldly affairs, & spend their time in meetings, and

*In copying, I see that I overlooked the following, ~~which ought~~ & have inserted it.

"2. Bódinaickanur. This is 24 miles S. W. of Periaculum. There are here a good thatched church and a catechist's house. Vathaniagam is catechist & has been in charge 6½ years. The church was organized in July 1856, having 12 members. It now numbers 12. The congregation was established 12 years ago. The members are mostly young married men, & originally of the Parish caste. There has been no increase for several years till the present year when one Shanar, of some influence joined, & there is a prospect that others may follow his example."

in the study of the bible. They seem to have put off their former falsehood, ignorance & superstition", ~~[illegible]~~

4. Kámayakavandanpatti. This is three miles east of Cumbum. The buildings are a church & catechist's house, both of them thatched buildings. Abraham, the catechist, has been in charge 6½ years. The church was organized in July 1856 having 17 members. It now numbers 24. The congregation was established 12 years ago. Mr. Noyes says, that when he took charge, 9 years ago, the congregation was larger than it is now, but that its members belonged to three different villages, each of which is now an out-station, having its own buildings, & catechists with them.

5. Koyláperam This is 32 miles S. by E. of Periaculam. The buildings are a thatched church, catechist's house, & school house. The name of the catechist is Mudiappan, who has been in charge 6½ years. The church was organized in July 1856, having then 22 members. It now has 28. This congregation is the next oldest, after Cumbum, in the station, having been established 20 years ago, when Mr. Powrance was in charge of the field. Two of the sons of the congregation have been educated in the seminary, & are ~~the~~ mission ~~[illegible]~~ helpers. The influence of the congregation is seen in the fact, that several congregations have since sprung up within a few miles of it.

We will only add, respecting the other out-stations, that they are very well dispersed through the valley. They have been established a less number of years than the above, but some of them are doing well, & promise fairly. Each one of them has a thatched church building, 9 of them catechists houses, and one a school house.

After going over the details, Mr. Noyes

says:- "The gospel has taken root in this valley, and from those points where it has sprung up it will spread until circle meets circle, & it fills the whole land. Though there has been no revival this year, such as several of the congregations were blessed with last year, the work is steadily moving forward, & christianity is taking a strong hold on the communities where it is planted."

By Mr. N. & his helpers, the gospel has been preached this year in 101 villages.

Mélúr

This town is 18 miles N. E. from Madura & is the chief town in the Mélúr Tálúk. The Tálúk has an area of 617½ square miles, 780 villages and hamlets & a population of 138,776

Revs. J. S. Burnell, Mrs. Burnell

One station church, Out-stations, Velliyakundu. Máng kulam, Kambúr, Kóttámpatti, Kanapattipatti, Sevalpatti & Séndalapatti. Ten native helpers.

We will speak of a few of the ~~[illegible]~~ out-stations.

1. Máng kulam. This is 8 miles S. W. of Mélúr. Operations were commenced here some 16 years ago. There are 8 church members in the congregation. There are a catechists house & a prayer house. The name of the catechist is Gnanadettinam. The congregation at present is small, there being now but 11 adults, some having temporarily removed to other ~~[illegible]~~ places.

2. Velliyaku~~[illegible]~~ndu This is 12 miles S. W. of Melur. Operations were commenced here some 12 years ago. The buildings are a catechists house & prayer house, both thatched buildings. Three individuals are members of the church. A school is maintained &

Sántappan is catechist

3. Kóttámpatti This is 14 miles north of Mélur. The name of the catechist is Abraham. Six individuals are members of the church. This has been an out-station for some 16 years. The Stowers, that are members of the church, stayed away from communion two years on account of caste feeling, but have abandoned their pretentions in that respect, the last year, to the joy of the missionary.

Mr. Burnell says; "Although I am permitted to see very little fruit, I cannot but hope & believe a silent process of enlightenment is going forward, and that in due time if we faint not, God will bring in the harvest to his own glory. May he hasten it."

The gospel has been preached, this year, in 182 villages & hamlets of the station.

Timpuvanam

The village of Timpuvanam is 12 miles S. E. from Madura, & the station district lies mainly in the Timpuvanam Táluk, but extends into the Táluks of Kanár, Marumád & Mélur. It has an area of about 1256 square miles, ~~about~~ 450 villages & hamlets and probably 80,000 inhabitants.

Rev. W. B. Capron, Mrs. Capron, in charge.
One station church, Out-stations, Vadakkur & Esali.
8. native assistants.

The missionary in charge has been mostly engaged in his own field of Madura, but 95 of the villages & hamlets of the station have been visited, by him & his helpers, for the purpose of preaching the gospel, during the year.

Esali is an out-station 15 miles S. E. of Timpuvanam,

and labor has been bestowed there, & in its immediate neighborhood, for about 17 years, but the congregation is not in a flourishing state. Rayappan is the catechist in charge.

Vadakkúr. The catechist in charge is Santiagu. There is no church member in the village, & no other congregation under the care of the catechist, but there are two christian families in two neighboring villages which he is expected to look after, & which, for convenience, are counted with the Vaddakkúr congregation. There are no buildings in the place, at present, belonging to the mission. The catechist is respected in the region. Three schools are retained in villages where there were formerly congregations.

~~Vice versa~~ ~~[illegible]~~

Mánamádura

This town is 30 miles S. E. from Madura, & the station district embraces the Pattipanúr, and parts of the Marundád Remanéspuram & Káníur Tálúks. It has an area of 256 square miles, probably 400 villages & 75,000 inhabitants.

Revs. W. B. Capron. Mrs. Capron, ~~[illegible]~~ residing at Tirupuvanam for the present. One native helper.

According to the definition we have given, there is no out-station in this district, but there is one congregation, Sédiúr, where operations were commenced about 17 years ago. There is no catechist there, but there are four church members, all intelligent, and able themselves to conduct the sabbath services with profit. ~~[illegible]~~ Mr. Capron says:- "There are a few from the sheepfold caste nominally connected with the congregation, but they are very weak in the faith. The congregation consists mainly of one man, his wife, and their children and grand children. They are a little

band, but for intelligence, quietness & general conscientiousness, they give me great satisfaction. They is a light kindled which, from whatever quarter of the surrounding darkness I return, cheers my heart. This man was converted from Romanism, under the influence of tracts and portions of scripture, obtained in Tirupuvanam on his occasional visits to Madura.

The Station District of Sivaganga is in charge of Mr. Capron. It embraces the Mangalam Tálúk, & parts of three others. It has an area of about 300 square miles, probably 350 villages & 65,000 inhabitants. There is one station church, & three native helpers. The out-stations are Shembar & Shéttiir.

1. Shembar. The name of the catechist is Santiagu, who also has the oversight of a few christians in another village, about three miles distant, in which is one member of the church. There is a catechists house in the place.

2. Shéttiir. The name of the catechist in this place is Sántiappan. There are in the place 5 members of the church. There is another congregation near, in the charge of this catechist, in which are 3 members of the church, & there are three others, also, in two other villages.

In the Districts of Ramanadura & Sivaganga the gospel has been preached, by the missionary & his helpers, during the year, in 106 villages. The house for the mission family, at Ramanadura, it is supposed, will be ready in a few months.

Mandapasalai

This village is 38 miles S. by E. of Madura. The station district covers most of the western part of the Ramnad Zemindary, & is in the Tálúks of Kamuthai, Pallimadam, Sayalgudi & Muthukulattiir. It is supposed to contain an area of 516 square miles, with

as many as 400 villages & hamlets & 150,000 inhabitants.

Rev. H. S. Taylor, Mrs. Taylor

Native Pastors, H. Zilva P. Yazardian & Christian Churches, Mandapasalai, West Caresaculam, East Caresaculam, Vélanúraini, Purasalúr, Paralachi, Sámipatti, Sevalpatti, Kanjampatti Other Out-stations, Kilúr, Yumisinampatti, Aripacóttai, Óttipatti, Canjinaikanpatti, Kóylángkulam, Pantalagudi, Kuranakulam, Náttakádu, Rásakópálaiyam, Perumálai, Válampatti, Kanirásapuram. Pulángkál, Kilgudi, Shetti kulam, Sengkulam, Nerinchapatti & Túval. Forty nine native helpers.

The reports of the native pastors at this station must be considerably abridged. As pastor Yazardian is at the station we begin with his.

He reports that, "there are 361 persons, in 11 different villages, under instruction within his pastoral charge, and that 80 of these are communicants in regular standing. The Lord's supper has been administered 3 times during the year, Only one person has been received into the church on profession of faith. Five desire to be received but were deferred. Three children have been baptized. Three members of the church have died. Four marriages have been solemnized. Services are conducted twice on the Sabbath, & there is a prayer meeting every morning in the school house. Twice in the week meetings are held in private houses, when the pastor explains & enforces the verses he has repeated from house to house the previous mornings. Once in the week each man, in order, speaks in a conference meeting held for the purpose, a praya. The women also do this by themselves. The sabbath school was suspended the latter part of the year. The adults are not interested in learning to read. The church members

increase in knowledge and orderly walk. In sickness & in times of various trials they show christian zeal. They are leaving off their superstitious notions, & their vain ceremonies in times of trouble and on joyous occasions. Some of the members err, at times, in these matters, but on being admonished, reflect & receive instruction. Men & women, when among the heathen, instruct them in christianity, & set a good example."

Pastor Christian, of East Caresaeulam, says:- "This year, about 40 persons have very regularly attended Sabbath worship, morning & Evening. During the week, also, meetings are held". He speaks of "six other villages within three miles, in which are a few persons under his pastoral supervision, in all, 168. During the year, only one ~~fa~~ family, in the village, has newly turned from heathenism. In two of the six villages, some of the women sometimes do not attend the appointed meetings. Three persons have been received into the church on profession of their faith, & 5 children have been baptized. In one of the congregations, the christians & heathen together contributed 13-5-1 for their church. In Caresaeulam, the people contributed for their church 6-4-0 The, the sum of the sabbath contributions was 2-0-0, & the payment for their pastor 2-12-0". He speaks of labors among the heathen of the place, and also in other villages; says that "though many show no change of disposition, yet the larger part are glad to hear, that many receive books & read so as to understand, and that some, with desire, ask for instruction". He asks prayer "that these may repent, & especially, that the Spirit may be poured out upon his church."

This village is 9 miles east of Mandapasolai, Operations were commenced there 11 years ago. The church was organized in 1859, having then 18 members, the

present number is 29. The pastor was ordained in 1860. There is a thatched church building worth 30 rupees & the pastor's house, worth half as much.

Pastor Yb. Zilvo, of West Caresoculam, says:- About 60 persons attend services Sabbath morning, & 30 in the afternoon. Sabbath evening, ~~[illegible]~~ a meeting is held in some private house, or in the prayer house which ~~[illegible]~~ Zasardion has built on his own premises. Sometimes, on Sabbath P.M., deacon Joshua, or the above named Zasardion, conducts the services in the church, & he goes to some other villages. The Sacrament has been administered 4 times during the year, & 7 persons were received into the church on profession of their faith, & 2 excluded members were restored. 8 children were baptized, & 4 marriages solemnized. He gives the details of one interesting case of conversion, & speaks sadly of one church member, who died in March. "Though she was called a christian, & was a member of the church, when she lay sick, I did not find in her a desire to love her Saviour, or hear his word read, or did the old man I mentioned in my report last year. True, she was willing to hear me read a prayer, when I went and asked her if I should, but she, of her own accord or love, did not ask me to do it". He speaks of labors among the heathen, & of visiting in the 20 villages, where there are some of our people who look to him for pastoral supervision. Those in the more remote regions, in the latter part of the year, asked to be set off into a separate church.

This village is 4 miles N. W. of Mandaporolai. There is a thatched church building, & also the pastor's house. Operations were commenced here about 11 years ago. The church was organized Nov. 25, 1855, having then 20 members. The present number is 82. There was

a pleasant state of revival the first part of the year, which seemed to be suddenly interrupted by some written reports against the pastor. The evil was overcome, & a prosperous state is again returning.

Tanjampatti This out station is 5 miles south of Mundaposolia. Operations were commenced here 9 years ago. There is a thatched church building & a catechists' house. Cornelius is the name of the Catechist, & he has been in charge 8 years. A church was organized in 1856, with 9 members. It now numbers 23. There are christians in 4 other villages within about 2 miles of the place, in one of which we have a church, & the people have proper houses in 2 others. Most of the people are poor, but their character is improving, & their influence is good. A few are of the Pallar caste, & a valuable advantage has been gained among the Naicks.

Of 24 more out-stations, we have room only for the general statement, that there are cheap thatched churches in 20 of them, catechists houses in 17, that there are christians connected with them in 59 different villages, & that there are 32 helpers laboring in them. Operations have not been commenced in any of them more than 12 years, & most of them are younger.

Mr. Taylor was in his field many things to lament. He has been hindered considerably by want of good health, but is encouraged in the work. One more native helper has been approved for ordination, during the year, that he may be over the church in Samipatti.

The gospel has been preached, during the year, in 340 of the villages & hamlets of the station, by Mr. Taylor & his helpers.

Tirumangalam.

This town is 12 miles S. W. of Madura, & the chief town of the Tirumangalum Tâluk, within which the station district mostly lies. The Tâluk has an area of 618 1/2 square miles, 894 villages & hamlets, & a population of 179,672.

Rev. J. Herrick, Mrs. Herrick.

Churches, Tirumangalum & Mallankinaru. Out-stations, Salupapillayarnattam, Nadukóttai, Mundudaipu, Pariyanéntal, Pálavanattam, Kukkalanychéri, Mathavanáyakkanur, Ammapatti, ~~[illegible]~~ Pétaiyúr, Urappanur, Mallankinaru. Nineteen native helpers. (Including Usilampatti, 24)

Except in the statistical tables the report of the Usilampatti Station District is included in the report of the Tirumangalum station.

At Tirumangalum a needed church edifice has been erected this year. The little village of christian weavers, which had arisen at the station, has been much diminished this year in consequence of the high price of cotton. The main interest at present lies in the out-stations. Of these we proceed to give an account.

1. Salupapillayarnattam. This outstation was formerly connected with the Gospel Prop. Soc. but was committed to the care of this mission in 1860. There is a small church building covered with tiles. Chinnappan is the catechist, who also cares for a few christians in a neighboring village. Three individuals are members of the church in Tirumangalum. Division in the congregation has diminished its influence.

2. Nadukóttai. The mission owns no building here. There have been a few christians in the place for 16 years. Catechist David has been with them for

2 years. The Zemindar of the village is friendly, and for a portion of the year supported the mission school in part, but manifests no inclination to embrace christianity himself. Some of the christians however are of his caste. Many in the place have learned something of the truths of the bible, & three of the congregation are members of the church in Tennangolum.

3. Mundudaipu. Labors were commenced in this village in 1857. The congregation is not large, but the members are making good progress in knowledge. The women were very backward for a time, but now, most of the married women of the congregation attend meetings. There is a catechist's house, & a small edifice for worship, both covered with Thatch. The people are Shanars & live by cultivation & trade. David is their catechist and school master. Five individuals are members of the church in Tennangolum.

4. Kariyanénthal This village is about 2 miles from Mundudaipu, & the catechist in that place watched over the few christians here for about 2 years, but for the last 2 years, Irunázimuthu has been their catechist, & has also watched over a few christians in 3 other neighboring villages. The christians in these attend meetings at the out-station, and a few children, ~~also few children~~ from two of these villages, attend the school taught by the catechist's wife. The people here are all of the Naick caste, & at times have suffered some from persecution, but with one or two exceptions, all who come at first have stood firm. Two individuals belong to the church in Mallankinaru.

5. ~~Paraiyér~~ Peraiyér. Mr. Hamick reports, that labors were commenced here 13 years ago. He says the people of the congregation are generally quite poor. They belong to the Parish & Kuravar castes. They have made

considerable progress in knowledge, but are still very ignorant. Many of them do not appreciate the value of education enough to send their children to school willingly. There is a thatched church building here, & a catechist's house. Eleven individuals are members of the church in Jerumangalam. Joshua is the name of their catechist, who also watches over 3 christian families in a neighboring village.

6. Arumápatti. Pollars were commenced here 9 years ago. Mr. Hewitt says:- "The congregation has had a slow but healthy growth. The village accountant is a member of the congregation, and also of the church. Most of the members are Pollars. Jámarai Kennu is the name of the catechist. He watches also over a few christians in a neighboring village. Seven individuals are members of the church in Jerumangalam.

The above account of 6 out-stations will give a very correct idea of the whole, except that Malankinern deserves a more extended notice. It is 17 miles S.E. of Jerumangalam. An interesting revival was witnessed here the previous year. Vettanáyagam is the catechist & he gives his report, somewhat abridged.

He says:- "During the year, Jesus Christ, the head of the church, has not only performed some extraordinary acts among the christians, but has compelled some of the brethren to study the doctrines of christianity & embrace it. For example, some months ago, a few women, being convinced of their sinfulness by the Holy Spirit, wept & prayed & have shown a change of disposition. A few young men of the sabbath school were awakened, & not only earnestly exhorted christians, but went from house to house, & from street to street, & to the neighboring villages exhorting the brethren. Many of the brethren, seeing their changed conduct, and listening to

their exhortations, asked for & read books, & are accustomed to ask some of these young men to come to their ~~houses~~ alone, & read and explain to them.

All the christians usually attend prayer meetings regularly, learn gladly, & by their conduct show themselves christians. The women are accustomed to meet often in each others houses to read & pray. They also talk with the heathen women of their acquaintance & bring them to meeting. Of those who have thus been led to attend meeting, 5 now profess to be christians. As young men and children learn in the sabbath school, so are married men & married women learning to read. The heathen men & women who see them reading, are much astonished and ashamed. In this way a majority of the members of this congregation are able to read the gospel.

The members of this congregation, thinking that the American Board would be troubled on account of the war, have made efforts themselves, and raised above 200 rupees and made an addition to their church. A small debt remains to be paid. For this work, the women, of their own accord, collected & gave a large sum. This year, 15 families have received the Holy Bible (is the word of God) and are learning. To the Lord who has thus, in various ways, quickened this church, & given it grace to accomplish several important works, be everlasting praise — Amen."

This congregation was established 13 years ago. Mr. Hazen says; — "The progress then was slow at first, especially among the women. Indeed for the first 3 or 4 years they stood entirely aloof; but there has since been a gradual increase in numbers, both among the men & women, & an increase in knowledge and regularity. At present the congregation exports

great influence upon the villages in the immediate neighborhood, and in some places more remote. There is a stone church in the place, and a also catechist's house, built partly of brick. There are a few christian people in ~~Oppara~~ three other villages in the immediate vicinity, but connected with this congregation & visited over by this catechist, and some of their children also attend the school here.

Dispensary

Mr. Chester has had the charge of this since Sept. Henry S. Cheeseman has been the valuable medical assistant, & labored as in years past. Between four & five thousand patients have ~~enjoyed~~ shared in the benefits of the dispensary, some of them in their own houses. Until the coming of Mr. Chester, the mission families had the benefit of the advice & care of R. Wilson Esq. Civil Surgeon of Madura. This service of Dr. Wilson, always kindly rendered, & continued for three years, has been gratefully received by the mission, while destitute of a mission physician, & is here ~~gratefully~~ thankfully acknowledged.

Scriptures & Tracts.

In the body of this report will be found evidence that the circulation of these is not in vain. We are much indebted to the societies that have furnished us with them for distribution.

Having given the above report of our several stations, then are a few thoughts suggested by the state of our work.

1. There is a great work before us. The area, the population, the multitude of villages, all remind us that the work is great

2. Our line of operations seems to be in the right direction. The turning of the people from their idolatry, and

their assembling in christian congregations in their own villages, with the organization of churches among them, & the ordination of native pastors, in due time, for the churches, is the course of development and growth which we wish to see. We point to the reports now given, to show that this is the way in which God is leading us. Our out-stations, all our village congregations, & the employment, in these, of nearly all our native helpers, show that our work is in this, the right direction, & that this our labor is not in vain.

3. Yet, a distinctive, and what may almost be called a new development is needed. There have been two marked methods of labor in the mission. The first, was a system of schools for the children of the heathen. The second, is the system of village congregations, with the organization of churches in the out-stations, where the way is prepared, & the ordination of native pastors for them. We need now to look & labor distinctively for the development of self support in these native institutions. This cannot be done in a day, but must be the result of growth. Missionary societies are, however, right in pressing this point on their missions. With us, limitation in our funds begins to require it; the good of the native christians requires it; the growing demand for new out-stations, among the thousands of our villages, while our means do not increase, demands it, and the bible demands it. We therefore cannot stop to argue this question further. We will only turn our attention to it, and address ourselves to the work itself. We can now record some progress in this respect. The idea has been set forth among our people, & the doctrine is, in some cases, accepted and acted upon. Every church, with a native pastor, has contributed something for his support. The amount is in some cases small, but the principle of self-support is

them introduced, every contribution proclaims it, & the importance of it is becoming more & more felt. At our meeting in Sept. a helper read an essay, by appointment, on the subject, and took, in theory at least, a well advanced position. The Native Evangelical Soc. during the year, with a very slight exception, has entirely relieved the mission of the support of native pastors. In all the outstations an increasing amount is done by the native christians towards the building & repairing of their churches, & they sustain all the incidental expenses of their worship. But in hardly any out-station has there, as yet, been any thing done by the native christians towards paying their catechist or school master. This subject however we have resolved to lay before them during this year of 1863

While we make these acknowledgments of duty, in this matter, ourselves, we will speak only a brief word to our home supporters. Remember that the Scripture saith, that in due time we shall reap if we faint not; & again "Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early & latter rain".

4. Our native agency is of great importance. Our missionaries are but 11. XV Our native assistants are 199. The character of their work does not diminish their importance. The foregoing reports show this. They are, for all practical purposes, evangelists; & they have, practically, received from us, a commission, as sent, if not from the Lord Jesus. Kurupáttam told the truth when he wrote in his report; "Mr. Sandler placed in my charge 32 villages". He doubtless also tells the truth, in the declaration, "I have ~~[illegible]~~ visited these villages from month to month. I have preached in all of them once, & in some several times"; and, whether he, and others like him, have, or have

not virtually a commission from the head of the church, but the same declaration, & his next sentence speak; — "Ye brethren have treated me with respect & have listened with attention to the truths I have uttered." Ye native assistants are not, all of them, all we could wish, nor are we ourselves, but of most of them we have good comfort, that they are the servants of the Lord, as we also are.

5. In the establishing of self-supporting institutions, we need time and divine guidance. We do not need time because it is a matter to be deferred as long as we can push it off; but because it can be accomplished only through the growth of knowledge and grace in the native christians. Grace, in them springs not up at our ~~bidding~~ demand, but, with God's blessing, there is first the blade, then the ear & then the full corn in the ear. Nor, even in the mere mode of accomplishing it, does any one of us pretend to a full comprehension of the subject. In some of the larger stations the question presses for some kind of solution. Already open doors for the establishment of outstations are not entered, for the limit of pecuniary means to a station has been reached, & the practical problem is, to increase native help with no more increase of means. One way is to beg hard for more help from America. Another, to keep down the pay of those employed, so that more may come in, with the same pecuniary means. Another is to seek contributions for this purpose from the christian people. Another is to give the helpers circuits, so that one shall more than supply one congregation. Another, to encourage self-supporting congregations, & another, to help somewhat, those who will help themselves. In some of the smaller

stations there is not yet any such necessity, ~~because~~ ~~with the exception of the work~~ but we see that in this vital part of the work we need the guidance of Him who said, "Lo I am with you", & we need to see, among all our people, in realization, the promise, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons & your daughters shall prophesy, and your young men shall see visions; and your old men shall dream dreams, and on my servants and on my bondmaidens I will pour out in those days of my Spirit and they shall prophesy".

Statistical Table — Table I.

Church	Number of Church members	Added on profession	Added on certificate from other stations	Do. from other mission	Dismissed to other stations	Do. to other mission	Excommunicated	Suspended	Struck from the church records.	Restored	Deaths	Now in good standing	Gain or loss upon year	Remain suspended	Received on profession from the first	Children baptized this year
Battalagundu	1	2	1	0	0	0	0	0	1	0	2	119	0	1	70	12
Dindigul	2	2	5	0	4	4	4	0	3	0	2	70	−6	0	160	8
Madura	2	15	11	1	6	2	2	0	3	0	2	141	+12	0	178	12
Mánámadura	* The members are counted in Tirupuvanam.															
Mandapasalai	9	11	0	3	1	0	0	4	0	3	7	372	+6	0	499	27
Mélúr	1	1	2	0	0	0	0	2	0	0	2	26	−1	2	20	1
Pasumalai	1	8	2	0	6	0	0	0	0	0	1	56	+3	2	142	3
Periaculam	2	5	33	0	0	0	1	1	0	3	2	37	+37	2	5	7
Pulney	1	5	4	0	2	0	1	0	0	0	0	34	+6	0	33	3
Sivagunga	1	0	0	0	0	0	0	0	0	0	0	21	0	0	79	1
Tirumangalam	2	6	2	0	1	0	0	0	4	0	0	128	+3	0	139	22
Tirupuvanam	1	0	0	0	2	0	0	0		0	0	16	−1	3	8	1
Uzilampatti	The members are counted in Tirumangalam															
Cumbum	6	0	6	1	35	0	0	2	7	3	8	129	−42	1	170	15
Total —	29	55	66	5	57	6	8	9	18	9	26	1144	+17	11	1503	112

Table II.

Congregations	Number of Congregations	Number of Men	Women	Children	Total	Men able to read	Women "	Children "	Average attendance on the Sabbath	Marriages	Deaths	Balance of gain or loss.
Battalagundu	12	128	83	180	391	52	27	34	242	3	3	-56
Dindigul	11	137	110	217	464	56	20	47	307	2	5	+26
Madura	19	194	180	231	605	87	38	57	403	10	6	+13
Mánámadura	1	9	5	5	19	4	0	0	11	0	0	-5
Mandapasálai	44	628	533	764	1925	159	31	82	1017	28	19	-154
Mélúr	8	52	66	91	209	26	7	19	140	1	4	-32
Pasumalai	1	14	8	23	45	14	5	13	99	0	1	-4
Periaculum	5	86	74	130	290	16	8	15	147	2	6	+290
Pulney	4	67	51	89	207	13	8	14	122	5	3	+57
Sivagunga	3	22	24	37	83	13	0	6	45	4	1	-16
Tirumungalam	14	225	195	299	719	103	22	47	456	8	9	-24
Tirupuvanam	3	23	30	43	96	10	9	3	105	1	0	-1
Uzulampatti	6	42	37	57	136	12	4	0	82	0	1	+23
Cumbum	18	303	300	497	1100	113	17	37	529	9	26	-200
Total	149	1930	1696	2663	6289	678	194	374	3715	68	84	-83

Table V.

Girls Boarding School at Madura

Teachers.	2
Scholars from heathen families	0
Do. Christian families	46
Total	46
Received in 1862	20
Left in 1862	19
Died	1

Table IV.

Seminary at Pasumalai

Teachers	4
From heathen families	1
From Christian families	55
In full course	43
In partial course	13
Catechists	2
Total	58
Received in 1862	31
Received Catechists in 1862	2
Left from the beginning	249
In mission service from the beginning	169
Now in mission service	119

Tabll III.

	Native assistants								Bible & Tract distribution				Station & village schools								Contributions by natives		
	Pastors	Catechists	Readers	Teachers in Seminary	" in F. B. School	School mistresses	" Mistresses	Total Native Assistants	Bibles	Testaments	Scripture portions	Tracts	Schools	Christian Boys	" Girls	Total	Heathen Boys	" Girls	Total	Total of scholars	Rupees	Annas	Pies
Cumbum	0	14	4	0	0	6	4	28	2	8	10	5190	10	79	7	86	45	0	45	131	100	3	4
Battalagundu	0	6	2	0	0	5	2	15	1	2	238	1010	6	32	13	45	37	1	38	83	62	4	0
Dindigul	1	4	2	0	0	6	0	13	0	20	148	585	7	26	13	39	90	5	95	134	172	10	11
Madura	1	10	15	0	2	6	1	25	0	13	74	2110	7	36	21	57	76	1	78	135	151	11	6
Mananodura	0	1	0	0	0	0	0	1	0	1	102	870	0	0	0	0	0	0	0	0	0	0	0
Mandapasálai	3	25	11	0	0	8	2	54	8	15	104	2971	10	74	14	88	33	0	33	121	212	6	0
Mélúr	0	4	1	0	0	5	0	10	2	6	114	2050	5	19	7	26	33	1	34	60	19	11	5
Pasumalai	0	1	0	4	0	1	0	6	7	3	541	4181	1	10	8	18	0	0	0	18	74	5	1
Periaculum	1	4	0	0	0	2	3	10	0	4	100	800	5	30	11	41	20	0	20	61	33	11	10
Pulney	0	2	3	0	0	1	1	7	2	18	225	2225	2	14	8	22	6	3	9	31	26	4	0
Sivagunga	0	3	0	0	0	0	0	3	0	0	0	0	1	2	1	3	10	1	11	14	7	14	3
Tirumangalam	0	12	0	0	0	5	2	19	3	14	146	3397	7	45	18	63	20	0	20	83	138	11	4
Tirupuvanam	0	3	0	0	0	4	1	8	0	3	297	2811	5	2	2	4	74	4	78	82	24	9	9
Usulampatti	0	4	1	0	0	0	0	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
~~Periaculum~~ Total	6	93	39	4	2	49	16	199	25	107	2149	28200	66	369	123	492	444	16	461	953	1024	7	5

7 29? 200

Donations, exclusive of collections

Collected by Native Christians at Palamcotta, through Rev. E. Sargent Rs. 50

Amount received through J. Clark Esq. in behalf of the Committee to aid American missions — 1800

Subscription by Mr. J. Thomas Esq. — 140

By the Free Church of Scotland through Macdo-nald Esq. — 2290-2-11

General Treasurer ~~£~~ 232

Collected by friends at Secunderabad 81

27

Appendix

In the early death of our brother Scudder, we have met with a great loss. He was drowned in the Vaigai river Nov. 19th. An intimate fellow missionary and college friend says of him; "From the day of his conversion he stood on the high vantage ground afforded by the early education of a thoroughly christian and cultivated home. From the first he comprehended that religion is a process of disciplining oneself into all excellence, & of forming the habit of doing good, as well as a mastering of the doctrines and dialectics of theology. Often have I seen him in the early days of his college & religious life striving for the mastery over himself. His reward come at last - a spirit docile calm & gentle.

His missionary spirit had an early development. He used to tell how his school-mistress restrained his passions when a little boy by calling him her little missionary, & reminding him not to dishonor the profession. He stated before the council that ordained him, that in the revival of 1851 in college, the question of his becoming a christian, resolved itself into the question whether he was willing to become a missionary to the heathen.

On April 12th 1855 he wrote. "Have heard of Dr. Scudder's death at the Cape of Good Hope. I can never have my desire gratified of seeing him in India". His missionary friend says;- "He had told me how Dr. Scudder had visited his home when he was a mere boy, & had once given him a little book. Two days ago, in his library, I come upon that little book, much worn & old. It bears the title, "Letters to Sabbath School Children by Rev. J. Scudder M. D. missionary at Madras". And written broadly across the fly leaf is "Master David Scudder from his affectionate friend J. Scudder New York Aug. 8, 1843" In college he did not hesitate to be known as expecting to become a missionary, & was toasted at the farewell sup-

per of his chofs as the missionary to India.

We cannot here give an account of his course of studies preparatory to his missionary work in India, nor how they were regularly continued. But learning of what he was accomplishing in science, one might begin to fear that he would permit his leisure studies to trench upon his great business. Such fear was groundless. On this subject his missionary friend again shall speak. "Wherever he was, at home or on journeys, as I have often seen him, nothing could hinder him from protracted philological and devotional study of the bible, & nothing could deter him in the evening from meditation & prayer. I have been surprised at the jealousy with which he guarded these habits. It was his wont to walk on the Varandah in the dusk of evening & ~~[illegible]~~ the day. If the Varandah was occupied by company or otherwise, he retired to the roof, and there, beyond the reach of any, ~~[illegible]~~ he communed with himself & his God. Every day in the week, every portion in the day, had its preappointed labor. I am inclined to think that very little of his time was spent under the guidance of impulse. He gave himself for the time being unrestrainedly to any given pursuit, for he knew the bounds he had previously set to its indulgence. Miscellaneous work did not encroach upon devotion, or the study hours from 10 o'clock to 3. Nor did the subsequent hour of reading & the evening correspondence change these. But, above all, his hearty love for his professed work, in all its departments was a security against any side influences, as it was his crowning excellence. Recently as he had entered the mission, he determined to spend one third of each month in touring; & this he uniformly accomplished when not called from home by mission or committee meeting or something of that nature. We have the

record of five tours through his entire field in which he had already visited the larger part of all the villages & hamlets it contained. He had begun to map out his station, locating every village in it. He was accustomed to write out his addresses to the heathen with greater care, perhaps, than his sermons to christians, & these were not every where and always the same. It was his aim to prepare himself afresh for each tour, gathering illustrations from heathen literature & practices, & thus ultimately preparing himself for handling his subject before all kinds of audiences.

He took a peculiarly favorable view of Hindu character. He loved his catechists, and, as he told me, enjoyed christian intercourse with them as much as he did with his friends at home. They were his companions in labor. On coming to the station, he established a monday morning meeting for studying the epistles with the N. pastor & helpers weekly. These were uniformly continued to the last. Besides these he used every effort to interest his helpers in the Bible. He began a course of exegesis on the principal events recorded in Genesis. He was preparing a series of sermons on the miracles for his congregations. He taught his teachers how to teach"

We cannot follow him. His light shone brightly for a time. God accepted his consecration, and required no further trial here. He entered our mission July 23d 1861; was stationed at Periaculum in January, and died on the 19th of Nov. 1862.

In behalf of the mission,

Yours in the Gospel,

H. S. Taylor

Annual Report 1862.

Rec'd Apr. 13. 1863.

Rec'd Sept 30

(1)

Course of Seminary Studies for the year 1863.

Graduating Class.

Geometry begun. Carrols Algebra 73.-128pp
Popes History of England
Bible – Revelations.

Lectures on Homiletics Moral Science (Waylands). Hopkins Christian Instruc tor – 4-8 chap.

Class I

Geometry begun. Carrols Algebra 73-139pp
Nannul finished from Sutteram 25-2.
Classical reader. English and Tamil
First book. Popes History of India 10 chap
Bible – Hebrews James. 1 & 2 Peter with Romans.
Rhenius Evidences of Christianity.
Wayland's Moral Science.

Class II

Nannul finished from Sutteram 25-2
Classical Reader 42 pp.
Colensos Arithmetic reviewed. Carrols Algebra begun. Chambers Geographical Primer.
Bible Nehemiah. Esther Job. Matthew
Geography of Palestine 93-134pp.
Rhenius Evidences. 3 chaps.

Class III

Popes 2d Grammar finished
Minor Poets 55 pages.
Colensos Arithmetic 1st Part finished
2 part begun Ensevade Tables of fractions.
Bible. Exodus 21st chap & judges
Sacred Geography. 14-58.

Class IV

Popes 2d grammar 40pp. Colensos Arithmetic Part I 17pp.
Bible – Genesis 37 chap. Sacred Geography 1-31 pp

Preparandi Class.

Church History Colensos Arithmetic 50pp
Popes 2d grammar finished
Rhenius body of Divinity 10 chaps.
Rhenius Evidences. 102 pp Sacred Geography. Bible – Leviticus – 1 Kings

Catechists Class.

Church History. Rhenius Evidences
Bible. Samuel – Kings. – Arithmetic

General studies

~~Education~~ Penmanship Composition
Physical Geography.
Plans of Sermons. from old Sr classes.

Course of Studyein the Girls Boarding school 1863

I Class.

Arithmetic. Grammar. Physiology.

Bible. Isaiah.

Composition. Penmanship

II Class.

Geography. Arithmetic Grammar.

Ancient History. Scripture History

Bible - Act of the Apostles.

Reading. Penmanship.

III Class.

Arithmetic. Geography

New Testament History.

Bible - Gospel of Matthew

Reading. Penmanship

IV Class.

Mental Arithmetic Oral Geography

lessons. Shorter Catechism

New Testament History. Reading

Scudders Catechism by all the School

A List of Congregations showing the time of their Organizatio

1	Madura.	W Todd.	1835	12.	Virapàndi	J Rendall	1857
2.	Kèṛmalèr	C T Muzzy.	46	13	Valèiseè	"	59
3	Annepanadi	"	46 - 1859	14.	Perthèr	"	60
4	Vandiur	"	45	15	Penunggudi	"	60
5	Tèniur	"	46.	16	Silkaṛandà malèe	"	60
6	Kaḍcheràyinuppu	"	46 58	17	Sellier	"	60
7	Andipattè	"	46	18	Vellanggudi	"	62
8	Solavanthan	"	46	19	Valèiyapattè	"	62
9	Tiruvàdikkam.	"	47	20	Kovilpattè	"	63
10	Pillèiyapàleiyam.	J Rendall	52	21	Dindigal	R.O. Dwight	36
11	Mèla Kàl		56.	22	Panjampattè	J J Lawrence	43

Note The figures in 2d column ~~shows~~ indicates that ~~the~~ Congregation at given place having declined a new Congregation was organized. The list also contains the names of some villages where a number of Christian families reside tho there have not been found enough a Congregation

23.	Tèra Kal	J J Laurence	1846
24	Karasal pattè	G. Mc Millan	1848
25	Anumantha. rayan Kottàè	"	48
26	Kana Vardi	"	49.
27	Kottàra pattè	"	52
28	Kusa va pattè	E. Webb.	50
29	Pukèiyèi pattè	"	57
30	Murugan-pattè	"	53.
31	Kòmayam pattè	"	54
32	Vèmbàru pattè	"	53.
33.	Tirupuranam.	N. M. Crane.	37
34	Tadakkur	C F Muzzy.	45
35	Esali	H.S. Taylor.	46
36	Sivaganga	W. Todd.	37
37	Sètur	E. Webb.	47
38	Sembai.	J, E. Chandler	54
39.	Mànà Madhurèi	W. B. Capron	
40.	Sudiyur	A. Cherry	45
41	Tirumangalam.	W. Tracy	37
42	Urapanur	J. Herrick.	46
43	Màtha vanayakanur.	"	47
44	Pèrèiyur	"	49
45	Mallankenru	"	49
46	Kukkulangchàrèi	"	57
47	Pàlavanattam	J Herrick	1854
48	Veppampattè	"	59.
49	Karàyanènthal	"	59
50	Munnadupu	"	59
51	Nadukottàì	"	61
52	Sempattè	"	61
53	Ellumalèi	"	57
54	Perunga manalur	"	60
55	Christumangalam	C. Little	52
56	Anumapattè	J. T. Noyes.	57.
57.	Vandàri	T. S. Burnell	56
58	Selupa pillèayar nattam.	Church Missn	61
59	Sèdupattè	G. Ford	52.
60	Pasumalèi	W. Tracy	45
61	Piriyakulam	G. Ford	48
62	Kottàimedu	J. J. Laurence	45
63	Maniya garampattè	G. Ford	50
64	Andipattè	J. T. Noyes	59
65	Sakkammal pattè	"	59.
66	Kodi Kanal	"	56
67	Kuchanur	"	54
68	Anèikkarèi pattè	"	57
69	Mèttu pattè	"	54
70	Nàràyana dèvampattè	"	54

ceived from Church Mission

71.	Sennavanèikanèur	J T Noyes	35
72	Kambam	Church Mission	30
73	Uppu Kottèi	G Ford	50
74	Bodimakanur	"	50
75	Paṇṇipuretem	"	57
76	Kòmbèi	J. J. Laurence	44
77	Dèvaram	E Webb	53
78	Kèrdalèur	J T Noyes	56
79	Samaya Kovandanpatte	J J Laurence	45
80	Kovilàpuretem	"	43
81	Muttèlàpuretem	J T Noyes	57
90	Puthupatte	Church Mission	30 44
91.	Uttama pàlèiyam	J T Noyes	56
92	Battalagunder	J J Laurence	46
93	N. Silukuvar patte	"	46
94	Old Silukuvarpatte	G Mc Millan	48
95	Sillèur	"	48
96	Sinna Kovandanpatte	"	48
97	Palayyalam Kottèi	"	53
98	Vadipatte	C. F. Meezy	53
99	Pomanpatte	"	52
100	Anumapatti	S.P.G.	35 60
101	Pallarpatti	J E Chandler	58
102	Muvattèuran patte	"	59.

* Received by us

103	Mèlur	C T Meezy	1845 ~~1846~~
104	Kallampatte	" "	45
105	Mangkulam.	"	45
106	Vellayankundam	"	50
107	Kambur		45
108	Sèvalpatte		50
109	Sèndalèi patte	T. S. Burnell	61
110	Samutirapatte	"	63
111	Mandapasalèi	H S Taylor.	46.
112	Lakshamipuram	"	46
113	Tumisaimampatte	"	46
114	Tèval	"	46
115	Ràsagopàlèiyam	"	49
116	Sèvalpatte		50
117	Vàdampatte		50
118	W. Karasal Kulam		50
119	Kallumadèi		50
120	E Karasal Kulam		50
124	E Mudimanagarpatt		57 62
122	Vallanùrani		57
123	Gopisanthamampatte		57
124	Tumunapuram		52
125	Perunàlèi		52
126	Kallùrum		52
127	Purasalur		53.

~~Attipatti~~ " ~~H S Taylor 1853~~

128	Attipatti	H S Taylor	1853
129	Panthal gudi	"	53
130	Paralichi	"	54
131	Natta Kadu	"	54
132	Sàmipatti	"	54
133	Satta madam	"	54
134	Setti Kulam	"	54
135	Kanjampatti	"	54.
136	Kretapuram	"	55
137	Golàlapuram.	"	55
138	Narengipatti	"	58
139	Nadungkulam	"	59
140	E Kula Kkanèi	"	60
141	Uchchinattam	"	60
142	Màvilangàm	"	60
143	Kusunta mèdu	"	60
144	Setti patti	"	60
145	Kerguḍi	"	61
146	Kanniràsapuram	"	62
147	Pulthu Kottèi	"	62
148	Pùmàlei patti	"	63
149	Pariyampatti	J Hernell	- 63.
150	Sengal padu	H S Taylor	62
151	Kovilà nii puram	"	62
152	Anappu Kottèi	E Sewell	1854 1860
153	Pulney	J. J. Laurence.	45
154	Mànier	E Webb.	52
155	Kèranèr	E F White	62
156	Vilvalampatti	"	62
157	Kalerayakampatti	"	63
158	Kumàralingam	"	63

A List of Station Churches with the time of their Organization.

1	Madura East. Oct 3	1836	
2	Dindigul East July 9	1837	
3	Tirupuvanam Sep 1	1839	
4	~~Tiraganga.~~ Tiramangalam	1839	
5	Sivaganga	1841	
6	Pasumalai	1845	
7	Puthukottai	1845	
8	Dindigul West	1846.	
9	Periakulam	1847	
10	Madura Fort	1848	
11	Mandapasalai	1857	
12	Battalagunda	1857	
13	Melur	1857	
14	Pulney	1858	
15	Sanitarium	1862	

A List of Village Churches

Showing also the time of their Organization

1	Mangkulam . Melur station .	1848	
2	W. Karasalkulam . Mandapasalai	" 1855	
3	E. Karasalkulam	" " 1855	
4	Parazichè	" " 1855	
5	Sivalpatti	" " 1855	
6	Vellanurane	" " 1855	
7	Mallankinaru	Tirumangalam 1855	
8	Keramalur	Madura	1856.
9	Bodanayakanur	Kamban Sta.	1856
10	Koviladpuram	" "	1856
11	Kamban	" "	1856
12	Kombai	" "	1856
13	Kanjampatti	Mandapasalai Sta.	1858
14.	Kamayakavendenpatti	Kamban	1858
15	Dindigul village.		1859
16	Parasalur	Mandapasalai	1858

Note The Church & Congregation at Puthukottai was given over to the ~~S.P.G.~~ Leipsic Missionary Soc in 1849

The Church in Dindigul styled Dindigul West Church, was merged in that of Dindigul East in 1854. The Madura Fort Church was united with that of Madura East in 1856

The Church of Mangkulam was transferred to Melur & became the Station Church in 1857

Native Pastors and Churches

A

Names of Pastors	When Ordained	Church	Station	No. of Communicants	No Added this year	Baptisms	Deaths	Subjected to Church Discipline	Contributions by the Congregation R	A	P
1 Rev. H. Zilva	1855	W. Karasalkulam	Mandapa Salai	86	2	7	1	0	51	10	1
2 " Yesadiyan	1857	Mandapasalai	— —	83	1	4	1	0	38	8	
3 " S. Williams	1858	Kiramalur	Madura	35	3	5	1	1	15	2	1
4 " E. Seymore	1858	Kottimedu	Peranakulam	20	6	9	1	0	15	3	6
5 " Saveramuttu	1858	Dindigul Village	—	17	3	5	2	0	120	0	0
6 " Christian	1860	E. Karasalkulam	Mandapasalai	32	1	3	1	0	15	12	11
7 " Velkanayagam	1863	Samipatti	"	16	3	4	0	0	80	2	0
8 " Velkanayagam	1863	Mallankinaru	Tirumangalam	56	6	14	8	0	95	0	0
9 " Winfred	1855	Dismissed 1858 at his own request.		346	24	60	15	1	437	5	7

B

Itineracy	Days spent in the Itineracy	Average Number of Helpers.	No of Encampments	No of Villages visited	No of Families Addressed	Localities Visited
I Revs Hebb Burnell Chester & White	116	3	5	84	3560	West & North of Dindigul
II Noyes & Washburn	34	6	6	60	4417	Banks of the Viga River West from Ballalagude
III Rendall & Burnell	42	7	6	155	10313	From Madura North to Nallam
IV Taylor & Chester	16	4	2	37	1728	Southern road from Madura to Ramnad
	134		19	336	20017	

C	Vellalers or Farmers	Tiyal Karar or Taylers	Asariyar - Carpenters	Sekkar Oil mongers	Tattar Goldsmiths	Vanniyar	Kallar Thieves	Maravar	Akambadiyar	Nivar Karar Weavers	Boyer Bearers	Nayakar	Illagu Chettiar	Pandaram Mendicants	Kavandar	Idaiyar Shepherds	Vannar Washermen	Ambattar Barbers	Kusuvar Potters	Shanar	Nattamsadiyar	Valliyar Ottar	Pallar	Parayer	Sakkiliyar	Kurrivar	Unknown
Battalagundu	17					148												1		7			23	226			
Dindigul	16					214														3			~~3~~ 1	128			
Kambam	2		9					5			3									299		6	31	755	21		
Madura	40	1		12			17													4			328	266	18	14	
Mana Madura	4		#						17							8											
Mandapasalei	42		17		10				56			132	11		1		5	47		84		18	447	952	15		129
Melur	28						1													15			92	104			
Pasumalei	34						1								1		1	1		5			1	19			
Periyakulam	11														5					41			1	219			
Pulney	10					2														10				190			
Sivaganga	4							31												19	2						
Tirumangalam	10					4	29	4	18			34		2			2	59	6	299		20	41	176			
Tirupuvanam	23																						16	55		6	
*Usalampatti																											
	221	1	26	12	10	368	48	40	91		3	166	11	2	7	8	8	108	6	786	2	38	698	3090	54	20	129

*Reckoned with Tirumangalam

(3)

G

A Table showing General Statistics of the Mission

Year	Village Congregations: Number of	No. of Adherents	Gain or Loss	Churches: Number of	Church members	Gain or Loss	Schools: Village: Number of	No. of Scholars	Seminary: Scholars in Full Course	Prebeandi	Catechists	Girls Boarding: No. of Schools	No. of Scholars	Books: Bibles & Testaments	Portions	Tracts	Laborers: Missionaries laboring most of the year	Native Pastors	Assistants & Catechists	Chn. Teachers'	Native Contributions: R	A	P	
1834	0			0	0	0	2		0	0	0						1	0	3					
„35	0			0	8	0	8		0	0	0						3	0	5					
„36	0			1	9		30	1214	0	0	0						4	0	18					
„37	0			2	15	6	36	2254	0	0	0						8	0	16					
„38	0			2	15	0	60	2254	0	0	0						11	0	23					
„39	0			4	19	4	64	1328	0	0	0	1	6				10	0	30					
„40	0			4	31	12	96	3087	0	0	0	2	24				9	0	38					
„41	0			5	34	3	82	3047	0	0	0	2	46		2062	23008	6	0	28					
„42	0	70		5	42	8	92	3835	34	0	0	2	35				7	0	36		100			
„43	7	330	260	5	87	45	114	3353	30	0	0	2	57				6	0	44		121			
„44	7			5	96	9	114	3353	30	0	0	2	67				5	0	49	58				
„45	44	1081	751	7	120	24	114	3757	54	0	0	2	83		17379	75107	6	0	54					
„46	71	1082	1	8	217	97	125	4083	61	0	0	1	81		2443	28098	8	0	59	56	166			
„47	73	1113	31	9	186	-31	74	2698	120	0	0	1	30		5589	28301	14	0	48	54				
„48	69	2606	1493	11	217	31	89	2068	26	0	0	1	28	116	6744	41296	11	0	61	54	145			In part
„49	66	1979	-627	11	202	-15	71	1256	29	0	0	1	26	154	5371	34876	12	0	53	61	79			In part
„50	71	2471	492	11	235	33	74	1202	33	0	0	1	24	271	8285	39975	11	0	83	70	212	0	0	
„51		2775	304	11	276	41	76	1358	27	0	0	1	32	163	3648	29151	11	0	80	74	340	12	7	
„52		3746	1071	11	335	59	84	1475	53	16	0	1	37	163	3649	21106	10	0	80	75	419	0	0	
„53		4325	579	11	448	108	83	1477	48	15	0	1	39	250	2266	19816	10	1a	90	72	836	11	5	
„54	118	4846	521	12	571	138	78	803	44		0	1	47	223	3798	30188	11	2a	94	71	730	9	11	
„55	120	5091	245	18	677	106	72	837	37		0	1	38	277	6210	34412	14	2	94	59	617	2		
„56	127	5279	188	22	824	127	71	871	46		1	1	42	385	6899	29581	10	2	99	71	437+			In part
„57	134	5327	48	22	921	117	64	756	44	11	5	1	41	340	5294	24903	10	3	102	64	465	2	7	
„58	136	5804	477	28	997	76	59	872	42	11	10	1	46	425	5177	25459	9	5	118	59	417	14	2	
„59	142	6071	267	28	1012	15	72	1075	37	12	10	1	54	282	3012	32118	10	5	115	72	665	13	1	
„60	143	6447	346	28	1109	87	75	1100	40	12	9	1	54	303	3358	40437	11	6	127	76	1111	14	2	
„61	145	6372	-75	28	1127	18	72	1059	34	0	5	1	45	262	5140	44773	12	6	123	72	1219	14	10	
„62	149	6289	-83	29	1146	27	66	953	43	13	2	1	46	132	2149	28200	12	6	132	65	1024	7	5	
„63	152	6391	102	29	1163	17	50	1059	55	10	6	1	50	186	3565	45248	11	8	110	60	1604	15	7	

a = one of these was an ordained preacher

Note 400,000 Tracts & Books were put in circulation by the mission before the year 1844 for no tract statistics at present exist.

F Congregations	No. of Congregations	No. of Men in the Congregations	No. of Women	No. of Children	Total	Men able to read	Women able to read	Children able to read	Average Sabbath Attendance	Marriages	Deaths	Balance of Gain or Loss	Baptized persons in the Congregations		
Battalagundu	11	122	80	170	372	50	24	34	202	4	8	-19			
Dindigul	11	123	99	218	440	52	22	56	323	2	0	-24			
Kambam	18	321	343	493	1157	99	18	28	600	18	29	57			
Madura	20	196	162	237	595	63	35	64	484	1	5	-10			
Mànà Madura	1	10	7	8	25	4	0	0	15	0	0	6			
Mandapasalèi	44	625	558	822	2005	192	37	97	947	10	19	80			
Mèlùr	8	57	65	118	240	22	7	18	110	0	3	31			
Pasumalèi	1	35	6	21	62	35	5	8	110	0	0	17			
Periyakulam	5	60	68	147	275	15	6	0	135	0	0	-15			
Pulney	6	69	52	91	212	14	11	15	124	2	5	5			
Sivaganga	2	15	17	24	56	9	0	2	30	0	1	-27			
Tirumangalam	15	225	171	341	737	100	25	57	474	2	17	18			
Tirupuvanam	4	24	26	45	95	10	17	3	146	0	3	-1			
Usalampatti	6	40	34	46	120	13	3	1	86	1	0	-16			
	152	1922	1688	2781	6391	678	220	377	3786	40	90	102			

D

Churches	No of Catechists	Added by Baptism this year	Added by Confirmation this year	Added from other Missions	Dismissed to other Stations	Dismissed to other Missions	Excommunicated	Suspended	Struck from Church records	Restored	Deaths	Now in good standing	Gain or loss for the year	Remained in Fellowship	Received into Fellowship from the first	Children Baptized this year	Baptized persons in Congregation
Pattalagunda	1	2	1	0	0	7	1	2	5	1	4	104	-12	1	72	10	149
Dindigul	2	4	0	2	1	0	0	0	0	0	2	74	3	0	166	6	169
Kambam	6	6	6	7	0	2	2	5	4	0	4	131	2	2	176	16	220
Madura	2	8	3	0	0	0	3	0	0	0	1	148	7	0	186	16	242
Maria Madura	Reckoned with Tirupuvanam																0
Mandapasalai	9	12	0	4	0	3	0	3	0	0	3	383	7	2	511	19	680
Melur	1	1	0	0	1	0	1	0	0	0	0	25	-1	2	21	1	34
Pasumalai	1	7	0	0	5	0	0	0	0	0	0	58	2	2	149	2	58
Periyakulam	2	6	1	0	2	0	0	1	3	3	1	39	2	2	11	4	95
Pulney	1	0	2	0	0	0	0	1	0	0	1	34	0	1	33	2	62
Sivaganga	1	0	1	0	0	0	3	0	0	0	2	17	-4	0	79	2	47
Tirumangalam	2	13	0	5	0	0	1	0	3	0	1	136	13	0	152	22	277
Tirupuvanam	1	0	0	0	0	0	3	0	0	0	1	16	0	0	8	1	27
Udalampatti	Reckoned with Tirumangalam																135
	29	59	14	18	10	12	14	12	15	4	22	1165	17	13		101	2054

E

Native Assistants
Books
Schools
Native Contributors

	Pastors	Catechists	Readers	Teachers in Seminary	Teachers in G.B. School	School Masters	School Mistresses	Total Assistants	Bibles	Testaments	Portions	Tracts	No of Schools	Christian Boys	Christian Girls	Total of Christians	Heathen Boys	Heathen Girls	Total of Heathen	Total of Scholars	Rupees	Annas	Pies
Battalagundu	0	6	1	0	0	6	1	14	1	3	88	2309	7	48	8	56	40	0	40	96	63	13	4
Dindigul	1	5	1	0	0	7	0	14	4	12	213	922	6	32	8	40	146	3	149	189	249	2	1
Kambam	0	17	0	0	0	8	2	27	12	60	408	2219	8	73	9	82	41	0	41	123	180	12	7
Madura	1	12	2	0	3	5	1	24	5	20	395	3513	7	40	21	61	60	4	64	125	357	10	4
Mànà Madura	0	2	0	0	0	0	0	2	1	1	136	1409	0	0	0	0	0	0	0		2	11	1
Mandopasalei	4	18	9	0	0	7	0	38	9	19	6[illegible]4	4195	6	66	15	81	39	2	41	122	393	9	1
Melur	0	4	0	0	0	5	0	9	1	1	105	2130	5	28	5	33	15	0	15	45	20	7	3
Pasumalei	0	1	0	4	0	1	0	6	8	8	524	2759	1	9	6	15	0	0	0	15	124	12	0
Periyakulam	1	4	0	0	0	3	1	9	4	5	70	800	4	20	4	24	22	0	22	46	31	4	0
Pulney	0	3	3	0	0	2	1	9	1	16	220	2110	4	14	16	30	29	9	38	68	24	9	10
Sivagangai	0	2	0	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	4	4	7
Tirumangalam	1	10	1	0	0	5	2	19	12	6	179	4590	7	36	22	58	56	6	62	120	120	13	4
Tiruppuvanam	0	3	0	0	0	3	1	7	1	3	228	3162	4	2	2	4	102	4	106	110	11	2	1
Uttamapatti	0	5	0	0	0	0	0	5															
	8	92	17	4	3	52	9	185	~~52~~	135	3565	45248	59	368	116	481 484	550	28	578	1059	1604	15	7

(4)

H Passumalai Seminary

Teachers	4
Scholars from Heathen Families	1
do from Christian Families	54
do in full course	55
do in Partial Course	10
Catechists	6
Total	71
Recd in 1863	17
Catechists Recd. in 63	6
Left from the beginning	261
In training Service from beginning	175
Now in training Service	122
Left in 1863	10
Each catech. left in 63	2
Dead	0

Madura Girls Boarding school

Teachers	3
Scholars from Heathen families	0
do from Christian families	50
Total	50
Recd. in 1863	22
Left in 1863	18
died in 1863	0

Report & Tables of the Madura mission for the year 1863

In behalf of the mission

Geo F Washburn

Congregations.

Stations	No. of Congregations	No. of men in the Congregations	No. of Women	No. of Children	Total	Communicants	Women above 15 years	Children above 15 years	Average Sabbath attendance	Baptisms	Deaths	Balance of Gain or loss
Battalagundu	11	122	80	170	372	50	24	34	202	4	8	-19
Dindigul	11	123	99	218	440	52	22	56	323	2	0	-24
Kambam	18	321	343	493	1157	99	18	28	600	18	29	57
Madura	20	196	162	237	595	63	35	64	484	1	5	-10
Mana Madura	1	10	7	8	25	4	0	0	15	0	0	6
Mandapasalai	44	625	558	822	2005	192	37	97	947	10	19	80
Melur	8	57	65	118	240	22	7	18	110	0	3	31
Pasumalai	1	35	6	21	62	35	5	8	110	0	0	17
Periakulam	5	60	68	147	275	15	16	0	135	0	0	-15
Pulney	6	69	52	91	212	14	11	15	124	2	5	5
Sivaganga	2	15	17	24	56	9	0	2	30	0	1	-27
Tirumangalam	15	225	171	341	737	100	25	51	474	2	17	18
Tirupuvanam	4	24	26	45	95	10	17	3	146	0	3	-1
Usalampatti	6	40	34	46	120	13	3	1	86	1	1	-16
	152	1922	1688	2781	6391	678	220	377	3786	40	90	102

Churches

Stations	No. of Churches	Added by Baptism this year	Added by certificate from other Stations	Added from other Ministries	Dismissed to other Stations	Excluded	Restored	Experimenters	Inquirers	Church Members	Restored	Deaths	Now in good Standing	Gain or Loss for the year	Received on Profession of faith this year	Received on Profession from the Field	Children baptized this year	Baptized Believers
Battalagunda	1	2	1	0	0	7	1	2	5	1	6		104	-12	1	72	10	14
Dindigal	2	4	0	2	1	0	0	0	0	0	2		74	3	0	166	6	16
Kambam	6	6	6	7	0	2	2	5	4	0	4		131	2	2	176	16	22
Madura	2	8	3	0	0	0	3	0	0	0	1		148	7	0	186	16	24
Mänamadura	Reckoned with Tirupuvanam																	
Mandapasalai	9	12	0	4	0	3	0	3	0	0	3		383	7	2	511	19	68
Mélur	1	1	0	0	1	0	1	0	0	0	0		25	-1	2	21	1	3
Pasumalai	1	7	0	0	5	0	0	0	0	0	0		58	2	2	149	2	5
Periakulam	2	6	1	0	2	0	0	1	3	3	1		39	2	2	11	4	9
Pulney	1		2	0	0	0	0	1	0	0	1		34	0	1	33	2	6
Sivaganga	1		1	0	0	0	3	0	0	0	2		17	-4	0	79	2	4
Tirumangalam	2	13	0	5	1	0	1	0	3	0	1		136	13	0	152	22	2
Tirupuvanam	1		0	0	0	0	3	0	0	0	1		16	0	1	8	1	2
Usilampatti	Reckoned with Tirumangalam																	
	29	59	14	9	12	14	12	15	4	22	11	65	19	13	1564	101	205	

Native Assistants - Books Schools / Native contributions -	Pastors	Catechists	Readers	Teachers in Seminary	No. in Boarding School	School Mistresses	School Assistants	Bibles	Testaments	Portions	Tracts	No. of Schools	Christian Boys	Christian Girls	Total of Christians	Heathen Boys	Heathen Girls	Total of Heathen Children	Total of Scholars	Rupees	Annas	Pies
Battalagunda	0	6	1		6	1	14	1	3	88	2,309	7	48	8	56	40	0	40	96	63	13	4
Dindigal	1	5	1		7	0	14	4	12	213	922	6	32	8	40	146	3	149	189	249	2	1
Kambam	0	17	0		8	2	27	12	60	408	2,219	8	73	9	82	41	0	41	123	180	12	7
Madura	1	12	2	3	5	1	24	5	20	395	3,513	7	40	21	61	60	4	64	125	357	10	4
Mana Madura	0	2	0		0	0	2	1	1	135	1,409	0	0	0	0	0	0	0	0	2	11	1
Manamadurai	4	18	9		7	0	38	9	19	644	4,195	6	66	15	81	39	2	41	122	393	9	1
Mélur	0	4	0		5	0	9	1	1	105	2,130	5	28	5	33	15	0	15	48	20	7	3
Pasumalai	0	1	0	4	1	0	6	8	8	524	2,759	1	9	6	15	0	0	0	15	124	12	0
Periakulam	1	4	0		3	1	9	4	5	70	800	4	20	4	24	22	0	22	46	31	4	0
Pulney	0	3	3		2	1	9	1	16	220	2,110	4	14	16	30	29	9	38	68	24	9	10
Sivaganga	0	2	0		0	0	2	0	0	0		0	0	0	0	0	0	0	0	4	4	7
Tirumangalam	1	10	1		5	2	19	12	6	199	4,590	7	36	22	58	56	6	62	120	120	13	4
Tirupuvanam	0	3	0		3	1	7	1	3	228	3,162	4	2	2	4	102	4	106	110	11	2	1
Usilampatti	0	5	0		0	0	5	0	0	0												

Mission Seminary

Teachers -	4
Scholars from Heathen families	1
do. from Christian families	54
Do. in full Course	55
Do. in partial Course	10
Catechists	6
Total	71
Recd. in 1863	17
Catechists recd. in 1863	6
Left from the beginning	261
In Mission service from beginning	175
Now in Mission service	122 ?
Left in 1863	10
Catechists left in 1863	2
Died	0 -

Female Boarding School

Teachers -	3.
Scholars from Heathen families	0
do. from Christian families	50
Total	50
Recd. in 1863	22
Left in 1863.	18
Died in 1863 -	0

Annual Letter.

To the Revd R Anderson D.D.

Dear Sir.

The roll of the Madura Mission for the year just closed contains the names of ~~four~~ thirteen missionaries and their wives, and one an assistant missionary. One of the above mentioned missionaries is now in America. One of our number here on the ground was removed from his station to the city of Madura to act as Mission Physician. Until the last month of the year we numbered including our families fifty persons. About the middle of December, we parted with our beloved colaborer Rev J. Hornak who with his family return to America after a residence of more than 18 years in the District — nearly the whole of which has been spent at one station. They have also taken with them Charles and James, sons of Mr. and Mrs Tracy to homes already provided for them in America. The hearts and prayers of the mission go with the children who year by year go from us, and we here commend them not only to friends "at home" but to the prayers and tender love of the Churches whose "messengers for Christ's sake

we are. Just as the year closes we welcome to our number with special pleasure and gratitude Rev. T. S. Lord, M.D. and family who reached Madras after an unusually protracted passage of 159 days.

During the present year it has pleased our Heavenly Father to spare the lives of all the Missionaries* and it would be a pleasure could we report that we are as strong as an effective force operating against heathenism as at the opening of the year. It has however seemed good to Him who orders all our ways to put a period to the labors in India of one of our number. It is the opinion of Mr Chester our Physician as well as of Physicians in Madras that our Brother Rev. E. Webb should seek a cooler climate than that of India. We expect his departure early in 1864. This is a severe trial to us as a Mission. Yet we look forward to his influence and usefulness in our common cause and believe that though gone from us, he he is not wholly lost to us.

2 Health of the Mission. Three children have been added to our families this year. Some

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* Since the above was written we are called upon to record the death of Ellen Maria Harriotte, of Cholera, in Trichinopoly, while on a journey with her parents to America. Monday Dec 28th – aged 2 years & 1 month.

have been nigh unto death; yet not more than the ordinary amount of sickness has occurred, and we have not been interrupted in our work from this cause more than on an average we might expect to be in a more temperate climate. For this we would give thanks; while we would call the attention of the Committee at home and the young men of the churches to the fact, that of our number, one family embarked from Boston for India more than 27 years ago; another, more than 20 years ago; two other families arrived in India 18 years ago. and two others within the following two years. It will not seem unreasonable for us to ask for new recruits, to fill the places of veterans, which must sooner or later become vacant. The facts which we have just stated, we would suggest, are sufficient argument on one point at least, that those who come out to India may reasonably hope for a good period of active service in the cause of Christ.

During the latter part of March, april and May, the thermometer ranges in this

District from about 90° to 98°, seldom passing either of these points by day or night. It is a trying season for all Europeans, when inroads are made upon the reserved powers of the strong and the feeble are still more depressed. Our Sanitarium enables us to turn this period of exhaustion and compelled inactivity into a season for recruiting our strength. To say nothing of its value to the members of our families, there can be no doubt that the Rulney Sanitarium adds immensely to the working power of the Mission. Beside the family permanently residing here five missionaries and their families spent each 2 months on the Hills and one family with the advice of the physician spent another half month. Mr Taylor did not visit the Sanitarium but spent the hot months with his family on the sea shore "Some expense was thus saved while that short visit in the Southern part of the field was no loss to the cause in a missionary point of view."

<u>Occupation of the Missionaries</u> The mission adopts the village system of congregations and regards the thorough teaching of the gospel within

defined districts, as the divinely appointed method of regenerating the people. Yet in a fully appointed mission preaching either to Christians or heathen forms, by no means, the whole business of the missionary. Business of the mission as an organic body — of the stations as communities passing through their formative state, and duties in no way less essential to the evangelization of the heathen and the edifying of the body of Christ, occupy a large portion of his time. The following quotations will afford a better idea of what falls within the scope of a missionary's occupation in this country, than any single account could afford.

Mr Noyes thus speaks of his labor; "Beside the preaching of the Gospel, the superintendance of native agents and Congregations I have the care of the sanitarium and the secular labor there with connected. My time has been nearly equally divided between the hills and the plains; though I have spent more by 14 days below. While on the plains I have been occupied with the native assistants and in the Congregations and schools. Two weeks were given exclusively to the Itineracy: and on my tours I preach to the heathen more or less as occasion offers."

The Missionary at Madura remarks. "Business", mainly of an official nature" of course requires some

time; but it does not often interfere with the customary duties of visiting ~~villages~~ congregations and heathen villages. Six of my congregations are so near Madura that they can be visited without my being absent from home over night. I have been away from home on an average six days a month in visiting congregations and preaching to the heathen". The Missionary temporarily at Tirupuvanam says; "My plan is to visit the congregations once a month in seasons suitable for touring and when I can command the time from my present business of building". Mr Capron has been absent from his family during the year 144 days in touring, public business and in the forwarding of building operations. Again, Mr Burnell report illustrates the year's work at the Melur station. "When at home as an almost constant rule I go morning and evening among the people. The last year I have been absent from home 210 days, and traveled in all 1091 miles on tours". The Missionary at Battalagundu says; "It was my purpose at the beginning of the year to give up one third of each month to touring and public business away from home. I had been able on an average to accomplish this

except for the two months I spent at the Sanitarium. More than a month has been spent in Public meetings with helpers. and the remainder of the time in studies and duties similar to those of a minister at home". Mr Webb gives the following account of labors at his station; "My plan is to spend one Sunday in five at home and the intervening Sundays at the principle congregations of the Station in regular rotation. When at home my time has been occupied in the superintendance and Examination of schools, instruction of helpers, and revision of a new edition of the Tamil Lyrics and two other poetical works to be published by the Christian Vernacular Education Society. — Including those visited in the Itineracy, I have visited and preached in about 100 different villages". — Mr Tracy says of the work that has fallen to him "In addition to the ordinary duties of the Seminary, I have been engaged a part of the time in the revision of the Tamil N. Testament in connexion with other delegates. I have spent from one to two hours a day on this work for the last five years ~~past~~; and from the middle of June I with others spent 9½ hours a day on the Revision in this work. The Testament is now completed and going through the press."

(1) It appears from statistics that seven missionaries doing

Station work including two who have been much engaged in building have spent altogether nearly two years in touring and public business away from their families. (2) It is the almost universal practice of the Missionaries to aim at visiting their Congregations monthly by a outlin-
-ners tour, or Sabbath by Sabbath, in rotation. Six Missionaries report 415 villages visited by themselves. One Missionary gives statistics of 336 villages visited by himself and helpers during the year, falling only 84 short of the whole number Counted in his station.

(3) Of the labor of the Missionary as related to that of the Native Assistant it is remarked; "There can be no doubt that the personal influence of the missionary has much to do with the formation and increase of Congregations. But the usual direct instrumentality is our Native Agency. People wishing to join us go to the Catechist, and the Catechist brings them to the Missionary. We are constantly urging the people to renounce Idolatry; so likewise are the Catechists; and it is difficult to tell whether it is more their preaching or ours that decides the people to come. It is natural to suppose that as our native Christians and Catechists are always among the people and know better how to influence them than we do, the people will be more influenced by them than by us. but it is pretty certain that without the influence and superintendance of a Missionary very few converts would be made". //

II

Field

1 Preliminary Remarks. In our system of labor the village congregation is an instrumentality with wh. we purpose to move the surrounding mass of heathenism. Here Christianity is taught. Here it is in a measure exemplified. Here the missionary comes monthly preaching in the villages on every side. Here a catechist resides and penetrating into the surrounding region carries the lamp of knowledge & life to the ~~surrounding~~ adjacent population. A look at the location of our congregations in the several station districts with reference to the thorough evangelization of these divisions, will bring to view what has already been accomplished, while it will also be suggestive with reference to future labor. As indicating what has already been gained we would refer to the appended list & table of congregations, observing that many of these sprang from older congregations in the neighborhood of which they are located. That we may see what is yet to be done, and our position with reference to our work we will review these station districts briefly. Great differences exist in the different stations with respect to the compactness or scattered location of the congregations in them. This in its relations with caste will afford to thought-

ful minds a most interesting matter of inquiry as it respects the spreading of Christianity among the people.

2. Location of Congregations. A Review of the Stations. Of the Madura Station district embracing the City of Madura & a territory of 411 sq miles, the 20 Congregations or rather villages in which Christians reside are with the Exception of the N Western part, quite evenly distributed among the 449 villages & 198 000 population of the station. "I have always been impressed" says the missionary "with the situation of the villages with respect to the Evangelization of the field". Turning next to the Tirumangalam station we find a tract of country 618 sq miles in extent, having a population of 179,600 persons living in 894 villages. The thirty-five villages in which there are Christians, instead of being scattered uniformly over the country skirt the northern edge of the Tinnevelly collectorate and extend Westward towards Usilampatty. In the Manda pasalie Station, the 44 congregations & other villages in which Christians reside, joining on to the Congregations connected with Tirumangalam are scattered over a belt of country running Eastward through the middle of the station district towards the sea. These villages give to the missionary and Catechists a more general approach to the 400 villages and

the 150 000 inhabitants found in them than in the former case; still, they by no means afford facilities for reaching the Northern & Eastern parts of the field. If we now go north & eastward we come to the stations of Tiruppuvanam and Mànà Madura where among 850 villages we have by the addition of two congregations in the Sivaganga district seven congregations, which while they are separated by wide intervals are sufficiently central for the population in their immediate neighborhoods. Passing Westward we strike the Melur station where the eight congregations are so situated that they might exert a wide spread influence over the 730 villages and 138,000 people in that district. At Dindigul we find seven of the Eleven congregations situated within a circle of eight miles of the station centre, leaving a large portion of the 1167 villages containing 252,000 people outside of direct christian influence. It is too early as yet to speak of Pulney, except to say, that the five congregations while within supporting distance of one another are sufficiently scattered to make the most of their influence among a population of 142,000 in 235 large villages, scattered over an area of 900 sq. miles. - In Battalagundu station the eleven congregations are so situated that all but forty

five of its 235 villages & hamlets may be readily reached from them as centres of operation. South West of the Battalagundu station lies that of Periakulam; a district of 280 sq. miles, with a population of 65,150 in 117 villages. Among these are four congregations scattered in different quarters of the field. Continuing on S. Westerly, we enter a cluster of congregations at the upper end of the Kambam Valley. These belong to the Kambam station. The missionary says, "All the southern part of the station district is readily reached from these points; but along the whole face of the northern boundary from the mountains on the East to the mountains on the West, there is a belt twenty miles wide in which there are only two congregations"

It would thus appear that there is no station where, in order to reach the entire population, itinerant labor & the means of such labor are not still required. Every missionary should properly be an itinerant in his own station district.

Though we now number only 199 congregations among 3955 villages, yet the plan of reaching & influencing the entire population by means of such congregations is a feasible one. Already we have in some

sections earnests of what we may expect all over the district ||

3 Respecting the working of our stations. The following statements of several of the Missionaries are calculated to throw light on various parts of our field in respect to

1st The susceptibility of the people in different parts of the district to Christian influences;

2d Their disposition now, as compared with that in former times to renounce heathenism & form Christian Congregations;

3d. Also the opinions of Missionaries as to the various methods by which congregations are formed; and the attitude of the heathen towards Christianity.

Of the four stations cited below, two are situated on the southern border of the district, one is central, and one lies eastward of the center. Two of these, Madura and Tirumangalam have been under the constant care of a resident missionary. Of the others, Kambam has been under the continued care of the missionary now in charge for the past ten years. Tiruppuvanam has enjoyed less regular care. These stations are presented as types of others. What is said of them may be said of the class to which they belong.

4. Remarks of the Missionaries Mr. Noyes of Kambam says; "The southern portion of my station seems to have been more susceptible to Christian influences than other parts; and

at the present time, the region of Kombei and Devaram are so. The providential causes seem to be that many years ago. Christian institutions took root here and have been in operation ever since; so that there are now in two congregations a second generation of Christians. There has been a large native agency raised up in the field itself. This accounts for the success there has been among the Pariahs. Yet there has seemed, of late, to be very little inclination among that class to join our congregations. Indeed their number has decidedly decreased - had it not been so I could have shown a large gain; for there have been considerable additions from castes commonly reckoned higher than they. At present there is among the Shanars a marked inclination to accept Christianity. The case is, that there have been one hundred and seventy additions including births, from their caste and a loss of one hundred and twenty, including deaths mostly from the lower castes. These people at first come to us mostly for protection against oppression and for assistance. That protection and aid they do not now so much need; and when they stand in need of it, we are not as able, nor as disposed to grant it as formerly - preferring to depend upon influences and appliances of a more religious nature. On the other hand, the upper classes know more of Christianity than formerly and have less objection to it".

"I think generally other things being equal those who come to us in bodies are more reliable and stable. It has more than once occurred in my experience, that those who came singly have appeared well for a time but could not long withstand the opposition and persecution of their neighbors. If there is grace they may withstand opposition; if not, but only a general impression of the truth, together with some worldly motive; for the sake of living at peace with their neighbors, or avoiding a loss of their property, or securing the marriage of their children in their own clan, they go back. Though those coming in masses may or may not have better motives, or more or less grace; there is a mutual support & they can form an independent community with all the privileges of a community among themselves. As such they obtain respect such as individuals poor & oppressed can never have. This I believe to be the general rule; but there are no doubt many exceptions to it. Much depends on the mental and moral characteristics of the persons in question.... It is my experience & the universal testimony of my native helpers, that the heathen at present, listen to the truth, and treat those engaged in Evangelical labors with respect. Except Brahmens and Zemindars, there are few persecutors or oppressors"

Mr. Rendall of Madura remarks; "I cannot say

there is any difference in the different parts of my field, in respect to its susceptibility to Christian influences, except so far as the labor bestowed has been greater in some parts than in others. Also the character of our Agents may render our religion more acceptable in certain quarters."

"In this Station district the people have never come over to us in large numbers. I have very few large Congregations. When I came to Madura the Congregation at Anuppu~~ra~~ddi had but twenty-two members; and the number of attendants could be counted on the fingers of one hand. Now counting absentees, it contains eighty-one members, and twenty-two persons are connected with the Church. The people have advanced greatly upon their former position; and now frequently some of the high caste heathen attend service at their church. Quite as great a gain has been made at Kilamatur. But the time has not yet come for a wide spread movement in this field. We may rather expect additions to our numbers from the friends of the present members of our Congregation. The general attitude of the heathen in this quarter is indifference. Many are convinced that heathenism is passing away; but they are not quite ready to break away from their friends and relatives".

Remarks of Mr Caperon of Tirupuvanam. "The condition of

the heathen mind is indifference. In the region of Esalei, a few Parias in different villages have expressed a desire to join us. They have, I suppose some idea of help or protection; but they would not think of doing so, were not their relatives in Esalei and Mandapasalei district Christians. We could probably gather as many congregations as formerly, though not in the same villages. The natives have been alarmed by our position on the subject of Caste; and we have become enlightened ~~on~~ respect to their position on the subject of heathenism". /.

Of the method of the formation of congregations it is remarked: "Perhaps I shall do best to mention a few facts that have fallen under my observation. The one flourishing congregation in the Sivaganga district is made up of the relatives of one converted man who found the truth and was baptized while in the Madras army. The only others reckoned with us, in that region are the members of the Church and their families. In the one village of the Mānā-madura station, a man found the truth by calling upon the missionary at Tirupuvanam, in his journeys to, and from Madura. He has trained up a fine family in the Christian religion. This is the origin of that congregation and this one family constitutes its entire strength. Neither of the two congregations in the Tirupuvanam district

has the element of stability which is given by one or more converted persons. One of them seems to be a cipher as to any good influence for our cause; and my hope of the other is in the children. I should receive congregations coming from any reasonable motive; but I should prefer to have them give some proof of their stability by the erection of a School house or by contributions in money".

Mr Hoisick Remarks of Tirumangalam: "The heathen are I believe, generally friendly. Romanists are very few. In one village - Mallankinaru - the Christian influence in some respects predomenates". Of the parts of his field referred to in a previous page of this report he says; "In some sections much more labor has been performed than in other parts. The people are ~~as~~ I think more ready to embrace Christianity than they were 15, or 18 years ago. - - - I have never had large bodies come over to Christianity at once. In cases where they come gradually they are likely to have more knowledge and therefore likely to be more stable. Those who wish to join us from an evident desire ~~of~~ help in worldly affairs, should not be received, at least, till somewhat instructed; so that they may count the cost: but such opportunities should be embraced for preaching the gospel.

1 Judgeing from the above facts, we should say of our district; From internal causes, Heathenism does not seem to be effete or to have lost its capability of meeting the present wants of the people at large. No such wide-spread preparation exists in this quarter of India as Christianity met with, in the early ages, or in some of the aboriginal tribes of India at the present day. Yet to some extent a preparation does exist among the people; created by contact with Christian civilization as represented in their European Rulers; and by the general spread of Christian books and teaching.

2 Our increase ~~increase~~ has not come from sudden accessions or extraordinary success; but by carefully watching over what we have gained, while we are vigilant in extending a knowledge of Christianity among the people

3 The work of our Missionaries has, thus far, been a work of care & pains-taking rather that the receiving of those who came spontaneously to us. Hence the loss of a Missionary from a Station at once shows itself throughout his entire district. We are yet sowing: but the summer draws on apace. Men should now be in the field under training, to take the places of those who are leaving us.

5 Romanists in our field. Sent out as we are

for the purpose primarily of making the gospel known to the heathen, we find a large community of Romanists. Their numbers are such as considerably to diversify the working of our respective stations. In the Madura Vicariate, which extends along the Coromandal Coast from Trichinopoly to Cape Comorin, Romish authorities number 141,000 adherents. Though this number is small, compared with the whole population, they possess far more religious vitality than the adherents of Hinduism; and we uniformly experience far more opposition, ~~from them~~ and our people more uniformly suffer persecution from them, than from the heathen. This fact has an important bearing on the results of labor in the different stations; and the disposition of the people generally towards Christianity. Of the Tirunavangalam field, it is said; "Very few Romanists exist in it". One congregation only, was gathered from among them. In Dindigul 200 members of the congregations were ~~gathered~~ received from ~~among~~ them, and they are numerous throughout the region. Battalagundu has received 165 persons from them, and they are numerous in certain parts. Periakulam has received 22; not numerous. Pulney, 70; not numerous; while in Madura one half the communicants, and in Sivaganga, Mana Madura and Tirupuvanam 5-6 persons, or five sevenths of all communicants received have been from the Romanists.

6 Stability of Converts from Romanism. In regard to the stability of these adherents it is said, "Those who have been really converted make intelligent and stable Christians. But chiefly on account of the activity of Romish agents, Congregations gathered from among the Romanists are held with much more difficulty, than those gathered from the heathen"... Poor people from the Romanists are more likely to receive promises of assistance in trouble, on condition of return, than those from the heathen; and in times of trouble the poor are greatly tempted to go where they think they may find relief. //

7 Efforts for the Evangelization of the Station Districts.

We have spoken of the labors of the Missionaries and of the Itinerancy under their supervision head to which we would now refer. // As a general thing each Station district is apportioned off into sections and these allotted to the nearest Catechist. All the villages within convenient walking distance, say, three or four miles, he is expected to visit systematically; and as frequently as the duties of the congregation will permit. He is encouraged to extend his visits beyond these limits, so as to preach in all the villages of his section at least once a year. In some instances Catechists visit one village a day; in others, three villages a week. It is thought after

careful enquiry at one half the stations that the Catechists spend one half their time and efforts upon the heathen. In some cases the whole time is devoted to the heathen; in others only a small fraction; according to the efficiency of the Cate-chist and the size of the Congregation. We have never done more than we are now doing in this direction; but there still seems to be opportunity for more of system in our operations than we have yet attained.

III

Congregations

1 Buildings Among our Congregations. The mission has under its control, 35 buildings used as Churches - prayer houses and school-houses. If the school-house is not equally with the Church a center of Christian light & instruction; it is to such an extent as only a Christian school-house in a heathen land can be; Of these buildings owned by the mission wholly, are held mainly for the sake of the heathen in the midst of whom they are located. Almost universally some building situated on a business street of the town in which the missionary resides is held, affording him immediate access to the heathen population. Here he spends a part of the weekly market-days speaking, reading and giving tracts to the Crowd which his presence is sure to attract.

2. Their Construction and Maintenance. // Respecting the ~~Construction~~ erection & maintenance of the Churches and buildings used by our congregations, we do not report great things, but we report steady progress. Ten prayer and School-houses have been erected this year, in all of which cases except one, the congregation participated to a greater or less degree in the expense. // Mr Taylor says; "Two congregations in particular have made commendable exertion to provide themselves with convenient and respectable houses of worship. I aided one of them but the burden of the labor even in that case was borne by themselves. I have had at my disposal from the Mission funds only Rupees 125 to aid both in building and repairing in all the congregations. This for more than forty congregations is a small sum indeed – hardly enough to encourage the Native Christians, even as aid to their own exertions. I have been obliged to press into this ~~fund~~ cause small benevolent funds needed for other purposes; and so these objects have suffered". Mr Herrick says; "The people in all cases help keep their Churches in repair by contributions of material labor &c". Mr Noyes says; "Four places of worship have been in process of erection this year towards wh the people have contributed 19½ Rupees. The congregations generally attend to the repairs of their Churches, but not to those of their Catechists and school-houses.

3 Number of the Congregations. As representing in some

measure our aggressive work, we have the names of 152 congregations upon our lists, containing the names of 6341 members. This year has given us four new congregations, while three which were dropped have been reorganized, and three others have so far decayed as to be abandoned for the present. The tables at the end of the report will show that there has been an uniform yearly increase in the number of congregations, indicative of the gradual spreading of the truth; and that it is steadily gathering to it its own. The statistics are not sufficiently perfect to admit of any statement respecting the stability of the congregations for the year.

4. Castes from which our Congregations are collected. There are in the district beside the Brahmen, Merchant, Farmer & Shepherd castes, some eight or ten others reckoned from old time as independent Hindu castes; and about forty other castes noted by Tamil writers as servants to those above them. Besides these divisions, each caste is split up into clans or classes to a remarkable extent; any one of which rarely if ever eats or intermarries with another. Thus the Brahmins reckon twenty-eight divisions — the Merchants eight, the Pariahs twenty-eight, and so on.

While there are many castes in which we cannot reckon a single convert, an examination of the table will show that Christianity has become quite generally diffused ~~among the various castes~~ — twenty-six different castes being

embraced in our congregations.

3. In connexion with further inquiries they show, that whether we willed it or not, these clouds have had a marked effect on the spread of the gospel among the different stations; confining and perhaps in some cases intensifying its influence. It will be found quite generally that the members of different congregations of the same caste are relatives. The story of many of our congregations is, that having heard of the new religion from their relatives upon some extraordinary occasion they took the step which separates them from heathenism.

4 By existing facts we are led to hope that God is overruling & will continue to more & more, this most serious of all hinderances to the spread of the gospel and the return of the people to the truth.

5. While therefore we do not neglect the publishing of the gospel to every creature, it would appear that those villages related to people already with us afford many encouragements to special effort. It is very desirable that each missionary should keep a list of the castes and the relationship of the people of every village in his field, in order that he may more intelligently direct his own labors and those of his assistants.

5 <u>Worldly Prosperity of our Congregations.</u> We may say that our Christian people are prospering with the inhabitants of the district generally under the ~~Christian~~ English rule. That they do not

show decided marks of improvement in worldly thing, is not altogether their own fault; since by embracing Christianity they cut themselves off, to a considerable degree from the sympathies of their heathen towns-people and the participation in any social advantages which large communities create.

6 Persecution of our People. The Hindus are usually represented as a mild, inoffensive people; and we are not accustomed to look for violent persecution among them. These characteristics, however, do not prevent their resort to certain modes of persecution of the most refined kind, and surer to achieve their aim than the most brutal violence. The ban of the village is a favorite method of reducing refractory members to submission. Under it, the common offices of humanity are withheld, the offender becomes an outlaw in his own home and is obliged speedily to flee the village or submit. We have in three different stations instances of this kind of persecution; and with shame be it said, in every case instigated by those who arrogate to themselves exclusively the name of Christian. In one case, the native midwife was not permitted to attend upon the wife of the catechist & her infant perished. The same was successively true of two sisters of the catechist, tho the child of one of them survived. The catechist and his

family have been beaten stoned and robbed under the same instigation. Another case occurred in which the land of a man was confiscated ~~by the Tyrannda~~ on his becoming a Christian. and another in which two Christians were seized on a petty charge and sent 90 miles in handcuffs to gaol: so that if persecution tests and refines mens motives. the Tamil Church of Madura is not likely to go unrefined.

7 <u>Order and Regularity of the Congregations</u>. If we would know the value of a congregation, the advancement of a people in religious knowledge and their interest in the truth we have no better criterion than their average attendance on Sabbath ministrations. Taking into consideration the wickedness and religious apathy which was but a little while ago the two marked features in the portraiture of the people who now compose our congregations, we speak with encouragement and hope. In three of the Stations, the average attendance is slightly less than one half the congregation; in seven Stations it ranges from 1/2 to 3/4, and in Stations where Scholars form a considerable part of the Sabbath attendance it largely exceeds the entire registered congregation.

8 <u>Women of our Congregations</u>. It is the shame of heathenism that it degrades and keeps woman in ignorance. Such is the state of the women of our congregations when received

under our care. It is our constant effort to make them respect themselves, and become worthy of the respect of their family and neighbors. But it is the most difficult part of our work to bring them under instruction or to regenerate the Hindu family system. From the very first our efforts are directed to secure their attendance at church — then their participation in the lessons learned by the Congregation; and the application of what they know of Christianity to the conduct of the family. One station reports the proportion of females among those attending Sabbath Services as one in three; another two in five; another one in four. In regard to the acquirement of religious knowledge one interesting remarks; "By the blessing of God, the women in one congregation who have been very backward, have this year begun to study and attend meetings". Another says; "200 women or one third the Sabbath audience of the Station district are reported learning Sabbath Lessons". Another says; "Where there is a Catechist to instruct them, I find them learning quite as well as the men."

9 <u>Instruction of the Congregations.</u> The almost universal practice of the mission regarding the public observance of the Sabbath is, for the people to assemble once for the preaching of God's Word and once for Sabbath school instruction. Many Catechists hold afternoon services in out-

laying villages. The Sabbath School is found to be a most useful instrument of communicating religious truth. Old and Young assemble and there is no difference except that the Children of the second generation surpass their fathers and mothers in scripture knowledge.

Other religious instruction of the work consists chiefly of public reading & exposition of the Bible with Catechetical instruction, morning and evening, in the School house or Church. Our better Catechists instruct the people in in their own houses; and we have known of the Catechists taking their New Testament to the people in the fields, and turning to good account the long noontide respite which a tropical sun compels.

10 <u>Observance of the Sabbath.</u> The proper observance of the Sabbath is surrounded with difficulties, which those living in a land where common sentiment and practice guard the day against the noise and business of other days, cannot appreciate. India has no Sabbath, in its history nor in the practice or conception of its people. The compact villages in which our people live among ~~the~~ Romanists and heathen; the sight and sound of work, trade and amusement, all go towards secularizing the the day, and prevent the first formation of correct views of Sacred time. But the difficulty is most seriously felt in the case of those who cannot read; and hence, have a large amount

of time on their hands, with a maximum of temptations to profane the day. Some efforts have been made to meet the want of the congregations at large and of this Class in particular by furnishing fresh and interesting reading to the teacher of the School or some other person and causing it to be read in the intervals of service; thus not only profitably occupying their time but affording material for meditation and conversation. The year shows us that some of our Congregations are making marked improvement in the observance of the Sabbath.

IV

Churches.

1. The members. We reckon the same number of Churches as last year and 1165 members.; ~~baptized persons in the congregations~~. We have not been blessed with anything like a general outpouring of God's Spirit; but we hope individual conversions have taken place at several of our stations. Mr. Rendall says; "One case in which I have been most deeply interested is that of a young man in the police service at the West End of Madura. He became interested in Christianity through the influence of a Catechist, during the previous year. His parents and others withstood him; but he made rapid progress in the knowledge of the Scriptures. Having resisted all the efforts of Friends and Priests he still stands; and, I trust will gather others

around him". It is true also that our dying Church members leave a good testimony and memory behind them. Three instances are mentioned, in which the last hours of dying Christians were harrassed by Romish Agents and friends, ~~Craving the privilege of administering~~ craving the privilege of administering to them Extreme Unction and burying them in their communion.

2 Family Worship. Simple and essential as this is in the eyes of Western Christians to religious character, it has not as yet been thoroughly grafted upon the Indian Church. Home is a word which has no equivalent in Tamil; and family ~~worship~~ prayer is one of the special characteristics of a Christian home. Moreover there is no fireside; no common gathering-place in a Hindu house. The family never all assemble together as a family for any purpose whatever - not even to eat. A large majority of the heads of Christian families do not know how to read. Probably a large majority of them never witnessed strictly domestic worship. Under such circumstances it is pleasing to receive even the following testimonies. "Family worship is observed by a few favorite Christians; though I think the daily prayers in Church, too often take the place of domestic worship". Another says; "by some of our families". Another; "I am happy to say by many of our Christian families". There are ~~many~~ also many who take an interest in the welfare of their families

in the Christian sense of that term and make real sacrifices for their Education.

3. Native Pastors and their Churches. (1) It is ~~the~~ one of the principles of the Mission, to organize local churches as soon as congregations have become firmly established and persons in the congregation of approved piety have so far increased in numbers and intelligence, as to make such an organization possible and useful. It is further the aim of the Mission to place such Churches in the hands of Native Pastors as rapidly as men judged suitable, according to the Apostolic direction can be found to take the office.

Excepting one pastor, who early sought and received a discharge from his connection with us, all our eight Pastors are now connected with the churches over which they were originally ordained. The oldest pastorate is of seven years duration. All the churches work harmoniously with their pastors; and with one or two exceptions, much to be regretted, the Church members as a body are harmonious among themselves. While we see deficiences and imperfections; as a general thing it may be said, that our Native Churches and Pastors are our hope and crown of rejoicing. The number of Church members at the close of this year under the care of the Native Pastorate is 343; or on an average 43 members to a church

They have been increased by 24 persons added by profession; while one has been subjected to church discipline and 15 persons have died.

(2) Ordinations. In April of this year Vathamagam of the Mandapasalai Station was ordained over the Church in Samaipatti. Of this ordination Mr Taylor says; "This makes the fourth Native Pastor in this Station, and gives an ordained helper to the eastern part of the Station district. The disposition manifested by the Pastor at his ordination, as well as before and since, is pleasing. In the closing prayer at his ordination it was affecting to hear him confess his weakness and ignorance and implore Christ to dwell in his heart. I could offer no better prayer in his behalf and may that be richly answered".

In September 30th, Vathamagam of the Tirumangalam Station was ordained over the Church at Mallankinaru. Mr Hancock writing of it notes the following points of contrast to the state of things eight years ago, at the time of a former ordination in that place. "1st, The Church building (of stone) which was unfinished at the time of the first ordination, has not only been finished but enlarged by an addition which increases its size one half. The expense of the addition has been borne almost wholly by the people themselves, 2d, The church now contains three times as many members as at the time of the first ordination; and the Congre-

-gation has increased in about the same ratio. There was no Native Pastor to take part in the Exercises of the first ordination. Now three important parts were performed by Native Pastors.

(3) Extracts from Pastors Reports. Vethamanagam of Samipatti remarks as follows; I am glad to say that my congregations are doing well in their contributions for religious purposes. For the Church which was erected this year they gave Rs 55. Besides this they contributed to the support of their Pastor and to local Charities. My village stands in the midst of 78 heathen villages among which I go frequently preaching and distributing tracts.

The Pastor of the Church at Periakulam says: You will be glad to know that the enmity which for a long time has existed between two office-bearers of this Church has greatly subsided. Many of the Church members and some of the Congregation observe family worship. I see such dispositions in some of them as leads me to think they are Christians indeed. A member of the Congregation was called by a Romish priest who questioned him thus: "What made you go and join that religion? It leads to hell. You will not get to heaven by it". Thus he threatened him, To all this he was silent At length getting permission to speak he pointed out to the Priest all the truth he knew. Then the Priest got angry and began to curse him. He seeing this knelt down and prayed 'O Merciful God, Thou dost

instruct us in thy Holy Word not to curse but to bless; but this Priest not understanding properly behaves in this way! Open thou his mind by Thy Holy Spirit and bless him". The Pastor says; "I have visited 157 Villages, ~~and~~ preached and distributed Scripture Portions and tracts in them".

Vathamagam of Malankinerai writes; "Services are well attended and the people give good attention. Some of those who have lately watered their gardens on the Sabbath until the rising of the Sun, unable to answer questions put to them by the Heathen are now observing the day more regularly. Their heathen masters are pleased to allow them to observe the Sabbath from the belief that otherwise the Christians God will not bless their fields. Meetings for prayer are held in the Church every day; and a forenoon and afternoon service is regularly held on the Sabbath. After the forenoon service the Sunday school of women & youth of the Congregation meets for an hour. Five women taught mostly by my wife are now able to read. It is a pleasure to write that on the 2d Sabbath of October while reading the Scriptures before preaching, the Spirit of God was pleased to open the heart of a woman named Lydia to feel her sins and the sins of the people; so that she wept sorely with many tears ~~&~~ prayed within herself. At sight of her and hearing of the word almost all the people were pierced in their hearts and shed tears; and at the request of one

I offered special prayer. I myself, the deacons and the Church members have been able to sow the good seed much more plentifully than heretofore. The hearers in many places are numerous, and more ready than formerly to enquire about the truth. Few only make objection.

V

Benevolent Contributions of Natives

1 It is twenty one years since the first contribution to religious purposes by natives connected with this mission was recorded. In 1842 the Catechists and Teachers of the Dindigul Station contributed about Rs 100 for the support of an additional Catechist in the Station, During the subsequent year Evangelical Societies having a similar object in view, sprang up among the Helpers at Madura, Tirupuvanam and Sivaganga; and contributions amounting to Rs. 121 are on record. In 1846 the Cause of Benevolence took another step in advance; and we find Benevolent Societies for defraying certain Church expenses in Tirumangalam, in the Seminary and in Tirupuvanam. Similar societies were organized in the remaining Stations in the year 1848; and from that time to the present we have tolerably exact yearly records of contributions as a part of Mission Statistics. Throughout the youth of the Mission and up to the

jubilee year of the Board. contributions were chiefly made by persons receiving wages through the missionaries.

During the Jubilee year and the year subsequent, the Congregations at large participated in offerings to the Board and other Societies. These Contributions were considered by the people as extraordinary; and were for the most part appropriated to objects out side the respective Congregations. // Apart from the mere amount of money contributed, we believe the contributions of this year show a positive advance in the following respects. First: In that these contributions represent more than they have ever done before the gifts of our Congregations and churches at large. Second; That these contributions were not made as an occasional gift, but in many cases of set purpose to enter upon the support of their own religious institutions.

It has from the first been the custom to require from churches under native Pastors a certain ~~paid~~ portion of the Pastors support. The effort of this year has had a similar object in view in all congregations where there are Catechists. It is true that for various causes we have not succeeded in all our Congregations; but a beginning has been made. // In the Dindigul Station all the Catechists united in a request to the Missionary to deduct 1/10 of their monthly wages and throw upon them, the responsibility of receiving that sum from

the Congregations which they serve. The Congregations also consented to this arrangement; and at the instance of the Missionary appointed men to take Charge of the business. Others have had the same object in view, have made representations to their people and taken collections either by Sabbath Contributions by collections in small earthen vessels called Kaliyanas given to each family, by harvest offerings and in other ways. In the Madura Station the Contribution by Kaliyanas was very successful — the advance on last years Contribution assignable to this Cause being Rs 31. Contributions were also made to the Lancashire relief Fund and the M. A. B. Society. The Malankkerai Congregation have paid the wages of one of their members for a part of the year as an Evangelist among the surrounding heathen. Funds are collected in our Congregations for the repairs, Care and lighting of Churches, the poor of the Church and Congregation, the Salaries of Pastors and Catechists and outside the Congregation for the Evangelical Society. This amounted last year to Rs. 614.

2 It is with pleasure also we record the good will of the heathen towards our Cause as expressed by Contributions in several of the Stations. In Periakulam field Rs 15 and in Dindigul between Rs 60 and 70 have been received from them. Mr J Cornelius collected from the same source Rs 175 Mr Taylor also says; The Heathen in quite a number of Cases have considerably

aided our people in the erection churches and school houses They have shown in this a good degree of cordiality and I trust they may find it has been for their good.

VI

Books and Tracts

In the year 1836. when the Mission was in the second year of its existence the Missionaries write that "a large amount of tracts and school books were received from Madras; but not sufficient to meet the applications received from villages in every part of the district" As many as 23,000 were distributed in 1841 by the Missionaries then much occupied with schools. In 1845 in the full tide of the new village movement 75,000 tracts were distributed in a single year Up to 1844, 405,000 tracts had been put in circulation in the district. During the last twenty years of which we have definite statistics it appears that there have been distributed to the 1,800,000 people more than 6 million books and tracts, besides school-books. Scripture portions &c There can be no doubt as to the effect of ~~this~~ ~~vast~~ which this vast circulation of Christian books must have had upon the single generation of heathen, among whom they have been scattered. Yet it is not uncommon to meet with men who never recollect receiving a tract; and the report of the Literacy shows that there are villages where people flee in terror from a tract left in the street.

notwithstanding our best hopes respecting results, we cannot refrain from some questionings regarding the suitableness of of the books circulated to achieve the object for which they were given.

2 Of late years distribution has not been as profuse as formerly. We believe there was wisdom in the wide spread distribution of former years. Facts were the advertising placards of a new religion just introduced into the district. We think there is no less wisdom in the more discriminate distribution of of the present time. During the year 59 Bibles, 135 Testaments, 3,169 Scripture portions, and 30,128 Tracts have been put in circulation Something has been accomplished in the way of Sales In 2 Stations Rs 8-12-1 of books and tracts in three other Stations 5 Bibles 1 Testament 41 first Books. and a good many ~~Sastra Kummis~~ Sastra Kummis have been sold; in another "a good many School Books and a few tracts In Dindigul and Madura the matter of distributing books has been in the hands of Colporteurs, who have made considerable sales.

3 To the Enquiry; Are any books published at mission Presses sought after by the heathen? the replies of the Missionaries are unanimous in placing a first; the Blind Boy. Second; Spiritual Teaching. Third Sastri Kummi They also speak highly of a Chelas tract Dont Touch those Mangoes. and the C V E Societys first book. To the Enquiry; Why are not our books more generally

called for; it is replied as regards the people, The great and general want of any desire for Knowledge and of a taste for reading. As regards the Tracts it is replied, 1st Some are not well Known 2d Some are dull; others are obscure and difficult in style and language to ordinary men previously unacquainted with Christianity 3d The style is too generally didactic 4th The form in wh they are made up is not always the most desirable. To surmount the first mentioned difficulties it is suggested "that "the circulation of plain interesting books on other than Religious subjects would stimulate a love of reading and a desire for Knowledge" "We can hardly expect that tracts will be asked for on account of the truth they contain until there is some love of that truth among the people". Secondly; "Simple tracts in narrative style - Indian History, biography. but conveying some pointed Christian truth and both of Christian poetry should be prepared.

VII

Native Assistants.

1 Catechists & Readers. (1) The entire number of helpers employed in the Care of Congregations and imparting Religious Instruction is 117. This includes also our Eight Native Pastors of whom we have spoken in another place. The remaining 109 helpers. embrace persons of all grades of piety, ability and Education. Of them we may say ~~as~~ generally ~~they~~ they are the best

men we can command. We think that the comparison of our helpers as a ~~class~~ whole in succession series of years will show that the last are better than the first. We believe that He who sees not as man sees beholds virtues and strength of character where we often fail to see it. Certain it is, that many of those in our employ suffer uncomplainingly from year to year the indignity of being excluded from the houses of all their heathen relatives and of being denied social enjoyments with them simply because of their relation to Christianity.

(2) <u>Their Education</u>. It appears that 30 catechists in our employ are graduates of our Seminary; 15 more enjoyed the benefits of a shorter course; 25 others were educated in other missions and a large number of the remainder have been instructed a year or more at the Seminary. For the purpose of supplying the religious training in which so many of them were deficient, and at the same time encouraging those who have received some education in continued habits of study, the Mission appoints lessons in the Bible, Theology ~~an~~ &c. for examination at the half yearly meetings. During the present year, portions of the Epistles to the Hebrews ~~and~~ Thessalonians, of the Gospel of Matthew & I Samuel have been critically studied, besides Church History of the 17th and 18th

centuries. Waylands Moral Science, Theological Classbook and Catechism. This is to be taken rather as a specimen in one department than as a summary of matters brought before the attention of the helpers during the year. In some of the Stations the monthly meetings furnish opportunities where matters connected with their whole circle of duties as catechists in particular congregations and preachers to the heathen can be handled in a great variety of methods — where brotherly love and interest in one another's work can be fostered where new impulses in religious life and new devotion to duty can be inspired. We look forward to the day when we shall have better prepared, better developed and more devout helpers in our work. It is not to be disguised, that the great want of the Mission is ~~[illegible]~~ fitted by nature grace and education for the work of catechists. But in the mean time we give thanks that there is through God's grace ~~[illegible]~~ so large a body of men who are in a measure qualified for their duty of instructing others in divine things.

2 <u>School Teachers</u>. The Mission has in its employ in station and village schools 52 school masters and 9 school mistresses. In ten Stations there are 39 masters seven of whom attend also to congregations and three school mistresses teaching a part of the year. Of these twenty or less than one ~~[illegible]~~ half have received an education

above the village school and considerably less than one third are able to teach the most Elementary text books on Geography, Bible History and Reguardu sufficiently well to qualify pupils to enter the Seminary according to the standard set by the mission. This last number of teachers are quite variably distributed. In one station, of nine teachers none are well qualified in these particulars. In another station, of seven teachers one is qualified. In another of Eleven teaches three are qualified. It is plain from this that so far from being able to raise the standard of Semenary education, it is doubtful whether we shall be able to keep it at its present very moderate level. It would seem also that without seeking further, adequate reasons for the extreme unsatisfactoriness of our village schools would be found in the want of proper qualifications in the teachers.

The attempt to remedy this defect by by monthly or weekly meetings of teachers, where such books as Rev. Murdock's "Hints on Education" and Mr. Fowler's Discipline and Instruction, are made the text books of study in the art of Teaching, and Grammar Geography and other school lessons are taught in an improved method.

VIII

Schools

1 Village Schools (.1) The statistical tables present us with

an account of fifty nine Schools and 1059 Scholars — a falling off of Eight schools and an increase of 106 scholars on last year: giving between extremes of schools of 80 scholars and those of less than ten an average of Eighteen scholars to a a school. Leaving out of the account the year 1859., which appears to have been exceptional this is the highest number attained for the past 10 years. During those years the average was less than 14½ scholars. Should this gain prove to be permanent it will be a matter of peculiar pleasure. It also appears that there has been a falling off of Eleven Christian Scholars and a gain of 117 heathen scholars. If it be a matter of surprise that Christian pupils form so small a part of the number of our scholars, it must be remembered that of 152 Congregations there are at least 94 or more than two thirds of all the Congregations in which no school exists and it is more than probable that a fair proportion of the children in those Congregations where schools exist are already in school. The reasons uniformly assigned why schools are not established in the congregations are 1st. ~~Difficulty~~ Deficiency of Christian Scholars. 2d. Deficiency in funds. 3d. Difficulty in obtaining suitable teachers. That so large a portion of our congregations and of the rising generation of Christians should be without Christian school privileges is a matter which demands careful consideration.

(2) The difficulties in the way of the improvement of our schools, so far as the Christians are concerned are, 1st The extreme poverty of a large number of the people connected with us, 2d Their slight appreciation of the value of a christian education. In the eyes of the public of which they form a ~~part~~ mere minority inability to read and ignorance of matters chiefly taught in our Christian Schools is in no way disreputable. 3d The ordinary education of a village school seems likely to confer no social or pecuniary advantages on a child and the time spent in school seems to the parent like so much ~~time~~ thrown away.

On the part of the heathen the great barriers to the increase in size and a consequent improvement in the schools are 1st Caste prejudices - The children or teachers of the lower castes practically excluding the higher castes from the school. 2d While they do not object to the reading of the Bible and Christian books they do object to these occupying so large a portion of the children time to the exclusion of nearly everything taught in heathen schools. 3d The want of a high reputation of teachers for skill in imparting knowledge. If the last requisite were attained probably most of the other difficulties would in a short time vanish

2 The Seminary (1) Organization The school is designed mainly for the purpose of raising up an Educated Class of Teachers, Catechists and Pastors for the people of this district. The school is under the superintendance of one of the Missionaries longest on the ground, with a corps of four Teachers. The 71 scholars of the school are distributed as follows; in the 1st Class 7; 2d Class 15; 3d Class 15; 4th Class 18; Preparandi 10; Catechist Class 6.

(2) Working of the School During the months of Mr Fracys' absence revising the Tamil New Testament, the school was for the most part in the care of the Native Teachers. It is stated that "during the absence of the Principal no case of discipline occurred, and all seemed to vie with one another in their diligence and self-restraint. ~~At the Examining Committee remark~~ At the time of the Annual Examination a class of four lads were graduated and a class of sixteen were received. Of these the Committee remark. Though the standard of admission to the Seminary is low none of the Candidates reached it; and most of them fell considerably below it. There were but few Candidates and we were compelled to take those who came. A Class of six Catechists was also received. The Preparandi Class were well prepared in the studies in which they were examined. Though the examination was for two terms

study and the Scholars had gone over much you they seemed prepared in every part of it" The Teachers are valuable men. Mr Murdock of the C.V.E. Society bears the following incidental testimony. My chief regret concerning our present system of training Mission Agents solely through the Vernacular, is, that a few superior men like the teachers in your Seminary are invaluable I admit quite, that English should be dispensed with in the great bulk of Village agents. The difficulty is how to get the few first rate men."

(3) Religious Condition of the School. Seven of the students have been admitted to the Church, several of whom are the Children of pious parents. Two of these passed through a saving change of Character in the revival two years ago. From fear that they were too young or that they might dishonor their profession they then abstained from coming forward. The whole number of those who have united with the Church while connected with the Seminary is 159 Of these, five have gone back, and there are two of whom we have no certain knowledge. More than 2500 tracts have been distributed this year by the Students in adjacent villages and bazars. Rupees 124,12,0 have been contributed to benevolent purposes. We have representatives of Sixteen different Castes in the School; thus vindicating in

~~the School~~, ~~the vindicating in~~ our highest institution and among those who are to be the future leaders of the Christian community our principle of non conformity to this heathenish institution.

3. Girls Boarding school // Mr Rendall remarks, "We have reason to be thankful for the progress made in the school this year // The number of pupils in attendance is 50. Since the plan of graduating the scholars after the completion of a prescribed course of study was adopted in 1857. 21 girls have graduates. In addition eight girls have obtained permission to leave the school before quite completing the course of study. None have graduated this year. // Not far from 300 girls of the district have received more or less of an education in this school; and the good effect of this is working in many parts of the district. Forty two girls have been admitted to the school this year. Some have been thoughtful regarding their religious welfare and some we hope have been truly regenerated. Four of them united with the Church in December, ~~and seven~~ making the whole number which the Church has gathered from the school ~~sixty~~ three souls". //

It is said of the girls, that in their desire to contribute to ~~religious~~ benevolent purposes interesting instances of self-denial have occurred. Some have wished to devote

their jewels. Many have asked for work to do in their leisure hours, that they might have something to contribute. A majority give a weekly allowance which they receive for plantains. "Freely ye have received freely give," is a passage of scripture they frequently quote. In addition to making their own clothing their plain sewing and crocheting is a source of income to the school. Cotton spinning has been taught and they are thoroughly trained in domestic economy. The girls spend their vacations at home where they assist their parents by spinning, sewing, and sometimes by holding little bazars. A few go out to day labor. Many of them are very faithful in their efforts at teaching the village women to read, persuading them to attend church and in explaining to them the Bible. "They sing their school songs from morning to night and the heathen girls learn them".

The Committee's Report. They state that at the examination on the 24th of March the girls acquitted themselves very satisfactorily, with one or two exceptions in the lowest class. In this class there was not so much readiness in answering questions on the map of India and in Mental Arithmetic, as was desirable, though in the latter study some appeared well. The compositions written by the first class did them credit. The scripture

lessons were well received by all.

// Of the Class received this year Miss Ashley says. We have been particularly interested in the case of two little girls from the Periakulam Station. They have no mother. They were so desirous of learning and their father to have them learn, that in the absence of ~~school~~ educational privileges in their Village, they were sent away to a village several miles distant where they lived entirely alone for the sake of the schools, and attended school. Then Mr Noyes found them and sent them to Madura. Another is the youngest of four orphans. The three eldest were with us but the little one was too young to be admitted according to the rules of the school unless supported by friends. The sisters in their affection for the one still out were employed every leisure moment in earning money for her support in school. The Child is now with us, and happy in her only home.

In ability and aptness to learn these School girls compare favorably with children at home - are in no particular less interesting, and are far more easily governed. // The discipline of the School is never a difficult matter. Labor for and among them is always interesting and for the most part encouraging. But while there are many girls now with us as bright and intelligent and pleasing as one could wish, there is a

great evil which is yearly growing. We have been obliged for two or three of the last years to lower the standard of admittance to the school alarmingly. for the reason that a large part of the children sent are sadly unprepared. To say nothing of natural ability, as compared with that of the scholars formerly many when sent are barely able to read simple words. Such have lately been received in the absence of better".

In taking our leave of the school this year we regret to part with one who as a teacher and guardian of the children has been more or less connected with the school for the past four years. We think it not unsuitable here to express our high esteem and regard for her; and our wish is that her future lot may be both useful and happy.

Itineracy.

By a vote of the mission in January last a committee was appointed to make preliminary arrangements for carrying into effect the plan of an Itinerant Mission determined upon during the previous year. The committee purchased two tents with suitable furniture. They also drew up a plan of itinerant labor which embraced all the Missionaries

so far as their circumstances would admit of their engaging in the work. Two Missionaries and as many Catechists as they saw fit to employ were associated together. After mutual consultation the time of each party was definitely fixed; they being limited only to a period of 3 weeks. The field of ~~each company~~ operation was left to the choice of each company.

The tents were first pitched for the Itinerancy June 1st and labor was continued from that time till August 21st, when the sickness of one of the parties and the medical duties of another caused a cessation of work, and the rains coming on prevented its renewal by others who had arranged to take it up. A period of 82 days is embraced in the limits above stated, in which 13½ days or more than 1/3 of a year of missionary work was accomplished among the heathen, and chiefly beyond the track of ordinary effort. To this is also to be added more than a year of Catechist work under the eye of the Missionary.

<u>Fields of Itinerancy</u>. The first of these commences at a point midway between Dindigul and Palney, and extends North and eastward towards Dindigul. The second locality comprises a region for 20 miles along the banks of the Vigga from a point south of Ballalagunde. The third District towards skirts the Eastern base of the Sirru-malies from a point 10

miles North of Madura to the village of Kattam; and includes the site of the famous Temple of Alagar. The last locality in which the Itinerancy worked comprised the region South of Madura along the Southern road running to Ramnad — a region often passed through by the Missionaries in their journeys, but too distant from any point of approach to afford facilities for working.

Results of the Itinerancy. // 1 The gospel has been preached in 336 villages and hamlets to audiences which in the aggregate have amount to 20,000 persons; and a large number of tracts and scripture portions have been left behind to continue the work begun. This has been done in a region where the Gospel has been preached little or not at all before.

2 A careful exploration of our field revealing the wants has been made, opening also a way for further special effort, discovering communities favorable to the Gospel, finding out remnants of old congregations or persons who had strayed from us.

3 A reflex influence upon Missionaries and Catechists has been produced, exalting our views of the greatness of the work yet to be done, while it has encouraged our hearts by the spread of religious knowledge among the people in the last twenty years.

4th The beginning of a new interest among our congregations in the work of evangelizing all their countrymen. This is as yet more theoretical than practical; but we look for growth in it as the literacy goes on and becomes familiar to them.

5th. In general, the opening of a door into a new field of labor every way attractive and interesting to those who wish to serve their Master. We speak from experience when we say this. There are fields in India where they who seek for glory and immortality may take the sword of the Spirit and the shield of Faith and achieve more glorious conquests than any which the Princes of this world have gained. We invite, now, we entreat young men on the threshold of the ministry to consider their privilege and duty and come over to help us. //

Sanitarium

No changes of importance have been made in the buildings at the Sanitarium this year. The Collector of this District has constructed a lake in the midst of the hill settlement and a carriage road along its margin is being made by him, adding greatly to the attraction of the spot. Six families availed themselves of the privilege which the Sanitarium affords of retiring from the heats of April and May. Mr Sanders and family visits

Miss Agnew of the Jaffna Mission also spent two months of the early part of the year there. Subsequently we were permitted to invite and accommodate the Committee having in charge the revision of the Tamil New Testament and to contribute to their comfort and the hastening forward of that work. The Sanitarium, though originally built in an uninhabited locality, is gathering around it a considerable native population. A Church was organized there during the previous year. Fifty nine persons of the regular inhabitants are enrolled as members of the Congregation. The average sabbath attendance during the year has been 80. The station is to some extent the centre of evangelical influences among the hill villages; the Missionary and Catechist visiting these as time permits. A school house has been erected at a cost of Rs. 450 raised wholly by subscription; and a school of 18 scholars is kept by a competent teacher.

IX

Dispensary.

Of this Mr Chester writes; "During the year 1863. the Dispensary has been opened each morning without an exception. At seven o'clock we began our religious service which consists in the reading of a chapter

from the Bible and the ten Commandments, a short address or the reading of a tract and prayer.

Medicine has been dispensed without regard to caste religion or wealth of the patients, in the order in which they have come each morning to the Dispensary. From the 5th of January to the 23d of December 1863, the daily attendance of those requiring and who have received medicine has amounted to 7815. Of this number 2371 were new cases: but as two or three often come with a person requiring medical treatment, the total daily attendance of those who have heard the word of God at the dispensary during the year has probably amounted to over ten thousand. Out of the 1546 received during the nine months ending December 23d there were.

Christians	(Protestants.)	463.
"	(Roman Catholic)	180
Mohammedans.	- - -	108
Heathen	- - -	795

No charge has been made for medicine; but in response to an invitation daily given to the patients to assist in the purchase of medicine for the poor, a number of the heathen have contributed. The total amount though small has encouraged me, and is the promise of a greater spirit of liberality among the natives.

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We have had no provision for inpatients; and those who have remained in the Dispensary buildings have provided for themselves. A number of heathen who have remained in this way as in-patients have subsequently manifested much interest and gratitude when I have subsequently met them in their own villages. Many when leaving the Dispensary to return to their own villages have asked for the Bible and other religious books.

I cannot close without referring to the great kindness and liberality with which our English friends in and near Madura have responded to ~~our~~ appeal for the purchase of medicine for our Dispensary. Over four hundred and fifty Rupees have been contributed as will be seen from the appended list. While the amount contributed has been of the greatest assistance, ~~to me~~ enabling me to close the year with our Dispensary free from debt, the receiving it has been a pleasant part of the year's work from the very cordial manner in which the request has been met. The thanks of the Mission are also due to Dr. Blacklock Superintending Surgeon in the General Hospital at Madras for his very generous gift of medicine bestowed without solicitation before the appeal above referred to was circulated. The medicine was of a kind most serviceable and could not have come more opportunely."

In concluding this report for the year we would note the following particulars.

1st Christianity is slowly but surely advancing in the district. The institutions of Christianity are being established and taking permanent root among the people themselves. We feel there is every encouragement for patient and hopeful labor. As indicating this we would refer to our table of congregations and the reports of village churches.

2d We have on our hands 14 stations in which congregations have been planted each needing for the thorough establishment of Christianity in it the presence of a resident missionary. We have already begun an itinerant mission requiring the service of 2 or 3 men and not less important than the former to the advancement of Christianity in the district.

3d We have for the supply of these 14 stations and the manning of the itinerancy eleven missionaries including a physician. We wish to have Christians at home understand that Christ's cause in this District is in pressing and vital need of more men and more means barely for the maintenance of our present work

We appreciate the exhausting nature of the war, if not in respect to the resources, yet of the noble hearted men of our churches. Still our great necessities embolden us to urge upon the renewed consideration of our brethren at home. those last words of the Great Captain of our Salvation; Go ye into all the world and preach the gospel to every creature".

For 1863.

Rec'd Monday 3, 1864.

Ack'd Nov. 5, 1864

U.M.C. Ex. 8849 B

1865.

Madura Jan. 1866

To

Rev. R. Anderson D.D. Dear Sir,

I send you the Annual Letter for 1865, which relates to the 31st year of our labors in the Madura District.

1st The Missionaries.

We have with us one family less than at the beginning of the year. Mr. Taylor, after a period of more than 20 years of uninterrupted labor, left Madura Jan. 17th with his family, on a visit to America. He took with him also, Charles E. Noyes & Alfred H. Burnell, & Anna & Etta, daughters of Mr. Kendall. They embarked at Mandapam Feb. 28. The good Providence of God was with them on their way, & the party have all arrived safely in America.

Twice during the year have we been called upon to "weep with them that weep." Two little children have been taken from us. Willie Chandler died of cholera Jan. 4 after a brief illness. He was a lovely child, whose bright face, & cheerful singing, once filled his home with gladness, & now endear his memory to all who knew him. Henry Hooker Capron, only son of Mr. & Mrs. Capron

died Sept. 22 aged 11 months & 11 days. ~~after a brief illness.~~ A sweet bud of hope, & joy of the household was suddenly taken from their sight. "Of such is the kingdom of Heaven!"

Our Mission now numbers 12 families of whom 10 are in the field. No change has been made in the Stations of these, & their homes remain the same as last year. We are thankful to hear that Rev. Mr. Hazen has been appointed to this Mission, & hope we may soon be permitted to welcome him among us.

In this connection we will speak of the urgent necessity of speedily reenforcing our numbers. Madura District is larger and more populous than both Massachusetts & Rhode Island. & yet for all this region, there are but 10 Missionaries. This is less than our usual number, less than it has been for several years. By the time those now in America return, & again commence their labors, others will feel that the time has come when they too must ~~leave~~ for a time retire from the field. The average length of Missionary life of those now in the Mission is 15 years & ~~three~~ six months, while the average length of Missionary life of those

who have not yet visited America, is ~~but a little more than~~ less than 12 years. Our sincere gratitude is due to our Heavenly Father, who has to so good a degree preserved our health, & spared our lives up to this time. Yet we will not tempt Providence by remaining too long in this country when not only our health, & that of our families but the rejuvenating effect upon our spirits of mingling again in society at home, require the change.

There are four vacant houses in our Mission, & five Station Districts wh. report Christian people, but have no resident Missionary. To carry on the work already begun, 15 Missionaries including the Physician, are needed: and to keep this number good, the History of the past shows that we should have at least one new Missionary each year. Even with this number we shd still have to designate some portions of the Madura District as unoccupied, & none could be spared to devote the greater part of his time to an Itinerancy.

II Stations.

Battalakunda

Rev L. G. Washburn Mrs. Washburn.

Six catechists, ~~two~~ Readers, six Schoolmasters.

Battalakunda is 32 miles N.W. of Madura.

Within the Station District are 225 villages and 75,000 inhabitants.

The District comprises a part of what was ~~a~~ formerly called the West Dindigul Station. It was organized in 1855 with its present limits, in 1855 & Mr Chandler placed in charge. Mr C. removed to Battalakunda Aug 1857, after having completed the Mission House and was succeeded ~~in~~ Nov. 1860 by Mr. Washburn.

Early in 1844, a few people from Battalakunda sent a petition to Mr. Lawrence at Dindigul requesting to be received under instruction, & to have a school established among them. The result was the establishment of a school, with a schoolmaster to look after the congregation. In 1848 a church was erected by Mr. McMillan. The congregation has since increased to above 80 persons, but is composed of poor families, of low position, & little influence in society. The congregation in Silukarapatti was also organized in 1844, & a few years later people in several adjacent villages professed to embrace Christianity. The congregation at Ammapatti was in 1860 transferred to our Mission by the Society for the Propagation of the Gospel, which at that time, ceased to labor in this part of the Madura District.

Mr. Washburn reports as follows. "The past year has been one of great trial to the congregations. In some villages cholera has raged fearfully. Fourteen persons have died out of a Christian community of less than 400. Some deaths of prominent members, & deaths of under peculiarly distressing circumstances, have occurred. Consternation & discouragement for a time prevailed. In addition to this I am sorry to state that religious apathy & indifference have been the bane of our congregations. This has obliged me to cut off quite a number from their apparent connection with us. It is pleasant amidst it all to record a case of apparently real spiritual renovation. A young man commenced reading the Bible in an evening school. He continued his enquiries under the direction of the Catechist, & soon took a decided stand in favor of Christianity. He has remained several months firm against entreaties & threats, & I hope he will continue to withstand them.

The schools of this station are wholly elementary. In the congregations are 94 children of suitable age to be in school. Of these 56 have attended at least three months during the year.

The remaining 48, are mostly girls, & but few of them have ~~hardly~~ ever been at school. This is to some degree, owing to the scattered condition of our people, but mainly owing to their indifference toward education, particularly that of their daughters. A school for heathen girls has been kept up, the greater part of the year, with good success. Night schools have been carried on during the less busy season, in which Christian and heathen young men have learned to read.

Besides attending to their congregations my helpers have participated in the Itinerary labors, & have sold 1040 books & tracts. They have also given 53 Testaments to Heathen School-masters, & about 50 Scripture Portions, & 500 tracts to other persons

Dindigul

Rev. E. Chester Mrs. E. Chester

Rev. A. Savarimuttu, Pastor, of Dindigul village Church

Eight Catechists, Nine School masters, Four School Mistresses

The Station District covers a large extent of territory, & contains 1167 villages, & 252377 inhabitants. The Town of Dindigul is 38 miles N.N.W. of Madura,

Excepting Madura Dindigul is the oldest Station in our Mission. Mr. Dwight removed to this place Nov. 1836, & Mr. Lawrence early in 1837. Mr. Lawrence remained ~~nearly~~ ten years, Mr. Webb nearly 12, & Mr McMillan 7½. Mr. Dwight removed to Madura, after a residence of 5 years. Many others of our Mission have at different times been temporary residents of Dindigul. Mr. Lawrence's field of labor, wh extended from Kambam to the villages beyond Pulney, & is now divided into five Station Districts. Some of our most efficient Helpers are those who in their childhood studied in his schools. In 1846 the Station was divided, & the part called West Dindigul ~~including Pulney~~ was assigned to Mr. McMillan, & East Dindigul & Pulney to Mr. ~~Webb~~ Rendall. Mr. Rendall was succeeded in 1849 by Mr. Webb. During Mr. Webb's visit to ~~the~~ America, Mr. White had charge of the Station. In Feb. 1864 Mr. Webb again left for America, & was succeeded by Mr. Chester.

Our first Boarding School for boys was commenced in Dindigul in 1837; & the first Boarding School for girls in 1839. The latter was continued six years, & was then united with the School in Madura.

A commodious church was erected in 1838

and dedicated by Mr. Poor. This was taken down in 1861, and the present church was erected on the old foundations by Mr. Webb, & dedicated in 1862.

Mr. Chester reports as follows, "At the close of last year one of my congregations was almost broken up by the persecutions of the Romanists. This remains the same at the close of this year. Those congregations only have decreased, in wh. the members were formerly Romanists. These members are so intimately connected with their Roman Catholic relatives, in business, as well as by marriage, that it is most difficult to secure great firmness or zeal from them.

Three new congregations have been formed in a neighborhood where there is much hope for a large accession from the heathen. The people in each of these villages have promised to build a school house at their own expense, & have already commenced the work.

We have 13 schools, & 291 scholars. The gain in attendance wd have been larger, had it not been a year of famine, & the children been obliged to work in the fields for their own support. ~~of the family~~. The schools are in every respect an improvement on

on last year. The Tamil school on the compound has not been in so good ~~order~~ a condition as at present, since I have had charge of the Station.

Our Sunday School continues with unabated interest, & is still on the increase. The removal of the Training Institution of Christian Vernacular Ed. Soc. to Dindigul, will give us the valuable assistance of Mr. & Mrs Yorke, & the two teachers connected with their school, as well as furnishing us with five additional classes. so that our new Church will be taxed to its utmost to ~~contain~~ accommodate the School.

I have been 40 days on the Itinerancy, with the Pastor and the catechists. We visited 539 villages, & the total of adult hearers was 22.799. We sold 15 Testaments, 436. S. portions, & 1775 tracts. and 784 Christian School books, for wh. 87. Rs were received.

I see special cases among the sick every day when in Dindigul; but try to be at home on Wednesdays, & Saturdays, when my dispensary is usualy open. During the year, my dispensary has been open 130 days, & 4,996 patients have been treated, of whom 2,672 were new cases; being 1252 more than last year. It is only by having the utmost system in this medical work, that I am

enabled to get time for my regular station duties. But it is a work wh. much as I have tried to reduce, I find it impossible to discontinue. To save expense I do as much of the work myself as I can, writing out all the prescriptions with my own hand. I have only the assistance of a native woman, & of a young man whom I have trained to compound & dispense medicine. To save the annoyance, of patients, who have to stay some days, using the school houses & veranda for a hospital, I have had a thatched house erected, containing 7 rooms. The expense of this building, & most of the expense in purchasing medicines, has been most kindly met by the generosity of a few English friends, whose names & donations are appended to the Report. They have my warmest thanks."

The following is the Report of Pastor Savarimuttu: "~~Many~~ Some of our Ch. Members have gone to other places seeking employment, so that our present number, is, not much larger than last year, ~~I am sorry to state, quite small.~~

We have a daily morning prayer meeting and on Wednesday a prayer meeting for the women. The Sabbath Services are attended ~~by~~ in the morning

by 80 adults, & 120 children. In the evening we have the sabbath School, in wh. are 15 classes. Twenty five children come from the school at Mettupatti, one mile distant.

Two persons have been rec'd to the Ch. & two children baptized. I frequently go to the houses of the Christians to converse & pray with them, & also have often gone to the heathen & Romanists of the town and adjacent villages, & made known the Gospel.

Savariappan Deacon of my church died Dec. 3, of cholera. He was converted from Romanism while studying in a Mission School, & was received to the church, in 1847 by Mr. Rendall. He was a faithful helper & died in a peaceful hope of a better world."

Kambam & Periakulam.

Rev. J. T. Noyes Mrs. Noyes.

Rev. E. Seymour Native Pastor. ~~In the two Districts~~ 18 catechists, 6 Readers, 12 School masters & 6 school mistresses.

Periakulam is 48 miles W. of Madura & Kambam is 40 miles further to the south West. In the two Districts are 277 villages & 166 300 inhabitants. Mr. Noyes resides at Kodi Kanal on the

Pulney Hills, & the villages on the mountains, are included in the Kambam Station District.

As early as 1830 a catechist was sent to Kambam by Rev. Mr. Rhenius of the Church Mission, and a small congregation was organized. ~~at the time.~~ In 1844 the Ch. Mission withdrew from the field, and the congregation at Kambam was transferred to our Mission.

In March 1845 Messrs Lawrence & Crane made a tour from Dindigul, to Coilapurcum, a village 7 miles from Kambam, where according to our 5th Annual Report 40 families had pledged themselves to walk according to the Gospel. A school was established & a church built, the people themselves doing much of the work. These two congregations were gathered from the lower class of the people, but their influence has been widely felt. ~~far & wide, & they stire continue to be highly shining lights in that remote portion of our Mission District.~~

This Mission District ~~Periakulam Station~~ was set off as a separate ~~from the Dindigul~~ Station ~~District~~ in 1847, & assigned to Messrs Cherry & Ford. Two temporary houses were erected at Periakulam, to which they removed ~~thither~~ Jan. 1848. The present Mission Dwelling House was begun in 1848 by Mr. Cherry, &

and finished in 1854, by Mr. Noyes. The Station in the mean time was without a resident Missionary. Messrs. Ford & Cherry having both left before the end of their first year. Mr. Ford had sole charge of the Station, superintending it from Dindigul ~~&~~ or Tirumangalam, from Jan. 1849, till his return to Am. Sept. 1852. Mr. Webb then had charge for one year. Mr. Noyes removed to Periakulam Jan. 1854. The Station was divided in 1862, & the smaller portion, retaining the original name Periakulam, was assigned to the lamented Rev. D.C. Scudder, while Mr Noyes continued in charge of the Kambam Valley & the Pulney Hills. Mr. Scudder died Nov. 12. 1862 & the care of the Station again reverted to Mr Noyes.

Mr. Noyes reports as follows.

"The decrease in the number of catechumens, in the Kambam Station, is less than I had anticipated; for two important congregations in the Devaram Zemindary have been broken up by persecution; & the success of the Zemindary in

an affair, which ended in the imprisonment of two catechists, & the scattering of their people; has had a most withering effect on several other congregations in that neighborhood. Had there not been considerable accessions in several other villages, the deficiency wd have been greater still.

The number of congregations is the same as last year; two having been disbanded, & two others commenced.

There is no special cause for discouragement respecting the work in this field. We meet with no opposition in our labors among the heathen, & we can go every where preaching the word without fear. True, we see but little disposition to renounce heathenism, & join our congregations; and there is much lukewarmness in the Xn community itself, which makes us long for a refreshing from on high. Yet we are not, on the whole,

losing ground.

Besides having made the usual number of tours among the Christian Villages, of the two stations; exhorting in all the Churches, & preaching to the heathen, in their neighborhood; I have spent 12 days on the itinerary, preaching to the heathen exclusively. Being assisted by the Pastor & Catechists, I was enabled to carry the Gospel to most of the villages of the Periakulam Station. Other duties have prevented my spending as much time in special labor among the heathen as I could wish, but the two weeks spent in the tent, were seasons of refreshing & enjoyment".

The following is the report of Pastor Seymour.

"The congregation at Kattermedu has for a long time been disturbed by the quarrels of its two principal men. One of these has been dismissed, & the people are now at peace so that the prospects of the congregation are more favorable.

Besides the care of this church I have at regular times, held meetings & examined the schools in the Christian villages in the Periakulam Station. The number

under instruction is 356, of whom 50 are Ch. Members. In each congregation there is preaching on Sabbath morning, & in the evening they are instructed in the Catechisms, & ~~in~~ Bible history. They attend meetings regularly, & many according to the knowledge they have, boldly make known the gospel to the heathen. Three persons have been baptized, & received to the Ch. I have also baptized 5 children. In five villages there have been additions to the congregations.

While on the Itinerary, & at other times during the year, I have visited 101 villages, & traveled, nearly 700 miles. I have also distributed 301 Tracts, & 50 portions of Scripture."

Madura.

Rev. J. Rendall. Mrs. Rendall.

Rev. S. William, ~~native~~ Pastor, Ten Catechists two Readers, Seven School masters, three Teachers in the Girls Boarding School.

Rev. N. S. Lord M.D. Physician, Mrs. Lord.

One Dresser, One assistant Dresser.

The Station District contains, besides the city of Madura, 418 villages, & 188,000 inhabitants. ——— This Station has been in the care

Mr. Rendall nearly 17 years. There are Christians in 21* villages, & the number under instruction is 607, of whom 139 are communicants.

Mr Reendall reports as follows, "During the year nine have been added to the Church, & yet the number of communicants is nine less than last year. Some have gone to other places; two have relapsed to heathenism, & eleven have died, a greater loss by death than in any previous year. Several of those who died gave pleasing evidence that they were prepared for the change. One, an aged woman, remarked to me a few days before she died, that she hoped to be able to attend church the coming Sabbath, as she longed once more to worship with God's people. She now worships, I trust in the assembly above. She was always an attentive listener, & I miss her in the congregation. A man who had a long time been a pillar in the Kilamattie Ch. died peacefully trusting in Jesus. We mourn the loss of such men but rejoice that the consolations of the Gospel are so rich & that so many have triumphed over death.

"One new congregation of #14 persons has been received. The people live only two miles distant, &

for the present will attend Ch. in Madura. The women are as earnest as the men, & this gives me encouragement, as to the stability of the congregation. In a few villages there has been a loss. yet I am thankful to report a gain of 20 persons in the congregations of this station.

We have continued our efforts to carry the Gospel to the heathen. While on the Itinerancy, & at other times during the year, my Catechists have visited over 350 villages. We have not distributed so many tracts as formerly; but the number sold exceeds that of any previous year.

Girls' Boarding School.

This school has enjoyed its usual prosperity. Twelve have left during the year, & fourteen have been received. Six of the pupils have been received to the Ch. & ~~during~~ there are a number of candidates for admission. The Lord has thus graciously added his blessing, & I trust the good influence of the school will extend more & more. Seventy one pupils have united with the Church since 1845.

Pastor William sends the following report. "The Christians connected with the Ch.

at Kilamattur are from seven villages. Many have gone to Kandy seeking employment, so that there is a slight decrease in numbers. The congregations have not increased as in past years, yet there is reason to believe that God is with us.

In the village of Kachikattu four families have placed themselves under instruction, I go often to instruct them. There are three schools in my care, & the children are learning well. One marriage has been solemnized. & two persons have been received to church.

I was a few days with Mr. Rendall in the tent. I have also often gone several miles distant & preached to the heathen.

In one of the villages, Catechist Jacob who had for many years been a faithful Christian, died after a brief illness. Three have died in Kilamattur, one of whom was the Deacon of the Church. He was a man of faith & is now I trust with his Savior."

Mana Madura, Sivagunga, & Tirupuvanam.

Rev. W. B. Capron Mrs. Capron

In the three Stations are five Catechists, one reader four school masters & one school mistress.

Within the limits of these stations are 1050

villages, & nearly 300,000 inhabitants.

The ~~Stations~~ Sivagunga & Tirupuvanam stations were commenced in 1838. Tirupuvanam has been occupied successively by Messrs. Crane, Muzzy, Taylor, Little Chester & Capron. It is now vacant, & Missionary is most urgently needed.

Sivagunga station was commenced by Mr. Todd. He was succeeded ~~by~~ by Messrs Cape, Cherry, Webb & Chandler successively. The Mission house was sold in 1855, & since then the station has been without a resident Missionary. The frequency of the changes of the Missionaries has been one of the causes of the want of success. Ere the Missionary has become fully acquainted with his people or they with him, a change is made, or the station is left vacant & those who for a while attended religious services, attend no more, from lack of encouragement or lack of recognition.

In the more complete division of the field in 1835 a new Station District was set off S. E of Tirupuvanam & called from the name of its principal village Parthipanur. The more accessible village of Mana Madura 30 miles S. E. of Madura was afterwards chosen as a suitable site for a Missio

House. The building of the house having been postponed on acct of the financial crisis in America, was commenced by Mr. Capron in 1860, & occupied in 1864.

Mr. Capron reports as follows. I have visited all the congregations of these three Stations as often as once in two months. Some are inaccessible in the rains, & to these I endeavor to go, as often as once a month in the more favorable season. To visit them all involves a tour of more than 150 miles. I have spent 39 days of the ~~present~~ year on the itinerancy. When at home it is my habit to go the neighboring villages for the purpose of preaching, & religious conversation in the mornings.

The former congregation in the town of Sivagunga some time ago ceased to exist, one family only remaining. but a new congregation has been formed. In the management of the Zemindary, under the new regime, Mr. Fischer has set up a printing office, & of the men employed several are Christians, who with their families form the greater part of the present congregation.

I have varied my efforts in the line of schools, & in a degree gone contrary to my former opinion, by establishing an English School in Mana Maduru. When the question came fairly before me at a new Station, whether I would have simply a Tamil

School, attended by the children of my servants, and for that reason by no one else, a poor weakly affair, a source of little good, & no little ~~dis comfort &~~ mortification & discomfort, or wd estab lish an English School, & place myself at the head of the educational interests of the villyz; I de cided in favor of the latter; & thus am satisfied that the course taken was a wise one. The School not only brings a number of bright boys under our daily influence, but gives us access in some degree to the families of the pupils. The boys are examined in reading & writing Tamil & in Tamil Arithmetic, as a condition of admission, and a tuition fee of four annas is required. Mrs. Capron hears a class in English, & I another when at home.

Our little boy died Sept. 22nd His birth occurring soon after our removal to Maura Madura, & being taken no doubt as a good omen added much to the heartiness of our welcome. His death has brought us in like manner expressions of sympathy, so abundant and with such evidences of sincerity, as to be exceedingly grateful

Mandapasalei

Rev. J. E. Chandler (in charge)

Rev. H. Vieva, Rev. D. Christian, Pastors.

15 Catechists, 10 Readers, 12 School Masters.

Mandapasalei is a small ~~District~~ village S. S. W. of ~~from~~ Madura. The Station District lies wholly within the Ramnad Zemindary, & contains about 400 villages, & ~~about~~ 150,000 inhabitants.

The villages of this station were first visited by Mr. Taylor of Tirupuvanam. He removed to Mandapasalei in 1850, & resided there till his return to America, at the beginning of the present year. The 20 years of continued & devoted labor of one Missionary, in one & the same field, have not been without results, as the numerous congregations throughout the Mandapasalei District bear witness.

The following remarks of Mr. Chandler relate to this station, — "To exercise a proper superintendance over all the congregations of the two Stations Districts, is utterly impossible for one man. To visit all the Christians in the 98 villages, requires a tour of 300 miles, mostly over jungle roads.

"When the care of the Mandapasalei Station was vested to me, there were four Pastors laboring in

the four sections of that field. God has called two to himself, leaving a vacancy in the superintending force, not easy to fill. The want of faithful labor is the chief reason for the decrease in the congregations. I am confidant that a Missionary who could devote his whole time to this station will meet with success. Some of those who this year have left us, were arrock makers, & arrock drinkers near the sea coast who professed to embrace Christianity, some time ago, but will probably have been dropped from the acct before this, had Mr. Taylors health permitted him to visit them.

The following Obituary notice is translated from the Printed report of the Madura Evangelical Society.

"Pastor Vetha nayagan was born in Manamkulam in 1826. In childhood he studied several years in a ~~Mission~~ heathen school, & On joining the congregation Mr. Taylor appointed him teacher at Poralichi, & soon after received him to the church, & sent him to be a catechist at Sanipatti. The congregation then contained ~~but~~ only 13 members: but he loved all & was zealous in preaching to the heathen, & the congregation rapidly increased in numbers.

In 1858, he studied one year in Pasumalai Seminary. In 1863, at the request of the Church at Sonipatti, he was ordained by the Missionaries as their Pastor.

On the morning of July 18, while visiting a village, he was attacked with cholera. He returned home & spoke a few words of exhortation & encouragement to his wife, & children, & in the evening he died."

We give the report of Pastor Christian somewhat abriged. "The Christians in my care are in several villages. There is a steady advancement in knowledge, though a few seem to be making no progress. In Korisalkulam 40 attend Church. Four children have been baptized, & two women have been received to the communion.

In Velamurani three persons have learned to read the Bible. There are three schools in my care but the total of attendance is only 26. Besides visiting all the villages where there are Christians, I have often gone with the catechists & preached to the heathen."

The following is the abriged report of Pastor Yilva

"Since Mr. Taylor left I have lived at Meondapusalai and also have charge of the Ch. wh. was under the late Pastor Yesidian. The number of communicants here is 57. A weekly prayer meeting for the women is conducted by my wife. The Station schools contains only 11 pupils.

Others would attend but their ~~petty~~ services are required by their parents.

In Karisalkulam, 4 miles distant, are 75 church members. Four children have been baptized & one marriage solemnized. The thirty children in the flourishing school at Parlionpatti have purchased a bell for the use of the school & congregation.

Every Friday several of the catechists meet at the bungalo, & we study the Bible, and also the lessons assigned by the Mission."

Melur.

Rev. T. S. Burnell Mrs. Burnell.

Four Catechists Five schoolmasters.

The town of Melur is 18 miles N.E. of Madura. The station contains 780 villages & 138,776. inhabitants.

Melur was early selected as a suitable ~~site~~ town for a Mission ~~st~~ Station, & land for this purpose was purchased in 1838. The Mission House was commenced by Mr. Muzzy in 1855. On his leaving for America the care of the Station was assigned to Mr. Burnell who finished the house, & removed to Melur Aug. 1857. The Church organization was fer-

mary under the care of Mr. Muzzy, & until 1856 was known as the Madura Fort Church.

Mr Burnell reports as follows.

Early in the year I was absent about two months while taking my son to Madras, on his way to America. Since then when at home, I have prosecuted my usual work of preaching to the people of Melur, & the adjoining villages. I have spent 19 days on the Itinerancy, and have also made 26 tours to the congregations and among the Heathen, in five of which I was accompanied by Mrs Burnell. From June 13, to Dec 4, 92 days were spent among the people. On my last tour I went 30 miles Eastward, 10 miles beyond the large town of Virpatore. In this place Heathenism is strong and its devotees are active. I have never in the 17 years of life in India & Ceylon seen a place where so many masons were at work chiseling stone to make idols & idol temples. A young man was at work on an image of a sacred bull, for which he said he was to receive 50 Rs, & close by him was a boy chiseling a stone idol which was about a foot in height

The number of persons under instruction has increased during the year. The No of Ch members

remains the same as last year.

Pasumalai

Rev. W. Tracy . Mrs Tracy

Four teachers, one catechist, & one School Master

Our Seminary at Pasumalai is about 3 miles S. W. of Madura. * The Seminary was commenced at Tirumangalam Sept 1st 1842. It was formed of the most advanced Scholars, 34 in number of the several Boarding Schools in the Mission. Three years after Sept 1st 1845 the Seminary was removed to its present location at Pasumalai. In 1847 the school was almost entirely broken up in consequence of the action of the Mission on the subject of Caste. Only 9 scholars & one teacher remained. But some of those returned soon after & no further trouble on this ground has since occurred. Mr Tracy, who commenced the Seminary, has continued as its principal until the present time, with the exception of three years spent in America, during which time it was in the charge of Mr Herrick. The first teachers were from the American Mission Seminary in Jaffna, but those now employed were all educated here. The whole number of scholars of all classes has been 354. 76 have graduated

after completing the full course of study & 47 have completed a shorter course. Others have left for various reasons, after studying from one to five years. Of those who have left the Seminary 195 have been employed by the Mission, & 138 are at present in the same service.

The importance of the Seminary in our Missionary work cannot be too highly estimated. Without our native assistants a great part of our work would fall to the ground. The hope of the future church, is in having an efficient & well trained native ministry. The greater part of our helpers, especially those who are the most active and best qualified have for a short time at least enjoyed the advantages afforded at Pasumalai.

Mr Gray reports as follows

"During the past year very few incidents worthy of special notice have occurred. The general health of the students has been remarkably good owing it is believed to greater attention being paid to physical exercise. We have however to record the death of one student a lad of much promise whose sincere piety & diligence in study endeared him to all who knew him. The testimony of his consistent life leaves us no room to doubt that he has entered into the joy of his Lord. Another death has occurred at the station, that of the wife of one of our teachers; and

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in this case also, we have reason to rejoice in the grace of our Lord Jesus, who, we cannot doubt, has received her to his presence, where there is fulness of joy, & to his right hand where there are pleasures for evermore

The good order & diligence of the students has been all that we could desire, but the state of religious feeling has been lower than usual. We have not however been without evidences at times that the Holy Spirit was silently working in the hearts of some of our students. Five have been admitted to the Church. Five catechists & seven lads were received for the shorter course of study in Feb. A class graduated in Sept & another, 16 in number was received in Oct. At present there are 64 students of whom 54 are pursuing the full course of study."

Pulney

Rev. C. V. White. Mrs White

3 Catechists 4 Readers 2 Schoolmasters

The village of Pulney is 70 miles N.W. from Madura. The station district contains 252 villages & a population of 148000

Pulney was visited by Mr Lawrence in 1842 & subsequently by Mr Pendleton & Mr Webb successively, the congregations being connected with the East

Dindigul Station. Since Jan. 1858 Mr White has had the care of the Station. Mr White commenced the Mission House in 1861 & removed to it with his family Dec 24 1862.

Mr White remarks as follows

"The congregations are the same in numbers as last year, & have increased but little, Nine persons have been baptized & rec'd to the Ch. Four persons from the village of Kalliamputtur a village four miles distant have placed themselves under instruction, & from their character & influence, there is reason to hope that many others of their families will join the congregation. A few people from Valasamutteram have commenced attending ~~the~~ religious services, coming as far as to Pulney, a distance of three miles for this purpose.

Catechist David died of cholera Dec 4 He was a good man & his death is a loss to the Station. He was one of Mr Lawrence's first tours to Pulney, David then a Romanist, after hearing him preach came to see him. Mr. L. finding that he could read gave him a Testament & selecting a chapter, told him to study it, read it to his neighbours. The result was that a congregation was established soon after. He continued his work, until his death.

and there were but few villages in the Dulney Taluk, with which he was unacquainted. A few days before he died I was with him in the village of Kalliampuliur when two men promised to forsake heathenism. David said that he had been preaching to these men for 20 years and that at last they had consented to give their names as members of a christian congregation"

Tirumangalam & Usulampatti

Rev J. E. Chandler . Mrs Chandler

Rev. J. Vathanayagam Pastor ~~Rev. Wallaman Devaseno Chan~~

12 Catechists, 4 Readers, & 80 school masters. & two Sch. val mis

The Town is 12 miles S.W. of Madura. In the Station & District are 894 villages & 117,672 inhabit

In 1838 two Mission houses were commenced in Tirumangalam and early in 1839 Mr Muzzy & Mr Tracy removed thither. A Boarding School for boys was commenced the same year & three years later the Seminary wh. was removed to Pasumalai in 1845. Mr Derrick was appointed to this Station, May 1846. He retained charge until he left for America, at the close of 1863, except that he was a few years temporarily in charge of the Seminary at Pasumalai. The result of his 15 years continued labor is worthy of notice. The many interesting & well instructed congregations show that God blesses the long continued and persevering efforts of his servants.

Mr Chandler reports as follows

"In some places there have been additions to our members but no new congregations have been formed. Our people have evidently improved in their knowledge of Gospel truth during the year. The Schools also are improving. I have laid much stress on this part of our labors & have endeavoured to make the catechists as well as the people more interested in this subject. I have several good teachers. among the best are two women. One of these is supported by the congregation at Mallankenarroo. Mrs Chandler's veranda School contains 9 gn & three heathen girls & with constant supervision they are making commendable progress

In Feb. & again in May I was engaged in itinerating. We went exclusively among heathen villages in one or two, of which we found what we hoped would be the germs of Christian congregations. But with so much work on my hands in the two stations, I have not been able to follow up what seemed to be a good beginning. Besides this I have made 8 tours in one of which I was accompanied by Mrs Chandler. She travelled with me 131 miles & her presence greatly increased my influence on that tour. Many not accustomed to attend, were attracted to the meetings & many were induced to commence learning Bible Lessons.

One sad event marked the beginning of the year the death of our little Willie. In the evening of Jan 2

he was attacked with cholera, & on the morning of Jan 4 he died aged 5 years 5 months & 24 days. Though so young he seemed to have been taught by the Spirit and his faith was simple & confiding. He repeatedly said he thought he should not live, but that God would take him up to Heaven "It is well with the child". And though our hearts bleed at the loss we acquiesce in the affliction as coming from him who "doeth all things well"

Pastor Vathanayagam gives the following report.

"The xn people under my care are 437 in number, of whom 60 are Church members. There are 6 congregations & as many Catechists assist in instructing them. I have gone to all the congregations, to hear their lessons & to give further instruction & to examine the Schools. One catechist, & two pious warm hearted women have died. They were useful members of the church, & though we are sorry at their death we rejoice, feeling assured that they are in Heaven. The Lord's supper had been administered 4 times. Three have been admitted to the Church & 5 children have been baptized.

I add a few items of encouragement 1st The contributions. Those who are of a willing mind bring on Sunday offerings of various kinds, not only money, but fruit, & grain as their contributions. They

have paid 2 Rs per month of my salary & also 3½ Rs per month for a School mistress & there is still a sum left for benevolent purposes.

2. With the assistance & encouragement of Mrs Chandler, the Christian women have established a girls School. At present 13 girls & 11 women attend, the latter attending only a part of the day. The girls are learning to read, & some are studying arithmetic & Geography. They also learn sewing & needle work. We have given much attention to this School hoping it may be permanently established. The boys School contains 21 pupils. The intelligent are slow to accept Christ yet a few poor people have placed themselves under instruction the past year.

3. I have noticed in conversing with the heathen, that they have advanced in a knowledge of the Gospel, & that they often ask for & read our books."

The Native Pastors.

Nine persons have been selected from among our helpers, and ordained to the pastoral office. One resigned after three years service, & removed to Madras. Two have since died, so that our present number is only six. A perusal of their reports will indicate their mode of labor, and will also shew that they are to some extent meeting with success. (~~It is hoped their number~~

~~may soon be much increased~~ The number of Pastors has not increased so fast as we could now wished. It is deemed advisable that a regular and permanent congregation be assigned to each, & that ere a catechist be selected, and ordained over such a congregation, it should first be ascertained whether his labors are acceptable. Some of our best educated & most faithful helpers are engaged as teachers, or are in situations where their labors are partly secular or so diversified as to interfere with the duties of the Pastoral office. Others are faithful preachers, but are not yet connected with permanent Congregations. Others again have not attained sufficient age, and strength of character. Still we have many active zealous young men, who after a few more years experience and trial, may be accounted worthy to receive ordination; and thus it is hoped, the number may ~~soon~~ hereafter be much increased.

The Native Christians.

The number under instruction is 6177, of whom 1164 are Ch. Members. With all their imperfections, it is gratifying to observe a difference between them, & their heathen neighbors; and even the heathen will often remark on the more neat appearance, & improved moral conduct

the Christians. Their Stability and good influence are much increased as they become a more united community. Much depends also on their previous position in Society. If those who join us are from the more respectable portion of their caste, it matters not whether the caste be high or low, they retain their influence, & their self respect is increased, & their permanence as a congregation is much more sure. Our more influential & prosperous congregations, are those whose substratum is composed of the better class of the native Community. The feebleness & slow growth of ~~some~~ a few of our congregations, & the occasional relapse to heatherism, is not always the fault of the Catechist for the people were at the first without the elements of stability or unity, & much progress could not be expected.

The greater part of our people form a respectable community, & by their lives commend the religion of Christ. Yet until there is a general revival & more zeal & love for Christ throughout ~~our~~ the whole church, her aggressive strength upon the mass of the heathen will be but little felt ||

586
51
64
701

Schools

Our Schools are 80 in number & the total of scholars is 1295, of whom 586 are from Christian families. If to this number 586, ~~be added~~ the 51 in the Girls' Boarding School, & the 64 in the Seminary, be added the total 701 will be fully half the number of Christian Children who are of suitable age to attend school. Though but half are now in attendance, ~~the total~~ it is probable that more than three fourths, ~~of~~ have at one time, or another, studied in ~~the~~ our schools.

Some of these schools may be examined with pleasure & satisfaction. Many of the boys and of the girls too, have made commendable progress in Grammar, Arithmetic & Geography. In others the attendance is small, & but little is learned. They are not however to be condemned as useless. The children can learn nothing at home & that wh. they learn at School even though it be but little may have a good influence in shaping their character in after life.

The stability of the congregation is made much more sure by means of these schools. Among the uneducated of our people disregard for

the spiritual welfare of their children is not among the first fruits of a work of grace in their hearts, ~~of the uneducated portion of our people~~. Many of our people are those whose children's chief occupation is to attend cattle. The fields are unprotected by hedges or fences, & the cattle & sheep must be watched from morning till night, on week days, & on the sabbath. So that as we assemble for worship, to the inquiry, where such & such children are, the answer that "they are watching the cattle" is by their parents deemed sufficient. Were the indifference of the people less other obstacles might be easily overcome. but without a school, ~~the~~ such children seldom acquire the habit of attending church & thus the are lost to the congregation.

We are often pained to find that in the scattered & isolated condition of our people. Some of the most bright, & promising boys continue to follow their own work, while lads of inferior ability are pushed forward, & after several years education, become our Mission ~~teachers~~ Helpers. The number educated is so few that there is but little room for choice. It is a question worthy of consideration whether the native ministry

should continue to be supplied from material of such inferior quality. Shall we commence the worship of the Lord, when the brightest boy in the community, is, like the youthful David, still "keeping the sheep." Or shall we so change our educational system, or increase its efficiency — so that we may "take from the Sheep cote & from following the Sheep." every boy of marked ability & secure him for the Lord's Service.

There are within the Madura District 15 Government schools, containing 864 scholars. Grants in aid are extended to a few other schools also. Besides these there are heathen schools in almost every large village. A few Xn children have studied in these schools, but we could never depend on them to supply our wants in education. In the one the Bible is forbidden, & in the other heathenism is taught. & from both girls are excluded. It is remarkable, also, how little is learned in these heathen village schools. From 10 to 30 boys are collected, & at the sight of a European, they commence studying shouting with all the power of their lungs. But on

examining the school scarcely one is found who can read fluently. They learn heathen songs, & a little Tamil Arithmetic, while Geography like morality is unknown, or falsely taught. Except it be in the better schools of the large towns, the so called native scholars have obtained their education not in ~~these~~ schools, but by their own unaided genius.

Statistical Tables.

The statistics of the present year shew an increase in the number of schools, & in the number of scholars. The number of tracts & ~~books~~ scripture portions distributed, though less than in some previous years, is greater than that of last year, wh, is the more gratifying from the fact that many more are now sold than formerly. A small price is asked at nearly all the Stations, & except the smallest tracts but few are now given ~~away~~ gratuitously.

There has been a loss both in the ~~number of~~ congregations & in the number of Church members. On this we remark, first, The number of deaths has been greater than ever before. Cholera has prevailed in every part of the District

and there is no disease more dreaded, & none which exerts a more disheartening effect, throughout the whole community, ~~upon every plan & every and th~~ on ~~tiny~~. Very many of the deaths have been those of the more prominent members. In one Station the death of a Pastor, & in several others, the death of a Catechist or teacher or Catechists' wife has occurred, and thus weakened the congregation. When the Shepherd is smitten the Sheep will be scattered.

2 The loss appears chiefly in the ~~two~~ Stations of Kambam & Mandapasalei; & The cause has been explained in the reports from these stations. For a District so large as Mundupasalei, with Christians scattered in so many villages, many of whom have as yet received but little instruction, a resident Missionary is most urgently needed. The loss is chiefly among those who have but a short time ago left heathenism. Thy who have had years of careful instruction are seldom among the number of those who are offended when tribulation or affliction cometh because of the word.

We may still take courage. There have been accessions in nearly every station; &

in some a decided increase. The Lord has been with us, & 46 have been added to the Ch. during the year, on profession of their faith, & in several places some are spoken of as being ready for admission. We need the Holy Spirit & in Him only do we hope for a blessing. //

Dispensary.

The following is the report of Dr. Lord.

"Owing to the ill health of the Physician, the Dispensary has received less of his personal attention, than during the year previous. The religious exercises in connection with it, have been conducted as usual, & the number of patients has been greater than last year.

There has been a marked change in the number of some classes of disease. The number of fever cases has been little more than half as large as in 1864; while the number of cholera cases has been 44, to one of last year. Only one case of Cholera proved fatal so far as is known, and that was a patient who was in the collapse state when medicine was administered. Except cholera, there have been fewer patients with bowel complaints, as

well as with fever, & hepatic diseases. The cases with skin diseases have also been fewer, but the number of patients, with diseases of the eye and ear, have been much greater than during the previous year.

Besides patients treated in the Dispensary, some hundreds have been prescribed for at their houses in the city, & at a few of the Stations.

A small sum has charged for medicines given to patients suffering from some forms of Syphilitic diseases, & Rs. 23. 10 annas have been received from this source.

Madura Evangelical Society.

The following brief report is from Mr. Barnes the Secretary of the Society.

This Society has been in existence 12 years. At first it supported Catechists, but since Sept. 1858, it has aided in the support of Native Pastors. During the past year 652 Rs were expended for this purpose. Six Pastors have been aided, two of whom, the Lord has recently called to himself.

The object of the Society is to aid the

churches in the support of their own Pastors. For this purpose, funds are solicited from the native Christians, & from our friends throughout the District. "He that soweth bountifully shall also reap bountifully."

Itinerancy

This work has been prosecuted with more than usual interest & vigor, by the Missionaries, the Pastors & the catechists. During the year, in 45 encampments ~~1209~~ 1209 villages were visited, & the number of adult hearers amounted to 58.155. The preaching of the Gospel in so many villages will do much towards arousing the mind of the people, and preparing the way for new ideas; while the tracts which ~~have~~ were distributed, & the books which were sold, will aid in giving permanence to the knowledge wh. has been diffused among the heathen.

Concluding Remarks.

The war in America has affected this country, & has been felt by every one. The resources of the country have been developed, & in return for the cotton that has been exported, a vast amount of Specie has flowed in. With the increased amount of specie, there has followed an enhanced price of labor, & of the necessaries of life. This

has occasioned much distress, & the distress has been all the more severe, from the fact that for several years the rains have been deficient, the past year especially having been one of severe famine. But should the heavens give rain, & the earth yield her increase, there is no probability that the prices of labor & produce will ever again be quoted at their former low rates. Nor is this to be regretted. It is an indication of the prosperity of the country. They who labor, working with their hands, will receive their hire; and our Christian people as they become more comfortable & prosperous in their worldly affairs, will in time be better able to support their own Spiritual teachers; & to build their own prayer houses & churches. In the beginning it was believed that for these purposes help from abroad might be given. Experience has shewn that such foreign help is absolutely necessary, till the Churches have attained the needed growth & strength for self support. And though to support the same number of men, & to build the same number of prayer houses, 100 Rs are now needed where formerly 50 were deemed sufficient, the difficulty is one that must be met & the burden, for a while must be borne. It should be remarked however, that we

do not ask for a double sum// Our Catechists though apparently receiving more than formerly really receive less in proportion to their wants; & in every station, & in every congregation, earnest efforts are made to secure contributions, &c obtain all possible help in building & repairing their own houses of worship.//

For more than four years we have watched with painful anxiety the progress of events in our native land. During the bloody war wh. followed the commencement of the rebellion in the Southern States, we in undisturbed peace, have pursued our missionary work. For this our thanks are due to God who has ~~so~~ watched over us; & who has also so blessed the Churches in America, that their contributions to the Board have been increased, & the Board has closed its years, without a debt. We now in our thoughts revert to America with devout thanksgiving, because the war is ended, & our country is relieved from the incubus of Slavery, & the integrity of the Union is unimpaired. While we were rejoicing, as we heard of the crowning victories which closed the great struggle; our hearts were chilled with pain when the news came that President Lincoln had fallen, & that he too was numbered with those who died for their country. But God whose Providence has favored our country in all her past history, still holds, in his hands her destiny, & for the sake of his Zion will redeem her from every distress & trial, & in him will we trust.

//We begin the new year with hope, believing that the Lord is with us. And while we earnestly desire that more missionaries may be sent to labor with us, we feel that we need most of all the quickening power of the Holy Spirit, & our prayer is, "O Lord revive thy work"//

Donations

Recd. through Mr. Rendall, Hon. H. Freere, 50
J. Murdoch Esq. 50
Col. F. Mackay. 30
J. Coombs Esq. 10 Rs 140.

For Mission Dispensary. Capt. G. M. Payne 50
For Melur Station, Rev. H. Pope 10

Recd. through Rev. J. J. Nyes. A. Nathaniel Esq. 150
(for Kodi Kanal & Kombai Chs)
W. Hodgson Esq. for Kodi Kanal Ch 10

A. R. Hutchins Esq. (for Ch. build.) 50
W. Cunningham Esq. (Kodi Kanal Ch.) 30
Mrs Marden 5
A Friend (Kombai Ch. 17

For Ch. Tower at Tinnevelly.

V. H. Loewinge Esq. 50
G. F. Fischer Esq. 50
Several natives 32, 2
Rev. J. E. Chandler 50
" J. J. Nyes. 10 Rs 192. 2

For Seminary at Pasumalai Rs 100.
Several natives in Tranquebar "

Recd for Dispensary at Dindigul.

V. H. Loewinge Esq. 100.
G. Vans Agnew Esq 100
A. R. Hutchins Esq. 50
A. F. Seal Esq 20
R. O. Ratigan Esq. 50
J. Marden Esq 20
Mrs. Marden 5
G. M. Payne Esq. 10
Tasildar of Dindigul 30
Natives who have had treatment 23
Two friends in the Mission 15
A love gift. 10 Rs ~~45~~ 45-8
J. H. Nelson Esq. 25.

Congregations	When 1st Occupied	No. of Congregations	No. of villages having Christians	No of men.	" Women	" Children	Total.	Communicants	Women communicants	Children communicants	Average Sabbath attendance	Marriages	Deaths	Balance gain or loss.
Battalakunda	1854	10	14	52	102	182	=376	52	23	38	100	2	14	−8
Dindigul ~~Kamkam~~	1836	15	31	164	137	235	=536	68	31	44	440	3	8	+85
Kamkam. ~~Dindigul~~	1862	19	23	270	302	482	=1054	108	21	68	521	10	16	−169
Madura	1834	19	21	189	157	261	=607	91	46	78	520	6	21	+20
Mana Madura	1864 ~~1864~~	3	3	25	21	33	=79	10	4	4	64	–	1	+36
Mandapasalai	1850	44	63	558	428	560	=1546	138	21	46	827	2	59	−249
Melur.	1857	8	10	47	68	127	=242	18	6	20	120	1	10	+13
Pasumalai	1845	1	1	33	7	24	=64	33	6	14	110	2	2	+4
Periakulam	1848	6	11	82	92	182	=356	20	6	18	167	–	5	+34
Pulney	1862	6	5	61	61	122	=244	13	5	13	138	2	5	+21
Sivagunga	1838	3	7	21	18	28	=67	17	1	1	37	–	3	+14
Tirumangalam	1838	15	29	266	226	310	=802	112	28	43	479	3	25	+3
Tirupuvanam	1839	4	6	20	21	41	=82	5	3	1	56	–	1	−1
Usulampatti		6	6	41	32	49	=122	5	4	2	88	–		–
Total		158	234	1865	1672	2636	=6177	684	219	383	3727	31	174	−187

−8
−169
−249
−1
−427
+240
−187

85
20
36
13
4
34
21
14
3
230

Churches	No. of Churches	Added by profession	Added by letter from other Stations	Added from other Missions	Dismissed to other Stations	Dismissed to other Missions	Excommunicated	Suspended	Struck from Ch. Records	Restored	Deaths	Now in good Standing	Gain or loss	Remain Suspended	Received from the heathen party	Children baptized this year	No. of Baptized in the congregations. Men	Women	Children	Total
Battalakunda	1	2	1	—	—	1	—	1	—	—	3	104	—	1	75	9	55	49	124	= 228
Dindigul	2	2	2	6	—	—	—	—	—	9	1	95	+18	—	169	7	99	74	173	346
Kambam	6	5	4	—	—	—	—	4	1	—	3	147	+1	7	191	11	80	64	177	321
Madura	2	7	1	1	—	2	2	3	—	—	11	139	−9	2	209	16	90	80	136	306
Mana Madura	1	—	7	—	—	—	—	1	—	—	—	17	+6	1		5	11	8	7	26
Mandapasalai	9	3	—	3	8	—	—	3	12	1	20	326	−36	—	525	17	183	124	247	= 554
Melur	1	1	—	—	—	1	—	—	—	—	—	25	—	1	22	1	13	14	35	62
Pasumalai	1	5	—	—	6	—	—	—	—	—	2	57	−2	9	165	—	24	7	22	53
Periakulam	2	4	4	6	2	—	—	2	—	—	—	50	+10	4	20	3	27	27	60	114
Pulney	1	9	2	—	1	3	—	1	—	—	3	42	+3	2	40	2	23	20	37	80
Sivaganga	1	1	—	—	—	—	—	—	—	—	—	16	+1	—	81	1	16	11	15	42
Tirumangalam	2	7	2	—	—	—	—	—	5	—	4	138	—	—	161	13	74	64	153	= 291
Tirupuvanam	1	—	—	—	—	—	—	—	—	—	1	8	−1	—	10	—	4	4	8	16
Total	30	46	23	16	17	6	2	15	18	10	48	1164	−9	20	1668	83	699	546	1194	= 2.439

Miscellaneous	Native Assistants.							Books				Schools								Contributions								
	Pastors.	Catechists	Readers	Teachers in Seminary	Teachers in T.L.B. School	School Masters	School Mistresses	Total of Assistants	Bibles	Testaments	Scripture Portions	Tracts.	No. of Schools	Christian boys	Christian girls.	Total of Christians	Heathen & Roman, boys.	Heathen & R.C. girls	Total of Heathen & R.C.	Total Scholars	For Pastors & Catechists			For other objects.			Total Contributions		
									×	×	×	×				×			×		Rs	as	p	Rs.	as.	p.	Rs	as	p
Battalakunda	–	6	2	–	–	6	2	16	1	55	105.	1086	7	41	15	56	34	8	42	98	42	7	4	38	3	4	80	10	8
Dindigul	1	8	2	–	–	9	4	24	5	51	878.	2892	15	54	8	62	219	10	229	291	84	10	..	117	11	3	202	5	3
Kambam	–	13	5	–	–	11	4	33	6	20	200.	977	15	87	20	107	92	1	93	200	50	..	..	105	9	1	155	9	1
Madura	1	11	2	–	3	7	–	24	8	19	154.	1485	7	45	21	66	70	–	70	136	185	6	2	64	7	3	249	13	5
Mana Madura	–	1	–	–	–	1	1	3	1	9	194.	1230	2	3	2	5	23	–	23	28	7	9	11	8	9	1	16	3	..
Mandapasalai	2	15	10	–	–	12	–	39	3	5	303.	867	13	75	18	93	46	5	51	144	30	13	..	142	5	10	173	2	10
Melur	–	4	–	–	–	5	–	9	2	1	115.	1533	6	19	6	25	38	–	38	63	18	3	6	11	10	9	29	14	3
Pasumalai	–	1	–	4	–	1	–	6	15	5	524.	4370	1	10	6	16	–	–		16	54	4	2	7	8	..	102	12	2
Periakulam	1	5	1	–	–	1	2	10	2	3	82.	401	3	17	2	19	7	–	7	26	15	..	..	10	2	..	25	2	..
Pulney	–	3	4	–	–	2	1	10	1	4	325.	2675	3	22	12	34	14	4	18	52	23	8	..	10	4	..	33	12	–
Sivaganga	–	2	1	–	–	–	–	3	–	–	–	–	–	–			–	–	–	–	8	..	1	3	7	1	12	7	2
Tirumangalam	1	12	4	–	–	5	2	24	16	40	271	2765	7	59	43	102	71	6	77	179	53	9	..	55	7	..	109	..	..
Tirupuvanam	–	2	–	–	–	3	–	5	–	1	187	843	3	1	–	1	58	3	61	62	10	3	6	16	5	1	26	8	7
Total.	6.	83.	31.	4.	3.	63			58	215	3,345	21,124	80	433	153	586.	672.	87	709.	1285	625	10	8	591	9	9	1217	4	5

Madura Mission
for 1865.
Rec'd. May 2. 1866.
Ack'd Jan. 1866

See Clergy Ramly

Pasumalai Seminary	Teachers.	4
	Scholars from heathen families	1
	" from Christian families	63
	Scholars in full course	54
	Scholarors in partial course	7
	Catechists	3
	Total	64
	Scholars rec'd in 1865	23
	Scholars left in 1865.	12
	Catechists rec'd in 1865	5
	Catechists left in 1865	2
	Pupils of all classes left from beginning	234
	In Mission Service from beginning	155
	Now in Mission service.	138
	Died in 1865.	1
Madurai Girls' Boarding School	Teachers	3
	Scholars, all from Chris. families	54
	Received in 1865	14
	Left in 1865	12
	Died in 1865.	1

Close of the Annual Letter of the Madura Mission for 1865.

Very Respectfully.

C. T. White.

To
Rev. R. Anderson D.D.
Sec'y &c

Thirty-second Annual Report of the American Madura Mission 1866.

Rev. N. G. Clark D. D.
Secretary A. B. C. F. Missions.

Rev. & dear Sir,

During the year 1866, there have been no changes in the families, connected with the Madura Mission, either by death, or removal. The year, under review, has been noted for the prevalence of Cholera & Small Pox in many sections of our District, & thousands have fallen around us; but the Lord has not suffered the plague to enter our families. He has graciously given his Angel charge over us, & we praise Him, for the privilege of continued labor during another year.

The Stations, connected with the Mission are as follows.

Batalagundu — Rev. G. T. Washburn Mrs. Washburn.
Sixteen Native Assistants.

Dindigul — Rev. S. Chester Mrs. Chester.
Twenty-five Native Assistants.

Kambam — Rev. J. T. Noyes Mrs. Noyes.
Thirty-two Native Assistants.

Madura — Rev. J. Rendall Mrs Rendall.
Twenty eight Native Assistants
Rev. N. L. Lord. M.D. Mission Physician
Mrs Lord. Three Native Assistants.

Mûnâ Madura — Rev. W. B. Capron Mrs Capron.
Four Native Assistants.

Mandapavâlie — In charge of Rev. J. E. Chandler.
Thirty seven Native Assistants.

Mêlur — Rev. T. S. Burnell Mrs Burnell.
Eight Native Assistants.

Pasumalie — Rev. W. Tracy Mrs Tracy.
Six Native Assistants.

Periakulum — In charge of Rev. J. T. Noyes.
Eleven Native Assistants.

Pulney — Rev C. T. White Mrs White.
Ten Native Assistants.

Sivagunga — In charge of Rev. W. B. Capron.
Three Native Assistants.

Tirumangalum — Rev. J. E. Chandler Mrs Chandler.
Twenty four Native Assistants.

Tirupuvanam — In charge of Rev. W. B. Capron.
Six Native Assistants.

Usulamputty — In charge of Rev. J. E. Chandler.

(The Mission embraces fourteen stations, occupied, by ten Missionaries, & Two Hundred & ten Native Assistants. There are five stations without a resident Missionary, & of these Tirupuvanam

Periakulam & Mandapasâlie have houses ready for Missionaries as soon as they come to us.

In this Report, we notice the subjects, in the order of the Statistics.

1. Congregations.

There are connected with the Mission one hundred & fifty nine congregations, established for Christians, living in two hundred & forty one different villages. There has been an increase of seven villages during the year, where Christians reside; but owing to the uniting of congregations at some stations, & the giving up of some at others, the number of congregations is not increased above that of the previous year. The number of adherents is six thousand two hundred & seventy four, being an increase of ninety seven for the year. This has been a year of special trial to our people. We have never before experienced such a fearful famine, & many have been scattered in search of food, & in some cases have been lost to the cause in their villages by leaving them altogether. In connection with the famine, Cholera & Small Pox have prevailed more than usual. There has been a three fold scourge, & the people have become disheartened in some cases, not knowing where to get the most scanty supply of food. At Mana madura Station, three connected with us, were known to have died for want of proper food, & doubtless, there have been

similar cases at other stations. We have reason to thank God, that notwithstanding there have been defections, & a loss by death of one hundred & twenty five, there has still been an increase of ninety seven souls.

Education has made perceptible advance during the year, in our congregations. There is an increase of thirty nine adults, & ninety children able to read, as compared with the previous year. This shows increased efficiency in our village schools. But the fact still remains that only 451, about one quarter of the adult members of our congregations, & that only 476, about one sixth of the children can read. Many others are learning; but admitting this, the facts call for most active & continued efforts on our part to instruct the people committed to our charge. The station schools sanctioned by the Prudential Committee, & commenced at several of our stations this year, will aid us greatly in this work, as the Missionary will be enabled to bring in a child to the station for education, when the village, where the parents reside, can not have a school. You will sympathize with us in our joy in any advance, made in the Education of our people.

Many of our congregations are small, & when isolated, as is the case, at some of our stations, the influence on the surrounding heathen is but little, & the Missionary must carry on the work under trial, & exercise long patience in view of the slow progress made among the

people. Some of our congregations are increasing in strength, & are becoming a power in favor of Christianity in the land. The congregation at Malankinnaru, Tirumangalum station, is exerting a strong influence, not only in the immediate vicinity of the village, but in distant part of this District & in Tinnevelly. The congregation at Mundadippu, Tirumangalum station, has doubled its numbers during the year, & embracing, as it does, some of the influential men of the village, it is like a city set upon an hill, giving light to all in that region. This congregation contributed 50 Rs. towards building a Church this year. There are congregations of this kind connected with Kombaru station, & they give Christianity a strong standing, & make it a power throughout the valley.

At Mandapasalai station, where there has been a diminution in numbers, there are tokens for good. A wealthy heathen who formerly opposed Christianity, & exerted his influence to prevent the establishing of a congregation in his village, lately brought his sons, to Pastor Silva for instruction, leaving them in his care, with the request that the lads be instructed from the Bible, & that they be not allowed to associate with heathen. One man in this station contributed Rs. 110 to building an addition to the Church in his village.

In the village of Puthukotta, Dindigul station, a member of the congregation, who was an idolator, two years ago spends one day in a week in visiting

villages with the Catechist, to labour for his heathen relatives. He has thus visited ten different villages, some of which are ten miles from his home. This is a remarkable instance of devotion to the cause of Christ.

In two congregations at Dindigul, the people have under great difficulties, built convenient places of worship, with but very little aid from the Missionary. In one case the building was completed, when under the pressure of famine, it was no uncommon thing for the people in that vicinity to take the thatch from their dwelling houses to keep their starving cattle alive. The opposition of the Romanists at this station, is a marked feature in the work. Many of our people were formerly Romanists, & on leaving that Church incurred the enmity of the Jesuit Priests, who stir up their people to persecute all who come to us. This year a noble opportunity has been improved to obey the scriptural injunction to return good for evil, to heap coals of fire on the heads of our enemies. In the prevalence of Cholera many of these persecutors have received Medicine of the Missionary & attention & care from the Catechists. May it lead them to give up their opposition & examine for themselves the claims of the Gospel. The Congregation at Dindigul, on the sabbath, including the members of the Training Institution under Mr Yorke, & the schools, numbers 275, & fills the Church. A daily prayer meeting has been kept up the

past 7 months, one of the teachers in the Training Insti=
=tution taking a deep interest in the meeting. All
connected with this Institution identify themselves
with the Dindigul Congregation.

2. Churches.

// Eighty four persons have been added to our
Churches, on profession of their faith in Christ. The
gracious influences of the Spirit have been manifest
in many places. // Twenty eight have been received to the
Churches at Kombam station, a result for which we
may well praise the Lord our God. Some most
interesting cases of conversion may be recorded, indicating
the power of the Holy Spirit among this people. At
Batalagundu, a man, formerly a thief, a very wicked
man, has confessed his saviour. He was received to the
Church after a long probation, during which, he lived
a blameless life. At this station also, four young men
have been received to the Church, the children of Christian
Parents, being educated in the Christian Religion from their
youth. Such may be expected to take a higher stand,
as members of Christs Body, than those direct from hea=
=thenism. In the Tirumangalum Station, a man of good
position, a Rettie by caste, & formerly a noted heathen
has been led by the Spirit to accept of Christ. You
have received a full account of this remarkable conversion.

As the work progresses, new openings for the
organization of Churches are presented. Hitherto there

has been but one church at Batalagundu; but there is an opening for another to meet the growing wants of that field. There is also an opening at Kundadippu, an important congregation in Tirumangalum station mentioned before. There is also a further call in the Periakulum station.

Our loss by death has been felt not only by the numbers removed, but by the character & the piety of some, who were ornaments to the churches where they belonged. One man at Batalagundu station, who had long been a pillar in the church has been removed by death. He learned to read after middle life, & previous to his death, had taken great interest in the support of the gospel in his village. He took a deep interest in education, & had contributed liberally towards the support of the teacher where his children attended school. He died trusting in Christ. Among the deaths at Batalagundu station, there was another man of gentle demeanour, always interested in the welfare of the congregation. He has gone to receive his reward. At Kana Madura Station, one member of the church died suddenly of cholera. He had been a Christian for twenty years, & was ready when his Master called him. He died calmly & peacefully trusting in his Saviour. At Dindigul Station, one of the village church members, was called away, who had taken great interest, in the study of the scriptures. When drawing near to his end it was his delight,

to hear the Catechist read the Bible, & afterward unite in prayer with him. He was poor in this worlds goods, but rich in faith, & there is reason to believe, that he departed to be with Christ. At Trimmangalum, quite a number were suddenly called away in September by Cholera. The first was Jacob, a School Teacher, who had the confidence of all, even of his Heathen & Mohammedan neighbours. At his death, he said I shall soon be with my saviour, Jacob's Mother followed him in four days. She had been a consistent Christian, & was known as a peace maker in her village, she also died full of hope trusting in the Lord, & her memory is still blessed. Next followed two girls from the Madura Girls Boarding School, who had been sent home on account of the prevalence of Cholera in Madura. They both felt sure they were going to Jesus, & we have hope in their death. Finally a little lad from the Trimmangalum Day School was called, the younger brother of one of the girls just mentioned. He had delighted to go to Church, & to learn verses of the Scriptures, & Hymns. He had learned of the Missionary's wife, the Hymn translated from the English "I have a Father in the promised land," & just before he breathed his last he gently sung "I'll away I'll away." Surely he was one of the Christs lambs, & Jesus was at hand to take him in his arm & fold him in his bosom. Some may talk of the Apathy of the Hindu.

Even in view of death, he is stoical & indifferent. This is true of the heathen. They have no hope in their deaths. But in the cases mentioned, we notice triumph, a sure hope of departing to be forever with the Lord. What is our loss is their gain, & in these calm peaceful deaths, we who have left our native land, & you who toil for the success of Missions at home, must feel more than repaid ~~rapid~~ for all that has been done for this people. There are now in good standing Eleven Hundred & eighty members connected with our Churches.

3. Education

The Seminary at Pasumalie has been prospered as usual. One death only occurred during the year, & in this case, we have hope that the lad was prepared to die. His disease was consumption, & during his long sickness, he exhibited patience, & resignation. Nine have united with the Church during the year, & the orderly conduct, & interest taken in study by the pupils, lead us to expect many valuable laborers from that Institution in the future. One hundred & ten, of our Native Assistants which is more than half of the whole number, have studied at Pasumalie. This proportion is increasing yearly, & shows the important bearing of the Seminary on our work. During the year, three Brahmin lads have entered the Seminary, two of them merely staying for a day. You have received

the particulars of their coming & leaving, & we simply record the fact, as an indication of the change going on, among the higher classes, in regard to Christianity.

The Girls Boarding School at Madura, has been greatly afflicted by the loss of five pupils, who died of cholera, in September. The school was disbanded at the time, & it was feared that the confidence of the parents in the school would be lessened by this untoward event. The girls returned however after a months vacation, & there has been no case of severe illness since. This affliction has been blessed of God to the good of the School. The pupils have been more thoughtful, on religious subjects, & have exhibited a greater desire to do what is right. Seven applied to unite with the Church, ~~during the year~~. Since 1845 Seventy seven have been received to the Church, whilst connected with the school.

In December 4 three were received. Six have united with the Church during the year.

According to the permission of the Prudential Committee we established four station schools. One at Mana Madura, One at Dindigul, One at Pulney, & One at Batalagundu. Arrangements have also been made for 8 pupils from Periakulum station to enjoy the benefits of the school at Batalagundu. These schools will be of great use in promoting education among our people, but it is not time yet, to speak of results. We take this opportunity to thank the Prudential Committee for permission to establish them.

There has been a decided advance in education during the year through our Station Day schools ~~in~~ Village Schools. This was noticed in the increase in the number of Readers under Congregations. There is only an increase of four schools; but the increase in the number of children in attendance is 185. One most interesting feature is the increase of 20 girls from Christian parents. Of the 2636 children connected with our Congregations 595 attend these schools. Adding for those attending our Boarding Schools, there are about 700 children connected with our Congregations receiving education in our Mission. There should be at least 500 more, & we must aim at educating all the children of our Christian people, so far as to enable them to read God's Word. The Mission is doing a work for the heathen in these schools worthy of notice. There were in attendance, from heathen families, 885 children. Many of these are from families related to the christians & some, we hope, may be brought to a saving knowledge of Christ by the instruction which they there receive. Our schools are conducted on a thoroughly Christian basis, & we permit as many children to attend as will accept the privilege. There are many now connected with our congregations who first received their impressions in favour of Christianity when lads studying in our Schools. In the Station Day schools in Dindigul there has been

an average attendance of 130 scholars during the year. In one of these schools there are 19 Bramin lads studying under an earnest Christian teacher. The Bible is daily taught, & all the lads attend both services at the Church on the Sabbath. In a number of the village schools, connected with this station, the young men of the Congregations attend ~~the~~ school for an hour or more at noon, or in the evening. Already a number have ~~have~~ become fair readers, by these night classes.

4. The Heathen.

There are 3955 villages in the Madura District, embracing over 1805000 souls. We must not forget here, that there are only 241 villages where Christians reside leaving 3714 villages, where there is not a single individual to represent Christianity. Our great work then, as Missionaries of the cross, must be to these masses. In our ordinary labors, we visit the villages near the stations to address the heathen, & the catechists visit the villages near where they reside. On our tours to visit our congregations, opportunity is taken to labor for the heathens, as well as for the Christians. Special tours are also made to reach the heathen both by Missionaries & Native Assistants. It is impossible to say how many have been reached by these efforts during the year. All the villages at Batalagundu station, have been visited by the Missionary or his Catechists, & a large proportion in a number

of other stations. Nine special tours were made by the Missionary to reach the heathen in Madura station. The Pastor at Malankinnaru with the Catechists near him visited 120 villages & addressed 8700 souls. Beside these ordinary efforts to reach the heathen; the Itinerancy has been of important service in our labors for them. I here enter a Table taken from the Records of the Itinerancy for the year.

	Dindigul	Pulney	Batalagunda	Periakulam & Kombum	Tirumangalam	Madura	Maruo Madura	Melur	Total
Itinerancies	4	2	1	1	1	1	1	1	12
Encampments	22	8	7	10	3	4	4	7	65
Helpers	7	8	7	12	8	8	6	9	65
Days	51	26	12	11	5	10	11	14	140
Villages	542	109	156	145	41	95	52	160	1300
Hearers	19.318	9450	5761	9314	1765	5911	1962	3859	57.340
Books sold	Rs. 100 .. 10	Rs. 4	Rs. 10.5.3	Rs. 2.6.7	Rs. .. 7.6.	Rs. .. 10.8	Rs. .. 15 ..	Rs. 2.2.4	Rs. 121. .. 4

Here is a result, for which we have reason to thank God & take courage. One thousand & three hundred villages have been visited, & the Gospel preached to 57.340 souls. By these efforts & our ordinary labors referred to above, probably more than half of the villages in our District have been visited & the claims of Christianity presented to over three hundred thousand people. The practice of Medicine, is an aid in this work. Beside

the influence of the Dispensary at Madura. Very many have received pleasant impressions of the kindness of Christian Missionaries by their treatment at other stations. A report of the Dispensary at Madura & also of that at Dindigul will be found on a subsequent page. The Missionary's wife at Mana Madura has been received with the greatest pleasure into the houses of leading wealthy families in that village, & has had free access to the women of these families, by timely aid rendered in cases of sickness.

Indeed at nearly every one of our stations either the Missionary or his wife has to spend considerable time daily in the care of the sick. The lives of many of our helpers, & of the children in our congregations have been spared by God's blessing upon the Medical skill of the Missionaries & their wives.

The way is thus prepared to speak of Christ under the most favorable influences, & a door is opened to the hearts of many which would otherwise be closed altogether. As a result of our labors, connected with God's providential dealings with the people, & with the increase of education by Government schools, the truth of Hinduism is becoming more & more doubted by the people. They generally admit that Christianity is better than their own religion, & the name of Christ is known far & wide. Many of the heathen would like to receive Him into their list of gods for worship, were it not for the uncompromising

spirit of Christianity, requiring them to give up all others as objects of worship. As in the days of Apostles, so now, many stumble at this name, having no conception of their lost state as sinners, or of their need of such a Saviour as our Lord Jesus Christ. This is particularly true of the educated classes, who on losing confidence in idolatry, fall into some system of Deism, or turn back with longing eyes to the religion of their fathers in the time of the Vedas. In saying that many admit the folly of idolatry, & the superiority of the Christian Religion, it must not be supposed that they would be indifferent to have persons of influence, or high caste become Christians. In nearly all such cases, persecution follows. We can state however with confidence, that the position of the heathen respecting Christianity is a hopeful one. Hinduism as a system is not trusted by the educated classes. A Spirit of enquiry is spreading & we wait for the Spirit of God to lead the people to the truth. We are well aware, & we wish the Church at home, to know that the struggle will be prolonged. Satan will never relinquish his dominion in India, without one last final effort. But the Lord is on our side, & this ancient system of idolatry, with its monuments of a thousand years, must fall. God grant that we may all stand in our lot, until the victory is achieved.

5. Distribution of Scriptures & Tracts.

It will be in place here to speak of the circulation

of the Scriptures & of Tracts. From the commencement of the Mission, the Press has been extensively used, as an auxiliary in our work. In former years Scripture portions & Tracts, were distributed gratuitously in all parts of the District, & the people in many cases, seemed to get the idea, that books obtained so cheaply, were of very little value. For the past few years we have been correcting this idea by introducing the practice of selling our Books & Tracts. This of course, for the time being, prevents a very wide circulation, but we have the satisfaction of feeling that the books will be more highly prized by those who pay for them. In most cases the price fixed is only a third of the value, & we still continue to give in many cases. At some stations there has been good success in the sale of Scrip=ture Portions, Books & Tracts. At Dindigul, the sales amounted to over 100 Rs. & At Batalagundu, 1806 copies were sold during the year. At Malankinaru, a Bazaarman has opened his shop to the Teacher of the place, for the reading of the Scriptures. He would hardly have done this for a Missionary; but Christianity has made such progress there, that even the heathen feel that they must understand somethings of its doctrines. In Batalagundu station, a village has lately been visited, where the people had received some definite ideas respecting Christianity, simply from the reading of books. They had not seen a Missionary, nor had they received instruction from any Catechist,

previous to this visit. We are truly thankful to the Am. Bible & Tract Societies for the aid they have rendered us, in this most important department of labor.

6. Benevolence

There has been an increase of Rs. 432. 8. 3 in the amount contributed during the year to benevolent objects. This is very gratifying, considering the great pressure from famine. Under congregations, we refer to contributions for the building & the repairing of Churches. This is an object which enlists the feelings of our Christian people, probably more than any other. At Nombam Station, one congregation proposes to contribute Rs. 400 towards building a durable Church. In many cases, the people, don't realize their duty to pay for their religious teachers, limiting their obligation, in their poverty, to listen to teachers provided for them by the Mission. They need instruction on this point. The Malankinnaru Church give an additional rupee monthly towards the pay of their Pastor this year. The people have also supported a School Mistress to teach their girls. They feel more & more the responsibilities resting upon them to give of their substance, as the Lord prospers them. In the Nombam & Peniakulam Stations, the contributions to the N. E. Society, our Home Missionary Society, were increased more than fourfold, the increase coming mainly from members of the congregations. This is the day of small things with us, but our people are poor,

& suffering as they have from famine this year, the progress made in benevolence is most encouraging.

7. Native Assistants.

The native Assistants connected with our Mission, continue to bear a most important part in the work under review. There are now including Pastors, Catechists & Teachers 210 Native Assistants, cooperating with us in the work of evangelizing this District. They are advancing in Education, & this is quite necessary, in view of the advance in education by the people. We are in special need of more educated & better trained Teachers.

The Training Institution connected with the Christian Vernacular Education Society has helped us already, & we are happy to say, that it stands ready to educate, all the agents we can spare to send there for training. The few trained teachers from that Institution have already exerted a good influence upon the schools at several of our stations. Our Native Assistants as a class we esteem highly. They are attached to the work, & to our Mission. They have suffered from the famine this year, & it has been a great gratification to us, that we have been enabled to help them from the Crisis Fund. Without that aid, they would have been great sufferers. Their work, whether pertaining to the care of Churches & Congregations, or to the laboring for the heathen, is one requiring great tact, wisdom &

piety. May God grant them all needed grace, & thus fit them more & more, to be a blessing to their countrymen.

Report of the American Mission Dispensary at Madura for 1866.

The Dispensary has been opened every morning during the year, & a religious service held with the patients, & those who accompanied them. It has also been opened in the afternoon for those who required medicine twice a day. Two Thousand Two Hundred & Forty Seven persons have applied to the Dispensary for Medical or Surgical aid during the year. Of the patients 1351 were adults & 896 were children. Of the adults 873 were males & 478 were females. Of the children 506 were males & 390 were females. Of the patients 1099 were classed as Hindus, 317 as Mohammedans 372 as Romanists, & 459 as Protestants.

Beside those who have been aided at the Dispensary, many have been prescribed for at their houses in the city & some hundreds have been treated at a few of the stations & in the villages by the Mission Physician.

The limited funds of the Dispensary entirely preclude our providing for in-patients, though shelter is furnished to some extent to those who come from a distance for those requiring capital operations,

& for those who need constant attention.

Since I took charge of the Dispensary at the beginning of 1864 we have not solicited subscriptions for it, though we greatly need the aid of the benevolent in order to extend & increase its usefulness & to enable us to provide for poor in-patients. May the Lord incline those who have the means, to aid us in the future in this branch of our Missionary work.

No one has manifested any unwillingness or reluctance to attend on the religious exercises, or to listen to the truth; & there have not been wanting among the patients, who have visited the Dispensary, cases not only of Medical & Surgical but of religious interest.

Captain Payne is entitled to my grateful thanks for a donation of Rupees Twenty for the Dispensary.

Report of the Dindigul Dispensary by Rev. E. Chester.

The Dindigul Dispensary is regularly opened every Wednesday & Saturday, although I see special cases any day when I am in Dindigul, either at my own bungalow or at the houses of the patients.

During the year the Dispensary has been opened 87 days and the number of patients treated has been 5562, of which number 3625 were new cases, or those coming to me for the first time. This is a total of 953

new cases more than in 1865. & 7555 new cases since I have had charge of the station. But what to me is the most interesting feature of this work, is the number of persons who have heard the Gospel preached by means of the establishment of our Dispensary. But this does not really give the whole number who have heard the Bible read & explained & who have heard the voice of prayer to the only living & true God. Often two or three accompany a single patient, & each Dispensary day we have a prayer, the reading of the Scriptures, & one or more addresses. There has been an average attendance of 63 patients each Dispensary day, & on some days we have had 120, & all of my Dispensary assistants busy with me from 6 O'Clock in the morning until 8 O'Clock in the evening. The expense of Chloroform alone, for the operations performed in which I deemed its use indispensable has been over Rupees 40.

The patients have come from more than 150 villages at distances of from three to seventy miles. A case in which I had to amputate above the knee, was brought 34 miles to Dindigul, & then 8 miles farther to the place where I was working with my Catechists on our Itineracy. A boy had been bitten by a snake, & the foot had gangrened, & the flesh dropped off, leaving the two leg bones entirely bare to within a few inches of the knee joint. I begged the friends of the boy to take him into the Government Hospital at Madura & offered to defray

the extra expense of the journey myself, but they positively refused.

A man came to our Dispensary from Ramnad, over 100 miles from Dindigul with a disease from which he had been suffering for 12 years, spending much money upon native doctors. He was rich enough to come in a bandy, but I little expected that he would make so long a journey a second time. Much to my surprise, five weeks after his first visit, the man came again, having been to Ramnad & returned. He said that he was entirely well but wished a little more of the same medicine to take in case his disease returned.

I have had more special cases among the women, both heathen & native Christians this year, than during any year before. I have for a female assistant, the widow of one of our former Catechists, & have taken much pains to instruct & fit her for her work. And she seems now not only to be more efficient, but to be more successful in convincing her country women of the needlessness of much of their suffering.

I am under great obligations and desire publicly to express my thanks to James Shaw Esqre F. R. C. S. Inspector General of Hospitals, to Geo. Vans Agnew Esqre etc. C. S. late Sub Collector at Dindigul & J. R. Arbuthnot Esqre etc. C. S. Sub Collector at Dindigul, for their great kindness in putting the services of Vathakunnu Government Dresser, stationed at Dindigul, at my disposal, for active service

in my Dispensary. Vathakunnu studied for three years in our Mission Seminary, & then went to Madras & entered the Medical College. He has worked faithfully and efficiently, as have all my Dispensary assistants, and my Dispensary was never before in such good working order. I return my warmest thanks to Mr & Mrs Yorke for their subscription of Rs 50 this year, & to Mr Yorke & the Madras Committee of the Christian Vernacular Education Society for a subscription to our Dispensary of Rs 180. By the blessing of God I have enjoyed excellent health during the whole of the past year & have therefore been able to be out in my villages especially on the Itineracy, more than any previous year. And by the efficient services of our Dindigul Native Pastor, the Catechists & my Dispensary assistants, I can candidly say, that I do not think our Station work has suffered on account of any labors I have bestowed upon the sick.

I have received seven rupees from patients who have received medicine at the Dispensary. We mean from the first of January 1867. to suspend a box on one of the pillars of the Dispensary with an urgent invitation to all to contribute for medicine for the poor.

Three young men from our Station are pursuing their medical studies in Dr Patterson's Medical Training Institution at Madras, & I have up to the very close of the year received the most favorable reports of their progress. Two of these young men have had two years & more

of experience in our Dindigul Dispensary, but I found it quite impossible to devote the time they required for the careful study of the first principles of Medicine & Surgery. My hope & expectation in regard to these young men, all of whom are Church members, is that they will be most useful and valued Mission helpers. I wish to see speedily at every station a Christian dresser, who can not only be of service to the Mission family at the station, but assist the members of our native Church and Congregations. Our thanks are due as a Mission to Drs & Mrs Paterson for the great kindness they have shown to our young men, during their stay in Madras.

8. Reinforcement.

We feel it to be our duty to urge upon the Committee, the necessity of reinforcing our Mission, as speedily as possible. We noticed with great pleasure, the importance given to the subject of reinforcing our Missions at the last Annual Meeting of the Board, & we were greatly pained to learn that the number of Missionaries had decreased, so alarmingly during the past five years. May the Lord bless the efforts now being made to bring this subject, before the young men in our Colleges & Seminaries. We are greatly rejoiced to know that we may soon expect to be reinforced by Messrs Herrick & Penfield, & their families, & that the Girls Boarding School is soon to have the watchful care & superintendence of Miss Smith. But you will please bear in mind, that the addition of these two Brethren simply fills the place of two

who have already received permission of the Committee to visit America. There are others also of our number who have been on the ground, nearly twenty years without a change. We do long to see all our stations occupied by a resident Missionary. Especially would we plead for those, where we have houses unoccupied ~~at~~ at Tirupuvanam Mandapasalai & Periakulum. How much has been lost to the cause, by leaving these stations vacant. The Churches in America, must feel that this responsibility rests upon them. We pray, we plead, that these desolations in this our Zion, may no longer exist.

During the year we have received parting letters from Dr. Anderson, informing us of his contemplated retirement from his duties as Secretary of the Board. Although prepared for this event by this information, his leaving his post so long & so honorably filled, has called forth the deepest sympathy of our hearts. In parting with ~~Dr.~~ Dr. Anderson, we part with a leader of long & tried experience, & with one who has had our sympathy, our confidence & our love. Our prayers mingle with the prayers of the Missionaries of all other Missions, connected with the Board, that God's blessing may rest upon him in his retirement, & that he may still be spared to the cause, to which his whole life has been consecrated.

We take this opportunity also to give you, who have been called to fill his place, the right hand of fellowship, assuring you, that you have our sympathy

& our prayers, that the great Head of the Church may guide you in all things, that He may spare your life, many years, to the cause, as he graciously spared your predecessor; & finally that he may grant you & all engaged in this blessed work, such a measure of His Holy Spirit, that we may be permitted to see a grand extension of Christ's Kingdom in this & all other lands, where the Lord has called us to labor. With gratitude to God for past blessings, with prayers for still greater blessings for the future, we confidently wait for the coming of our Lord, & for the fulfillment of all His gracious promises to His Church.

I am

Very Sincerely yours

G. Rendall

In behalf of the
American Madura Mission.

A

Congregations	When first occupied.	No. of Congregations.	No. of Villages having Christians.	No. of Men.	No. of Women.	No. of Children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average daily attendance.	Marriages. X	Deaths. X	Balance gain or loss.
Batalagundu	1857	10	17	121	114	178	413	48	21	36	195	3	12	+ 37
Dindigul	1836	17	35	203	129	237	569	82	38	60	522	3	4	+ 33
Kombam	1862	17	19	272	315	473	1060	102	23	75	532	15	22	+ 6
Madura	1834	19	22	180	146	300	626	78	35	98	438	2	13	+ 19
Mana Madura	1864	4	4	24	21	37	82	9	4	7	80	"	6	+ 3
Mandapasalie	1850	41	61	458	406	560	1424	137	24	51	720	3	22	− 122
Mélur	1857	7	10	37	52	97	186	15	6	22	97	"	4	− 56
Pasumalie	1845	1	1	31	8	24	63	31	6	13	100	2	2	− 1
Periakulum	1848	8	13	102	113	201	416	24	8	21	196	2	2	+ 60
Pulney	1862	7	9	70	84	140	294	14	10	13	159	1	5	+ 50
Sivagunga	1839	3	7	20	19	31	70	16	4	7	30	1	1	+ 3
Tirumangalum	1838	15	26	268	215	342	825	153	27	68	597	4	23	+ 23
Tirupuvanam	1839	3	5	12	19	36	67	5	4	5	50	"	6	− 15
Usulumpatty		7	12	57	47	75	179	23	5	7	124	"	3	+ 57
		159	241	1855	1688	2731	6274	737	215	483	3840	36	125	+ 97

Churches	No. of Churches.	Added by Profession.	Added by profession from other stations.	Added from other Missions.	Dismissed to other stations.	" to other Missions.	Excommunicated.	Suspended.	Other Members from church Records.	Restored.	Deaths.	Net increase or decrease.	Gain or Loss.	Removed or suspended.	Received on profession from the priest.	Children baptized this year.	Men.	Women.	Children.	Total.
Batalagundu.	1	7	"	"	"	1	"	1	1	1	6	103	− 1	1	80	6	55	57	100	212
Dindigul.	2	3	12	6	"	"	"	"	"	"	1	115	+ 20	"	172	14	161	98	194	453
Kombam.	6	28	2	4	6	1	"	2	2	1	3	168	+ 21	9	219	33	104	74	200	378
Madura.	2	14	"	4	8	"	"	"	1	2	6	143	+ 4	1	223	17	73	72	154	299
Mana Madura.	1	3	"	"	"	"	"	"	"	"	1	19	+ 2	2	"	1	10	7	7	24
Mandapasalie.	9	4	1	"	"	"	"	"	54	"	6	272	− 54	"	"	11	183	126	244	553
Melur.	1	"	"	"	"	"	"	"	1	1	"	25	− 9	"	22	"	13	15	35	63
Pasumalie.	1	10	"	"	1	"	"	"	"	"	"	66	+ 9	"	175	5	26	8	22	56
Periakulum.	3	11	8	"	6	"	"	"	"	1	"	64	+ 14	3	31	8	36	31	78	145
Pulney.	1	1	3	1	"	"	1	1	1	1	1	44	+ 2	2	40	2	25	22	37	84
Sivaganga.	1	"	"	"	"	"	"	1	"	"	"	15	− 1	1	81	1	15	11	19	45
Tirumangalum.	2	3	"	"	1	"	"	"	"	"	2	138	"	"	164	9	76	65	159	300
Tirupuvanam.	1	"	"	"	"	"	"	"	"	"	"	8	"	"	10		4	5	10	19
	31	84	26	15	22	2	1	5	60	7	26	1180	+ 16	19	1217	107	781	591	1259	2631

No. of baptized in the Congregation.

C.

	Helpers.								Books.				Schools.									Contributions.								
	Pastors.	Catechists.	Readers.	Teachers in Seminary.	" in Girls Boarding School.	Schoolmasters.	Schoolmistresses.	Total of Assistants.	Bibles.	Testaments.	Christian Portions.	Tracts.	No. of Schools.	No. of Christian Boys.	" Christian Girls.	Total of Christians.	Heathen & Roman Catholic Boys.	Heathen & Roman Catholic Girls.	Total Heathen & Roman Catholic Scholars.	Total of Scholars.	For Pastors & Catechists.			For other purposes.			Total Contributions.		
																					Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Batalagundu.	"	7	2	"	"	5	2	16	2	3	128	923	7	29	17	46	55	"	55	101	50	12	9	31	5	2	82	1	11
Dindigul.	1	8	3	"	"	9	4	25	2	53	410	1880	13	47	21	68	237	8	245	313	97	"	"	131	"	8	228	"	8
Kambam.	1	14	3	"	"	10	4	32	3	8	1011	2000	14	91	23	114	90	2	92	206	38	8	"	200	12	7	239	4	7
Madura.	1	10	3	"	3	9	2	28	12	22	1379	2979	11	48	21	69	137	8	145	214	122	6	8	72	7	4	194	14	"
Mânâ Madura.	"	1	"	"	"	2	1	4	2	27	249	2203	3	4	11	15	17	"	17	32	14	6	10	8	4	7	22	11	5
Mandapatalie.	2	13	9	"	"	10	3	37	3	5	215	280	13	85	11	96	110	9	119	215	45	2	5	284	13	2	329	15	7
Mêlum.	"	4	"	"	"	4	"	8	1	1	19	635	4	17	5	22	36	1	37	59	15	12	2	12	12	3	28	8	5
Pasumalie.	"	1	"	4	"	1	"	6	1	27	242	2110	1	8	6	14	"	"	"	14	48	8	6	83	13	8	132	6	2
Periakulum.	1	5	2	"	"	1	2	11	1	3	200	490	3	14	6	20	9	"	9	29	13	8	"	53	12	"	67	4	"
Pulney.	"	4	3	"	"	1	2	10	"	2	380	2120	4	22	18	40	10	4	14	54	22	1	6	8	2	6	30	4	"
Sivaganga.	"	2	1	"	"	"	"	3	"	"	"	"	"	"	"	"	"	"	"	"	5	11	"	4	3	5	9	14	5
Tirumangalum.	1	11	4	"	"	4	4	24	5	28	286	940	8	54	34	88	90	5	95	183	153	5	10	112	4	5	265	10	3
Tirupuvanam.	"	3	"	"	"	2	1	6	"	"	"	"	3	3	"	3	55	2	57	60	6	12	2	12	1	1	18	13	3
	7	83	30	4	3	58	25	210	32	179	4579	16560	84	422	173	595	846	39	885	1480	633	15	10	1015	12	10	1649	12	8

4	Teachers.	Pamunkie Seminary.
1	Scholars from Heathen families.	
50	— " — " — Christian — " —	
47	— " — in full course.	
4	— " — in partial course.	
"	Catechists.	
51	Total.	
1	Scholars Received in 1866.	
11	— " — Left in 1866.	
3	Catechists Received in 1866.	
"	— " — Left in — 1866.	
308	Pupils of all classes left from the beginning.	
195	In Mission Service from the beginning.	
110	Now in Mission Service.	
1	Died in 1866.	
3	Teachers.	Academy Girls Boarding School.
46	Scholars from Christian families.	
7	Received in 1866.	
7	Left in 1866.	
0	Died in 1866.	

D

31

Kodikanal, Pulney Hills, February 1868.

Rev. N. G. Clark, D.D.

Dear Brother.

I have the pleasure of sending you "The Thirty Third Annual Report of the American Madura Mission".

The members of the Mission. (See Table A)

At the beginning of the year under review there were in the field ten Missionaries with their wives. In March Dr. & Mrs. Lord, who joined the Mission in December 1863, were obliged, on account of feeble health, to return to America. Mr and Mrs Tracy, the oldest members of the Mission, who, with the exception of a visit to the United States from November 1850 to April 1854, had been in the country 30 years, went home in June. Mr Pendall who had been out 20 years left India with his family on the 8th of Aug. These departures would have reduced our number to seven. But in May we were permitted to welcome to our circle Mr and Mrs Herrick who had left the Mission for a visit to our native land in 1864. Mr and Mrs Denfield & Miss Rosa A. Smith who came out for the first time. Our hearts are again made glad, by the arrival in the country, just at the close of the year, of Mr and Mrs Taylor, who left in 1865, and of Mr and Mrs Hazen, Miss Martha S. Taylor and Miss Sarah Pollack. Our number is thus increased to eleven Missionaries and fourteen assistant Missionaries. (See Table.

The health of the mission families during the year, with one or two exceptions, has been unusually good. Our children have all been watched over by a kind Providence and one has

been added to the number. An aggregate of 10 months only was spent away from their stations for change and rest by five families. But while we have abundant occasion for gratitude for the blessing of health, for the safe return of those, who were compelled to leave the work for a season, and for the valuable accession to our number. We have been called to mourn the death of one, by all beloved, who left India in company with her husband, she, apparently, the stronger of the two, and elated with the happy prospect of soon meeting her aged parents and her beloved children in America. But the death angel came in an unexpected hour, and our Dear Sister Pendall, amid circumstances and scenes which she would have least desired, was suddenly cut down, and found her final resting place in the Mediterranean Sea. This is a heavy blow to the Mission; and to our bereaved brother and his motherless children how severe! We mourn for them, and we mourn for ourselves. Their loss and ours is immense. But we cannot mourn for her. Though her career has been shorter than we desired, she has finished an earnest and successful life work, and has gone home to be with that Savior in whom she trusted, with a childs like faith. The Providence which removes from our mission circle one whom we could ill afford to spare is dark and mysterious. We receive it as the chastening of the Lord, and desire to profit by the correction. (A further brief notice of Mrs. Pendall will be inserted near the close of the report.)

The Feild.

The field which the American Madura Mission has undertaken to occupy is the Madura Collectorate, which contains 10,500 square miles and nearly two millions of inhabitants. Other evangelical missionary societies have generally encroached

to us the privelege of the exclusive working of this large mission territory; so that we have come to consider it as appropriately our own. We commenced our labors here on the 30th of July 1834. This is therefore the 33d year of our history. A total of nearly 300 years of missionary life has been bestowed upon this field by about 30 missionaries, who have been connected with the mission at different periods. The Feild embraces fourteen stations. (See Table A) We formerly divided our field into eighteen station districts, But the small prospect of ever being able to occupy them all and other consideration led us to drop the names of four and to include their territory in adjacent stations. Yet fully to occupy and work the whole field eighteen men engaged in direct missionary labors among the people is not too large a force. This would give us only one missionary to a population of 100,000 and to an average area of 600 square miles. But as now occupied some parts of our immense field are left wholly uncared for. Respecting the region in which he resides Mr. Capron remarks "The puny efforts put forth for the Christianization of the great Zemindaries of Ramnad and Sivagunga are more an occasion of reproach and mortification to our mission than any self gratulation. Roughly stated the Madura district is divided into two equal parts by the high road leading through the city of Madura from Trychinopoly to Palamcotta. Nearly all the half lying east of this road is embraced in these Zemindaries. Divide this territory into five parts and three parts belong to Ramnad and two to Sivagunga. Divide it according to the attempts to christianize the country and one part falls to the Ramnad Mission of "The Soc for the Propagation of the Gospel", having one missionary resident in Paumben, and four parts to the American Madura Mission, having one missionary resident in Màn à madura, and usually a

missionary in Mandapasalei. Of these four parts one may be said to be included in the Mandapasalei station, two parts in the Tirupuvanam, Màràmadura and Sivagunga stations, and one part is left entirely unvisited. The Mandapasalei station occupies the western part of the Ramnad Zemindary. The Tirupuvanam, Màràmadura and Sivagunga stations, chiefly the western half of the Sivagunga Zemindary, while the part unvisited is the eastern part for 30 miles inland from the sea. Since 1865 we have had only one resident Missionary for all that vast extent of territory. Mr Taylor's arrival will give another and one of the new brethren may be spared for that portion of the field, after spending a year in the study of the language. But, even then, there will remain unoccupied the large division stretching 20 miles inward from the sea; ~~besides which~~ and the missionary at Màràmadura will still have, the case of two stations. ~~on his hands~~. Some portions of our field are better manned, but other portions are nearly as destitute as the two large Zemindaries of Sivagunga & Ramnad. Indeed most of our stations are so large that ~~though certain~~ portions of them may be well cultivated, it is the exception, rather than the rule, that the Gospel is preached once a year in every village and hamlet. Even with our tents, and our new system of Itinerating, it must be impossible for us, with our other work, without a considerable accession to our numbers, to go over the whole field, even in the superficial way of visiting every village and hamlet as often as once a year. Much less can we work the field as it should be worked in order to realize fruit from the seed sown. This being so, it is a serious question for ourselves and our

constituents whether, given that there is no prospect of materially increasing the number of Missionaries which has continued about the same as at present for fifteen years, and not as large as twenty years ago, we ought not to relinquish a considerable portion of the territory we have undertaken to occupy and concentrate our labors upon a smaller field.

Native Assistants. (See Table B)

These are of six grades. viz.. Pastors, Catechists, Readers Teachers of Boarding and Station Schools, School masters and Schoolmistresses. Within ten years we have been obliged to increase the pay of our helpers between 25 and 30 per cent, which is considerably below the increase in the cost of living. Of our present corps of native helpers 2/3 have studied in the Seminary for longer or shorter periods. Some of our School teachers have received an important part of their training in the Vernacular Education Societies Institution which is now located at Dindigul and is a valuable auxiliary to our work. A number of our helpers have received no other Education than they were able to obtain in their native villages or at the station centres, and a few are employed who were educated in other missions. These have been the sources of supply. Though our Seminary has been in operation a quarter of a century & though the mission has used various means for training a native agency, it cannot be said that the supply of native helpers of the right stamp has ever been equal to the demand. We are not able even now to procure all the suitable men we could profitably employ. We have often been under the necessity of employing very inferior catechists and schoolmasters, because no others could be obtained. yet the quality of our native help is improving every year. The proportion

of educated men among them is considerably larger than ten years ago. While every missionary feels the importance of instructing the helpers under his care, the mission has not left this important matter to be attended to or not as the convenience of each missionary might suggest, but systematic plans have been adopted and efficiently carried out for the intellectual and spiritual improvement of those in our employ. ~~regular~~ Lessons are periodically assigned which they are required to study in intervals of leisure while engaged in village work. They meet with their own missionary monthly for special instruction and for mutual encouragement. The helpers of consociated stations meet with the missionaries of the Local Committees once a year, and once a year all the helpers of the mission with all the missionaries meet in a general convocation at Madura. The Local Committee meetings continue two or three days, and the general meeting four or five. At both the local and the general gatherings lessons previously assigned are recited by the different classes which are graded according to attainments. The catechists give reports of their congregations and of their labors among the heathen. Essays on topics previously assigned are read and discussions on important subjects are sometimes engaged in with great interest and profit. Prayer meetings are held every morning and there is a general interchange of sentiment and feeling. The pastors engage in the general exercises and also have a conference of their own, which is attended by one or more of the missionaries. This occasion is also improved by the "Madura Native Evangelical Society" and by the "Widows aid Society" to hold their yearly meetings. These semi-annual gatherings we have

found to be of great benefit to ourselves as well as to our helpers. Questions of great importance to the advancement of our work are not unfrequently brought forward and considered, and evident signs of the presence of the Holy Spirit have been manifest on these occasions. An absorbing subject of our last convocation was the duty of the Native church to support its own pastors. Some of our best men entered into the discussion with much earnestness and we hope for important results.

The number of native agents employed by each Missionary depends in a measure upon the number of churches and congregations in his station district, for it is not usual with us to establish schools in purely Heathen villages nor do we, as a general rule, employ catechists and readers, without placing them where they will have definite work in the charge of a congregation. They are not usually happy to work exclusively among the Heathen without the stimulus afforded by the presence of a Christian Community as a nucleus around which they may work. Besides very few of them are found to do well for any length of time in situations where their work is not regular and well defined. Yet we see no reason why every missionary, whether he has in his station Christian congregations or not, should not employ as many native assistants in labors among the Heathen as he is able to direct and supervise. It is to be regretted, but it is nevertheless true, that the very best of our native helpers need the constant supervision of a missionary. Christian principle is usually too feeble in its action entirely to overcome the natural indolence, love of ease and indulgence to which the natives of this country are so prone to yield. They are invaluable helps when faithfully superintended, but as leaders and independant workers, when left

to themselves, they are generally inefficient. This being the case the increase of our native force, in order to the full occupation of our vast field, must inevitably involve a considerable increase in the number of missionaries —

Churches (See Table 6)

The whole number of churches in our mission is 30. This number includes thirteen (having 550) members, which are at the station centres, and usually under the special watch and care of a Missionary. Seventeen of them are village churches with 700 members, seven of which have native pastors ordained over them. The others have no pastors, usually because neither the catechists in charge of the congregation nor any other available persons have been deemed worthy to be ordained. But in some cases there is not sufficient intelligence, interest, and ability in the church and congregation to insure a permanent and profitable pastorate, even if a pastor could be obtained. Such churches need some more years of instruction and improvement before a pastor and the duties arising from the pastoral relation can be duly appreciated. There is undoubtedly in several of our stations material for the formation of several more village churches, the communicants being at present enrolled with the church at the station centre, instead of being formed into seperate organizations in the villages. Probably, the lack of suitable persons for pastors or the inability or unwillingness of the people to assume any considerable part of the pastors support have hitherto stood in the way of such organizations. Eighty six persons have been added to our churches by profession the past year, which with additions from other sources after subtracting losses give a net gain in the membership of seventy, making our total number of communicants 1250. This is to the

adult members of the congregations as one in $2\frac{4}{5}$. In 1850 it was one to 6. and in 1857 one in $3\frac{1}{3}$. In ten years the increase in the ~~number of~~ adult members of the congregations has been hardly $\frac{1}{7}$ while the number of communicants has increased nearly $\frac{1}{4}$, shewing that while the members of the congregations have received ~~that~~ constant instruction by which many of them have, we trust, been made wise through faith unto salvation, the accessions from the heathen have been comparatively small. In regard to the character of our church members the remarks of the missionary at Battalagundu in relation to his own people admit of general application. "While it might be unjust to assert that the piety of our church members is feeble and poor in quality (for they endure persecution well) yet we are compelled to say that there is in them little of that aggressive spirit which actuated the first disciples. Some of them have occasionally carried the Gospel to ~~the~~ surrounding heathen villages; but they are too easily discouraged and satisfied with receiving rather than imparting. The church has borne the brunt of all the persecution which has arisen against the protestant community and they have acquitted themselves in a way to give us cause of thankfulness."

While the shortcomings of our church members often cause us grief, we are cheered, now and then, with instances of those who are truly witnesses for Christ, and of whose faith we are not ashamed. These resides in the village of Chinnavanier in Rambaw station. an old palmyra climber who is a pillar of the congregation in that place. At the time of his conversion, about ten years ago, he gave to his missionary a well worn native book written with a style on the leaf of the palmyra, a puranam, his last relic of Heathenism. He needed it no more, because he had

found the Bible more precious. He has continued to make the New Testament his constant companion. He not only reads it for his own instruction and comfort, but he communicates its truths to others, often accompanying the catechist when he goes to preach to the heathen. He is a living witness to the truth of Christianity in his native village. The missionary at Mèlur reports the death of three members of his church during the year. Of two of these he says: "They were husband and wife, both of whom leave evidence that they were among that class to whom the Scriptures give this comforting word "Say ye to the righteous it shall be well with him". Their death is a severe blow to the congregation with which they were connected. The third death was that of a very aged woman. She was long an object of charity, but was truly rich with his riches who became poor that his people might be made rich. She was a member of the first village Church in the Madura Mission, which was organized on the 24th of June 1848. She was a convert from Heathenism and uneducated. It was interesting to hear her pray. A favorite form of expression with her was: "Oh son of Mary, my God who died and lived again". In a prayer sometime before her death she said, weeping while she prayed, "My dear Savior I have given all to thee, my heathen son I would not give thee, oh Jesus! what wilt thou show me! receive me to thy right hand, oh son of Mary!"

There are interesting cases of those received to the church during the present year. Mr Washburn reports two of whom he says, One of them attributes his conversion to the efforts of one of our catechists in his behalf

while in the Madura Hospital. I have taken great pleasure in his behavior since I first knew him three years ago. He is now a colporteur of the Bible Society. The often man was a devil dancer. He gave to me his accoutrements in that profession three or four years ago, and they are now in America bearing witness to the degradation of Heathenism and the power of Christianity. He happens to be able to read and his progress in knowledge of Christianity is pleasing to witness. He can give little money towards our common objects of benevolence, for he has little. But he spends considerable time with the catechists, visiting the neighboring villages. I have, several times, taken him along with me as a witness to the truth of what I said. He has still much of heathenism clinging to him, is still ignorant of much of the Gospel, but I hope he is one of God's chosen. A native pastor at Mandapasalie writes of the happy death of a member of his church. The pastor says: "When Solai was sick he sent for me several times to read and pray with him; When I asked him about his faith he replied: I am going to Jesus. I hope he is now in that happy world."

Congregations. (See Table B)

We have 162 Christian congregations, and there are 255 villages where Christians reside. In these Christian villages there are 175 places where religious services with preaching are held once or twice every Sabbath day. Many of those who join our congregations would be better classed as non heathen than as Christian. They know little of Christianity, are little interested in living its pure and holy life, indeed have only come to be taught its rudiments. The process of instructing them is slow and tedious, and we half regret, sometimes, that the name Christian has become attached to them; for our holy religion is more likely to be judged by the world

from its poorest than from its best examples. A heathen is slow to comprehend the distinction between mere nominal christians and true converts. But with all its disadvantages we value the plan we have adopted of enrolling such as have outwardly renounced heathenism or Romanism, and are willing to place themselves under christian instruction, as members of regularly organized congregations. The system corresponds to the practice in all christian countries, and it is as true here as there that accessions to the church are almost universally from the class which regularly enjoys religious instruction. The statisticks indicate only a small numerical increase, being only a net gain of twenty one over losses by death and other causes. At some of the stations there has been a slight falling off in members while at others new congregations have been received, and there has been considerable gain. There are only two stations where new members have not been added to the congregations. But, from the nature of the case, the membership of congregations must be more or less fluctuating. The causes are various. In some instances the failure of crops and other means of sustenance have driven the people away in search of a livelihood. There has been great mortality in other places as a result in great measure of the severe famine of the previous year. In some congregations, divisions and dissensions have lessened the numbers. In others persecution has driven some from their adherence and prevented others who would have joined

the dismission of an unworthy catechist or teacher. The erasure of the names of those who had become irregular in their attendance on public worship, and discipline for immorality have also resulted, in some cases, in a temporary diminution of numbers. It is not to be expected that companies of unconverted persons, brought together from various motives, many of them with little knowledge will retain their number intact for a series of years. The more permanent body is the church, and we are thankful that in nearly all the stations there has been a steady advance in its membership from year to year. This is a more sure index of the real progress of the work than additions to the roll of the congregations. In the Tinnevelly congregations a great hinderance has been the influence of unprincipled and wily Heathen Zemindars. In Battalagundu and some other places the influence of equally unprincipled and wily "Roman Catholic" priests, and the intrusion of agents of the Leipsic Lutheran Missionary Society have produced no little annoyance. Of the former Mr Noyes remarks: "There has been no more open persecution by the Zemindars, for there is nothing to provoke it when they can have things in their own way. But their influence is steadily against us, and people are kept from joining us through fear of worldly losses. We have not only received no new accessions in the Tinnevelly & Tavaram Zemindaries, but one of our best congregations there has continued to diminish in numbers. The members of the church have generally continued firm; but the adherence of many members of the congregation has been secured only with great exertion. Some, though they have not returned to Heathenism, have kept aloof from us in such a way that we have after some patient

erased their names from our list. Mr. Washburn remarks that the romanist priest at Dindigul and some of his followers have done their utmost to make the existence of protestantism near them an impossibility. Their favourite method is to agree together to put a ban of non intercourse, and a denial of the common rights of humanity to their protestant neighbors. In one village the priest attempted to give weight to the agreement he had exacted of the people by having it written on a costly stamped paper and binding each one to a fine if he transgressed it. For a time this proved exceedingly annoying to our people. But it was too unnatural to last long. Other instances of petty persecution by the romanists are cited. They have been no less industrious in their endeavors to hinder our work in Dindigul and some other stations. But we have on the whole been less annoyed by the romanists during the year, than by the agents of a Christian society usually classed among the evangelical denominations. The conduct of a Lutheran missionary of the Leipsic Society and his catechists in entering our Christian villages, taking advantage of petty feuds and quarrels in our congregations, in gathering party congregations of our disaffected or suspended members, dismissed catechists etc. We cannot but regard as a breach of Christian courtesy. He has thus intruded upon four of our mission stations. There are parts of our field which we have not yet been able to occupy, and had this missionary, filled with zeal to make known Christ where his name is not preached, set up the banner of the cross in these destituted places, we could have nothing to say. But when he passes over all the common waste, and the destitution,

which lie between Trychinopoly and the limits of the Dindigul Station, and, entering into the very midst of our oldest congregations, where we have been at work 30 years, pretends to set up another gospel, we cannot but regard his conduct as schismatic, most impolitic and wasteful not to say unchristian, since it at once stirs up strife on secondary questions, where the whole energy of the infant church, just emerging from Heathenism should be given to quite other questions.

Evangelistic efforts among the Heathen.

The statistics of the Itineracy will be found at the end of the report. But it is not to be supposed that this table fully represents our efforts among the Heathen. The villages in the vicinity of the congregations are frequently visited by the catechists, a considerable part of whose time might be set down to this department. Some of them spend nearly all their time in this kind of work. The missionaries too, however large their work in schools congregations etc., make the oral utterance of the Gospel in public and private their chief business. When at home, besides preaching on the Sabbath in the Station Church, they are accustomed to preach in the streets and public places of the town in which they reside, and when out on tours in their districts, even when these tours are not undertaken for the special purpose of preaching to the heathen, they perform much evangelistic labor in the villages, where their congregations and schools are located, and in the villages on the way to them and on their vicinity. The circumstances of some are such that they are able to devote more time to this department of labor than others. But taking the Mission as a body, we spend about 1/3 of our time in evangelistic work. During the year we have ourselves visited about 800 villages, some of them many times, and have travelled on missionary

hours nearly 10,000 miles. Our catechists have visited half as many thousand villages as we have hundreds, and the Gospel has been preached at least once to not less than 150,000 people. In 1863 the mission procured a suit of tents for itinerating and the present year another has been added. Others are needed. These tents have enabled us to enter upon the work, not only with more regularity and system, but with greater comfort to ourselves and to our native helpers. Without them we were obliged to put up in native rest houses, and some parts of our field we were unable to visit at all. Yet the great point gained is that the "Itineracy" has become a specific department. Every missionary is expected to take his turn in the tent, for a longer or shorter period, and with a corps of native helpers give all his time and strength to the work. All, whose circumstances have allowed them to itinerate, have greatly enjoyed this work. Mr Pendall on his last "Itineracy" wrote in the tent journal: "I thank the Lord that the "Itineracy" has been established, and that it has ~~thus~~ far proved such a success". Under this, Mr Burnett wrote: "I join most heartily with Br. Pendall, and I pray that a rich blessing may attend the "Itineracy". May the mission soon be so reinforced that this important branch of labor may be carried on with greater efficiency. Mr Capron writes in the same journal: "Itinerating is hard but interesting labor". Mr Washburn remarks: "Some of the pleasantest memories of the year will be connected with the two weeks of tent work in the villages". Mr White says: "I have spent more time than usual on the "Itineracy", having had the use of the tent seventy days - In many places

the truth has evidently had so much effect as to produce a spirit of inquiry. Mr Chester and his native assistants have been able to engage in this work more fully than in any previous year and he observes that it seems more and more pleasant and important each year.

Respecting Evangelistic work in the city of Madura Mr Chandler remarks: "There are many hopeful signs. The educated young men are unwilling to ignore the existence of Christianity among them as their fathers have done. Many are reading the Bible and the young men's debating Club have discussed moral and religious questions of great importance as related to our work". Mr Barnes one of the teachers in the Seminary writes of this movement as follows: "There has lately taken place in the city of Madura a very important religious movement. The Madura Literary Society" composed mostly of respectable brahmins has freely discussed such questions as the morality of killing animals for food. The remarriage of Hindu widows, the follys and sinfulness of Idolatry &c. A wealthy and influential native gentleman who usually takes a prominent part in these discussions, some time ago invited us to his house where with his brahmin pandits we freely discussed religious questions with results generally in favor of our holy religion. The last discussion took place at a public meeting at which the judge of the "Sessions Court" presided. The subject was the Divinity of our Lord. The native gentleman before alluded to professes to be a great admirer of Christianity and would accept Jesus Christ as the holiest of Gurus the world ever knew but he stumbles at his Divinity and as yet remains unconvinced notwithstanding all the arguments we have urged. He entertains a great abhorrence of Idolatry and declares that if he were

convinced of the Divinity of Jesus Christ he would at once accept him as his Saviour. By an arrangement effected by the judge and Mr Chandler, the discussion on this question is to be carried on hereafter in writing, and a committee of five, previously chosen, is to declare the result. Our answers to the first series of questions has been sent in and we hope in God for the issue. A few days since the Deputy Collector a high caste heathen told me that the best proof he could find of the Divine origin of Christianity was its practicability and adaption to the wants of mankind, unlike any other system the world ever saw. He stated that several of his fellow government officials were reading the Bible and enquiring after Christ. Such are the times upon which we have fallen. The days are past when we have to contend only with common Idolatary and its adjuncts and we must be prepared to meet Atheism, Deism, Utilitarianism, Unitarianism Universalism and what not. All which arise out of ignorance of the truth as it is in Jesus. May we sanctify the Lord God in our hearts and be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear".

Distribution of Scriptures & Tracts. (See Table D)

Connected with our preaching work is the distribution by sale or otherwise of Bibles, Testaments, Scripture portions and tracts of a variety of matter and style from a single leaf to a book of a hundred or more pages. Much of our sales have been effected on the "Itinerary". But at several of our stations there are colporteurs of the Bible Society whose whole time is given to the work of selling Gods word.

The missionaries and catechists are accustomed also, to take books along with them on their tours which they sell, at a nominal price, when they can. but they dispose of a much larger number gratuitously. The amount realized by sales in all the stations is a little less than Rs 110 while the whole number of books distributed has been 70 Bibles, 159 Testaments, 3125 Scripture portions, and 15820 tracts. We endeavor to avoid extremes on both hands, not giving so freely that the people will regard our books as of no value, nor, on the other hand, refusing to give when we have reason to believe the gift will be appreciated and the book read. Much less making the sale of books so prominent an object as to give the impression that our work is in any respect mercenary. Our object is to get the books into the hands of the people in the best way to secure their reading them, and, believing that we are more likely, as a general rule, to accomplish our object by sales than by gratuitous distribution, we have generally adopted the practice of selling. The "Bazaar Book" which has been kindly furnished to all our helpers by the American Tract Society has been a very great help to them in preaching to the Heathen. Several of them speak of it in their reports with the highest praise. One of the native pastors remarks: "All the people are interested in hearing it read. It is so plain that the ignorant understand and appreciate it and the learned, even the brahmins and priests, read it with pleasure. I lent my "bazaar book" to a brahmin at his earnest request. He read it and passed it on to his neighbor and he to the next, until it went quite through the brahmin street before it was returned to me." The station catechist at Meliur says: I sometimes take my "Bazaar Book" with me to

the villages to read to the people. Many are interested in that book. Its reasoning is so plain and at the same time so conclusive that they can make no objection to it. The same catechist relates an interesting case of an aged man of the they caste called "Periavan" who seems to have become convinced of the truth by reading the Bible and other books. The catechist says: "Periavan attends church regularly on the Sabbath. He takes great pleasure in reading the word of God and is also fond of reading the "Pilgrim's Progress" He declares that the Heathen Vedas and puranas are mere fables and says that Jesus Christ is the only Redeemer of lost men. He converses freely with the Missionary on religious subjects and even consents to pray with him. He says that he trusts in Christ as his Savior, but the fear of his heathen kindred has hitherto deterred him from making a public confession of Christ before the world".

Schools (See Table D)

These are of six varieties viz. 1st Our "Seminary" which was established for the training of suitable agents for mission service. 2d "The Madura Girls Boarding School" the main object of which has been to furnish educated wives for our native helpers. 3d "The Station Schools" which are composed of boys and girls from our village congregations to whom we aim to give more education than they could obtain in their own villages and to send them back to be leaders and examplers in the Christian Communities from which they come. 4th "The Station Day Schools for boys" in some of which the English language is taught for the purpose of making the School attractive

to the heathen boys around the station centre. As the scholars attend Divine service on the Sabbath, and as the schools are under the direct influence of the Mission family, it is hoped that a saving impression may be made on the pupils. 5th "Station Day Schools for Girls" which are the special charge of the missionary ladies. 6th "Village Schools", which are usually established in places where we have congregations, for the special benefit of our Christian people; but, which are sometimes ~~they are~~ kept in purely heathen villages with nominally Christian schoolmasters. Several of the missionaries speak with more hope than usual of their village schools. There is marked improvement in some of those for which we have been able to obtain trained teachers. In Kowlan station one school, taught by an efficient school mistress, has 32 scholars who have made rapid progress in their studies. another school in that station has 26 scholars, another 24 another 21, another 20 one 56 and several others from 8 to 16. In several of the other stations the village schools are nearly as large, and in some the average is larger; but the village schools of the mission are, as a general rule small and inefficient. We are driven to the alternative of establishing our schools among the heathen, where, under certain conditions, we may gather large numbers, or of having small schools within the congregations. We have generally preferred to keep them where they would most benefit our christian people, and here we are met with the sad fact that those for whose special benefit the schools are sustained have a low appreciation of the value of education to their children and are willing to make few sacrifices for the sake of it. Yet we believe that our people, the most of whom are poor and ignorant, have

learned, in a measure, to value education and we know it to be true that proportionally a larger number of their children go to school than of the children of heathen and romanists of the same grade of society. We can by no means do without these Christian village schools, though small and feeble. They are one of the instrumentalities to be employed in elevating our Christian people. Nor, as one missionary aptly remarks, can we afford to omit making the impression both upon the heathen and those under instruction that the school house must stand next the church and that every christian child must learn to read God's word. Some of the Station Day Schools are decidedly prosperous. Of those at Dindigul Mrs Chester remarks: "The English School on the compound has not at any previous time been in a more satisfactory and flourishing state. We have now 132 names on our register and have reached a daily attendance of 104. There are 34 brahmins among the scholars and a number of Mahomedan boys from very respectable families. The first hour of each day in every class is devoted to the study of the Bible, and the majority of the scholars attend our services at our church on the Sabbath. The Tamil School has 72 names on its register and has reached a daily attendance of 66. I have been much pleased with the regular attendance and progress of the scholars. We have two schools for girls one on the compound composed mostly of Christian girls and one in the town in which are 32 high caste heathen girls. In each of these schools Mrs Chester aims to spend an hour or two a day. Many of the girls have learned to read nicely in the New Testament. In both schools needle work

is taught and in the school on the compound the girls have learned to spin." The Day School in the Madura compound has 60 scholars and is flourishing. The Mànàmadura school was suspended in October because the hard times reduced the number of scholars to less than 20. Six girls were removed in June from the Tirumangalam Station Day School to the Female Boarding School in Madura. From the absence of a resident Missionary since June and on account of the inefficiency of the present teachers the school is not flourishing. The Station Day School at Pasumalie which is supported without expense to the Mission has 20 scholars and is in a very prosperous condition.

Four Station Boarding Schools were commenced in June 1866. One at Battalagundu one at Dindigul one at Mànàmadura and one at Pulney. No report has previously been given of them. We therefore include in the statistical table under "received in 1867" all who have been received from the beginning. Thus far these schools have given, to those in charge of them, great comfort and satisfaction. Mr Washburn says of his school, "It is full. The scholars are well taught, and are interested in their studies. The monthly examinations, and those at the close of the terms, by the Missionary and his wife, shew that the scholars have made excellent progress... Six of the pupils are girls. They spend a part of four afternoons each week sewing with Mrs Washburn. As a means of moral religious training I can have no doubt of the value of the school. I see improvement in the conscientiousness, truthfulness and good behavior of the children. I think they are

learning Christian morality and duty more rapidly than at any former period of their lives." while in all probability if left in their native villages Many of them would have grown to maturity with such views of morality as prevail in a heathen community. There is an interesting case illustrating one of the first fruits of the school. The girl left us to be married, but owing to the illness of her mother who was in the last stages of consumption she was detained at home. When I visited the family I found that "Marial was accustomed every evening after returning from work in the field to read from the New Testament by lamp light to her dying mother. Here was a girl who a year ago did not know her letters now bringing the consolations and promises of the Bible to a heart which in its continued loveliness and suffering must have found there one of its chief comforts". The head master of this school at the close of an interesting report in which he corroborates Mr Washburn's statements respecting the usefulness and efficiency of the school, remarks "The school room and the missionary's house as well as the church have done much for the spiritual good of the pupils. Some of them seem to have cordially accepted religious truth into their hearts and to have sincerely received Jesus as their Savior. Mr Capron remarks of the school at Manamadura "Our Station Boarding School for girls is flourishing. We have received nearly all the girls whom we could support, and from the best of our people. We had one widow in school for a year, or until her remarriage. In another case the mother of one of the school girls, brought to our

house ill, and being detained for medical treatment, has improved the opportunity to study and is rapidly learning to read. Seeing the benefit to others a heathen girl of the same village, a woman grown, was easily induced to come to the station and entered upon study with great zeal. If any thing can be judged from her frank and earnest expression, she has very little heathenism left. All this is in pursuance of a plan to make a determined attack upon the ignorance of the women of our people. We wish to make this station school, as quickly as possible, an auxiliary in our village work, and just as we would prefer to receive young men to lads, and for a brief course of study, if they are to return again to their villages. So we are not satisfied to fill our school with little girls, but are watching our opportunity and taking pains to get first the more intelligent of the women, especially the communicants, to read the Bible in the hope that they will go back to their villages and read it to their neighbours. The young children can wait, though, in several cases, we have secured the oldest daughter of the family, by taking also the younger sister or brother and in other cases have taken a child for the sake of securing the mother.

"There can be no more hopeful field for labor than such a school, and it is Mrs Capron's privilege to have strength and time to devote to it. Probably there is not a happier company of the same size in the Madura District, - interested in their studies; cheerful in doing their daily task of work, and entering into play with a good deal more than usual zest. It has been specially gratifying to observe the attention of the pupils to religious instruction" Two hours of the week are given by Mrs Capron to this special

object, besides which the older pupils attend her women's weekly prayer meeting, a very profitable exercise, and punctually attended by all the christian women of the compound.

The girls' Boarding School in Madura by vote of the Mission was transferred to Mrs Chandler last June when he removed from Tirumangalam to Madura to take Mr Rendall's place. Mrs Chandler has superintended the school, aided by Miss Smith, who it is expected will soon have the sole charge. The school has numbered 56 until one died of typhoid fever in the month of October. This is the only death that has occurred. "We rejoice in the hope, says Mrs Chandler, that Elizabeth was prepared to die. She was the daughter of a catechist in the Melur station. During her lucid intervals which were few, she expressed entire confidence in Christ and believed she should soon be with him. This school was commenced 30 years ago and more than 300 girls have enjoyed its privileges. Many of its early members have died in the faith and many are the wives and mothers of our catechists. Yet its highest usefulness, I think, is only just begun. I believe it is hereafter to become a powerful instrumentality for good, in this city and in this whole district. A woman of the Gentoo caste, who was educated here several years ago, visits daily the house of a rich man of the Gentoo caste, who holds office under government, to teach his wife and daughters to read. Mrs Chandler has been invited to the house of this native lady. We trust this may be the beginning of more systematic work among the native women of the higher classes in the city. There seems to be, at the present time, a decided movement in favor of female education

in Madura. A pleader in the Madura Court, who was formerly a teacher in our Seminary, in an address before a large audience recently convened in our Church, made a most earnest appeal to the educated women to engage in Christian effort for the heathen females of the higher classes. He remarked that the customs of society were such that none but they could do it; and that these females, surrounded by all the circumstances of wealth and position must perish in their ignorance unless Christian women would take up the matter."

The Seminary at Pasumalai (See Table. 6)

At the commencement of the Seminary year in June, was transferred to the charge of Mr Herrick who had been stationed at Tirumangalam. This institution has four well educated and efficient native teachers; upon whom, since Mr Tracy's departure for America, nearly the whole work of instruction has devolved. Mr Herrick's duties in connexion with the Tirumangalam station do not admit of his hearing regular recitations. The teachers are reported to have discharged their regular duties with great fidelity, besides actively engaging in evangelistic labors among the heathen. The labors of one of the teachers in connexion with the religious discussions in Madura is referred to in another connexion. They all take turns in preaching in the chapel, Mr. Herrick occupying the desk every alternative Sabbath morning. Each teacher hears three recitations a day occupying from five hours; and each is present with the students by turns during the rest of the time devoted to study both in the day time and evening. They have frequently gone to Madura on Sabbath mornings at the request of Mr Chandler to preach in the Mission Chapel at the

"West Gali" and one of them has received a call from the congregation worshipping there to become its pastor. Every Friday evening a lecture is delivered by the teachers in turn on various subjects, and, at stated times, discussions are held in which some of the older students are allowed to engage. The teacher accompanied Mr Herrick on a tour in the Serumangalam field in a recent vacation, and rendered much assistance in preaching. Others labored in the same way in other places.

Thirteen young men have left the Seminary this year to engage in Mission work. The moral and religious state of the Seminary during the year has been good though there has been no special religious interest. Four have been received to the church and 8 or 10 others have requested admission. Several are in the habit of going frequently to the principal ~~Mr Herrick~~ for private religious instruction. The students and teachers assemble for prayers twice each day and there is a prayer meeting for all on Friday noon of each week. The principal and teachers spend an hour in prayer and conference each Wednesday noon. The students have stated seasons of prayer by classes in their class rooms and the prayer rooms are frequently resorted to by individuals. Boys who have Roman Catholic or Heathen parents or near relatives make them a special subject of prayer in concert on certain days of each week. The older students improve every opportunity of laboring among the people in their vacations, and in term time, at the heathen feast which takes place in the neighborhood, they occasionally spend

a day among the crowds assembled selling religious books and speaking to the people of Christ. A good idea of the daily course of instruction at the Seminary may be gathered from the time table here inserted.

Seminary Time Table for the Term commencing October 6th 1867

Class	6–7½ A. M.	9–12. A. M.	2–5 P. M.	Sunday
X	History of England Colton	English Third Book and English Grammar Colton	Daniel & Homilectics Barnes	Bible Principal
2nd	Phen. Evidences Eames.	Comrell's Algebra & English 2nd Book Eames	2nd Corinthians & Geography Rowland	Bible Eames.
3	Nanini and Panchatantra Barnes	Colonso's Arithmetic Rowland	III Samuel & Geographical Pri- Eames.	Bible Asseervatheu.
4	Pope's Grammar & Minor Poets I Rowland	Arithmetic Primer Barnes	Bible Colton	Bible Rowland
Preparatory class	Pope's Grammar & Minor Poets I Rowland	Bible & Sacred Geography Asseervatheu	Arithmetic Primer Asseervatheu	Bible Barnes

Medical Department.

We continue to use the medical art as an auxiliary to our work and we by no means consider it an unimportant department. The missionaries and their wives have frequent opportunities of ministering to the diseased and all the medical knowledge and skill they posses is brought into requisition daily. Not many of us can enter largely into this work, but both humanity and the desire to gain access to the hearts of the people in order

to save their souls constrains us to do what we can to alleviate their bodily sufferings. Since Dr Lord left for America, we have had no mission physician. The dispensary in Madura is managed by a native dresser under the direction of the Missionary of that station. Mr Chester who besides his other missionary work has a dispensary at his station with a large practice among the natives has several times during the year been called to attend the sick in our families. ~~The following is the substance~~ of Mr Chester's Medical Report. The Dindigul dispensary has been opened 93 days during the year. There are always present at the opening, not only the patients but also their friends, so that not less than 10,000 adults have listened to the Gospel on these occasions. There have been 6856 patients, of whom 4351 were new cases, or those coming for the first time. This is 726 more than last year and 11,966 since the dispensary was first established. I have had a larger number of surgical cases than in any previous year. Two very important operations, one of which without doubt was by the blessing of God the means of saving a man's life, were performed upon respected and influential brahmins. Both manifested most heartly gratitude and one brought to me as soon as he was able to walk to my house, fifteen rupees towards the building for a "Women's Hospital". I have reason to believe that the entire sum needed to build this hospital will be raised by the natives of the Dindigul Taluk. Subscriptions are now being made for this object

By the munificence of Government through the kind influence of "His Excellency Lord Napier" and the very cordial cooperation of W. Mackenzie Esqr. "Inspector general of the Indian Medical department"

and other kind friends, a grant of medicines and instruments has been made to the Dindigul Dispensary. A fine case of instruments for the eye, has already been sent, thus enabling me to commence operations for cataract. Over a hundred cases of this disease, I have been called hitherto for the want of instruments to send away unrelieved. I desire to express my sincere thanks to the kind friends who have handed me gifts for the dispensary. Most of those acknowledged in the list of donations, were unsolicited and were accompanied by the kindest expressions of interest in my work. To no one am I more indebted than to "His Excellency Lord Napier". With the assurance of continued assistance from the friends who have thus far aided me and the gratuitous supply of medicines and instruments from Government, Our kind Heavenly Father has lifted a great weight from my heart and my determination is with his favor to do more than ever for the poor and needy. In no former year I have had better proof of the help the dispensary is to my general station work. On the "Itineracy" the catechists repeatedly heard from the people in the villages the kindest mention made of the dispensary. Since 1865 we have had patients from 450 different villages. Thus, though I may not have been able to visit each one of these villages in person, I have at least had the privelege of sending to them messengers from among their own number, with the news of the "Balm of Gilead" and the "great Physician". I have had no more quiet and attentive audiences anywhere during the year that at the opening of the dispensary on Wednesdays and Saturdays mornings".

Mr Henry Cheesman the native medical assistant at Madura reports that "The total number of patients treated during the year at the "Madura dispensary" is 2640. viz 534 Protestant

Christians, 584 Romanists 199 Mahomedans and 1328 Heathen.
Besides those who have been treated at the dispensary, 1794
patients have received medical aid at their houses; of the
whole number 2574 were surgical cases. Many of the patients
have come from distant villages. At the opening of the
dispensary every morning a religious service has been held with
the patients and their friends who have accompanied
them. Every patient is furnished with a tract which
contains the Ten Commandments and the Lord's Prayer.
Other tracts have also been distributed. None excepting
Mahomedans (particularly Arabs) manifest any
unwillingness to hear the truth. There appears to be
a growing confidence in European Medicine and practice
and some who came for treatment have made donations
to the dispensary.

Contributions & Donations

The efforts of the native church
in the matter of self support are worthy of commendation.
We are much encouraged by the results which appear in the
table of contributions. The amount is materially increasing
from year to year. We all feel this to be a matter of the
greatest importance and keep the subject prominently
before our people. It has been urged upon us in
forcible language by one of the Secretaries of the Board.
We have urged it upon our catechists and they in their
turn have urged it upon their congregations. In all our
stations systematic plans are adopted to secure the
participation of all the members of our churches and
congregations in giving to objects of benevolence.

By this means, the contributions to the Native Evangelical Society were in 1866 increased in one station more than fourfold. During the present year there has been, in that station, no diminution of interest on this subject and the amount contributed the past year for native pastors and catechists is considerably larger than for the previous year. The "Meallankineru church" has paid regularly during the year Rs 3 per month towards its pastor's salary, besides paying most of the year Rs 4 per month to the teacher of their Girls School. We look for still greater progress, in the future in this direction, and we earnestly pray that the Holy Spirit may incite our people to greater self denial and a more full consecration of themselves and their property to Christ and his cause

Our thanks are due to gentlemen and ladies both in this country and America and also to native friends for the help afforded us by the donations which are acknowledged at the end of this report. Many of these gifts are the more grateful because they came entirely unsolicited. Our circumstances are such, living as we do, in a country not our own, that we naturally feel a greater delicacy than English missionaries would in soliciting subscriptions from Civilians and other English residents; but we assure our friends who have voluntarily come forward with their aid that their kindness is most highly appreciated. We value above all price the sympathy with us in our work which their gifts reveal.

Native Evangelical Society

This society received its name when its efforts were mainly directed to preaching the Gospel to the heathen. For the first few years of its existence

it supported catechists in different places, its objects being common with the general objects of the mission, viz to evangelize the people; but for several years it has been an auxiliary to the native churches in the support of their pastors. A more appropriate name for the society with its present objects would be the "Madura Home Missionary Society". Precisely like the American Home Missionary Society, it draws its funds from the churches of the country and appropriates them to the payment of that part of the salary of a pastor not met by his church. To guard against standing in the way of churches doing their duty it has adopted by laws forbidding the making of grants to any church which is not willing according to its ability to support its own pastor. One of its objects is to encourage them to do this, and it constantly urges upon the churches under its care the duty of increasing their portion of the pastor's support. Mr Barnes the native secretary has sent the following report for 1867. "This society, started 14 years ago continues to aid the native churches of the "American Madura Mission" in the support of their pastors. The whole number of churches aided from the beginning has been nine. The amount raised in 1867 was Rs 565-9-4. The whole sum realized from the commencement is nearly Rs 5400. Very insignificant in its day of small beginnings, the society has gradually extended its influence, until its importance is felt throughout all the congregations in the mission. In its behalf money is regularly and cheerfully paid. Even the poor of the remote villages put in their mites. May it continue by

the blessing of God to be a means of promoting a spirit of benevolence among native Christians"

Another "Indigenous Institution" is the Madura Widows aid Society. The following brief report has been furnished by Mr Walton the native Secretary. A meeting consisting of representatives from different mission stations was held at Madura in July 1864, for the purpose of considering the necessity of forming a "Widows Aid Society." on this occasion some preliminary rules were made and a committee appointed. Two months after, on the 10th September, the native pastors, catechists and teachers of the American Madura Mission met in the church at Pasumalai to hear the report of the committee on the subject. A draft of the constitution and bylaws which had been prepared after consulting the experienced managers of the Widows Fund in Tinnevelly, and the American Missionaries in the district, was read and adopted. Thus the Madura Widows Aid Society came into existence with the object of rendering pecuniary aid to the widows and children of its deceased members. Each member is required to pay an entrance fee and monthly subscription proportioned to his age and to the pension to be paid in case of his decease. The rate of pension ranges from Rs 1 to Rs 5. Any Protestant Christian living in the Madura district may become a member of this society by paying one fourth of the entrance fee and the first regular monthly subscription, provided that his fair prospect of life is not impaired by disease. The fees and payments were fixed at a rate, thought sufficient to provide a fund for the widows of deceased members, but not

for their children. But at the strong desire of the members a clause was inserted in the bylaws making provision for the children made orphans by the death of both parents upto fourteen years of age. Our thanks are due to the American Mission which has rendered essential aid towards the formation of the society. The total amount of funds is about Rs 1500. The present membership is 120. Considering the position and wants of the society, it is deemed absolutely necessary to increase its funds by private subscription, unless the orphan children are to be excluded from its benefits. The Business Committee consisting of two of the missionaries and five native Christians transact the business and make a report to the society at the annual meeting, through the Secretary"

"I think it is very remarkable" said Mrs Rendall a few months ago that none of the sisters of our mission have died since Mrs Little. It cannot be said so much longer Who will be the first to go"?

There was probably in this remark no premonition of her own death, and indeed the fact to which she alluded, that twenty persons thrown together at different periods since 1848, should for nineteen years survive the vicissitudes of a torrid climate and escape the perils of sea and land, was hardly more remarkable than that when the blow did fall others should be spared, and she in middle life and apparently in full strength should be taken away. It has also been mentioned as a noticeable event that the missionary passengers by the "Malabar" eleven in number of whom she was one, were all living at the end of twenty years. But of that company she who was the youngest has been first removed.

Though Mrs Rendall was in every respect well fitted for her position, by natural gifts, by education, by religious experience, by a long residence in the country, and a fluent use of the language, her associates will perhaps remember her especially for certain qualities which fitted her to bear so long and so well, the very burdensome duties of a missionary's wife at the central station, her executive ability, her good judgement, her power of endurance, her patience and her general hospitality. In addition to the ordinary duties of a missionary station, the charge of the Girls' Boarding School of fifty pupils, the oversight

of Jaffna Coolies" & eight mission families at the other stations, with purchases and other acts of assistance various and numberless the duties of hospitality both to missionaries and to strangers, all found Mrs Rendall's kindness and cheerfulness and apparently her physical strength unflagging. The remark of one of our children will well express the grateful recollection of many of her guests of the manner in which they were put at ease in her house. "She was such a nice lady! if any of us children asked her to go anywhere in the house to play she always said "yes" She excelled as a mother as all the children would testify if they know how to say it and as her own children are proving. Mrs Rendall was very widely known by the natives, probably more so than any other lady who has ever been in this district, and to the Christians especially she had the opportunity of doing very many acts of kindness for which she excited much more than ordinary respect and gratitude. Her position in this regard was one which it is hard to fill. But her patience was abundant, and beyond her patience her self possession and beyond her self possession her sense of right. It is not easy to say precisely how this reputation was won; but if the thousands of natives who knew her and had the discrimination to discover what it was in her, which they admired they would be sure to vote her the title of "Mrs Rendall the Just". And here it may be said that in her Christian character Mrs Rendall was in every respect a worthy descendant of the Puritans. While strict & uncompromising in her opinions, her piety was always cheerful and hopeful, well suited to the needs of a missionary. She was a ~~very~~ beautiful singer also, and her rich voice will be long remembered by those who have heard it at morning and evening devotions

Mr and Mrs Rendall embarked at Madras on the 8th of August, Mr Rendall being much broken down by a long residence in India, but Mrs Rendall who had divided the twenty one years since they left the United States by a visit home, being apparently in good health. She was well and in good spirits on the voyage to Galle, but was severely prostrated by illness in the Red Sea and in Egypt and died on board the French steamer only two days out from Alexandria. The French Surgeon in consultation with a German physician on board gave the opinion that she died of a disease of the heart. The event was very sudden and unexpected to all who attended her and probably also to herself

Donations

	Rs	as	R	Rs	as	R
Received through Rev. J. Hewick						
E. C. G. Thomas Esqre. Mc. C. S. for Pneumatic Seminary	20	0	0			
Ponnaswamy Taver for ditto	30	0	0			
Ditto for Day School	20	0	0	70	0	0
Received by Rev. E. Chester						
For Dindigul Dispensary						
His Excellency Lord Napier K.T.	50	0	0			
J. Clarke Esqre (omitted by mistake in report for 1866)	50	0	0			
Mrs. Mearden (omitted by mistake in report for 1866)	10	0	0			
W. Yorke Esqre and Mrs Yorke 12 monthly Subscription	50	0	0			
Christian Vernacular Education Society do do	120	0	0			
J. R. Arbuthnott Esqre. Mc. C. S do do	60	0	0			
E. C. G. Thomas Esqre Mc. C. S. 2 monthly subs	24	0	0			
Captain E. A. Campbell	40	0	0			
W. A. Levinge Esqre Mc. C. S.	20	0	0			
J. Mearden Esqre	50	0	0 *			
Mrs. Mearden	10	0	0			
A Friend	25	0	0			
A Friend	5	0	0			
A Friend	10	0	0			
Four Native Friends	21	8	0			
Ramaswamy Aier Tahsildar	15	0	0			
Charity Box in Dispensary	35	11	9	576	3	9
For Dindigul English School						
E. C. G. Thomas Esqre Mc. C. S. 2 Mo. subs				10	0	0
For Mrs Chester's School for Mc. Girls						
E. C. G. Thomas Esqre Mc. C. S. 2 Mo. subs				6	0	0

* I was permitted by Mr. Mc. to apply this money to the Dispensary if I would append to the acknowledgment "With grateful thanks for invaluable services". E. C.

	Rs	as	P.	Rs	as	P.
Received through Rev. G. T. Washburn						
For the Station School						
Sabbath School, Lenox . Mass. U. S. A. at 3 different time	34	7	4			
Mrs Olive Sedgewick Newark New Jersey U. S. A.	29	3	4			
Mrs Laura Blossom " " "	29	3	4			
E. C. G. Thomas Esqr (for 4 months)	12	0	0			
Sabbath School, Gloversville . New York U. S. A.	148	15	0	253	13	0
Mrs E. Washburn. Lenox Mass. U. S. A. for Station work				29	14	0
For the Battalagundu Church						
Friends in Lenox Mass U. S. A.	103	13	4			
A friend in Madura	25	0	0			
Mrs. Judge Thomas	5	0	0			
Dyrigam Pelavantheram	4	0	0			
W. Buckingham	3	0	0	140	13	4
Received through G. E. Chandler						
Mrs Judge Thomas for Native Evangelical Society				18	0	0
Ditto for Madura Dispensary	20	0	0			
A. Colquhoun Esqr for ditto	1	0	0	21	0	0
To rebuild a Church destroyed by fire						
E. C. G. Thomas Esqr M. C. S.	10	0	0			
G. Christie Esqr	10	0	0			
J. Swinton Esqr M. C. S	5	0	0			
A. Colquhoun Esqr	5	0	0	30	0	0
E. C. G. Thomas Esqr M. C. S. for Girls School at Mallankinaru				20	0	0
For the Madura Girls' B. School						
Mrs Judge Thomas Monthly subs July to Dec at Rs 10 =	60	0	0			
G. Christie Esqr " " " at Rs 5 =	30	0	0			
Captain Guthrie for Septr Octr & November at Rs 4 =	12	0	0			
Mrs Pruderock for October & November "	8	0	0			
Hon. D. Arbuthnott M. C. S. for November	5	0	0			
Rev. W. Ricky for Octr Novr & Decr at Rs 1 =	3	0	0			
W. Ricky Esqr " " " " Rs 5 =	15	0	0			
Geo. S. Ricky Esqr " " " " Rs 1 =	3	0	0			
J. A. Muttusima Esqr for November	5	0	0			
Dr. Joseph	2	0	0	143	0	0
J. Swinton Esqr for General mission purposes				15	0	0

Received through Rev. C. T. Noyes

	Rs.	as.	p.	Rs.	as.	p.
The Right Hon Francis Baron Napier K.T.	50	0	0			
Captain J. G. Rives R.E.	25	0	0			
Captain Prendergast R.E.	15	0	0			
T. A. Levinge Esqre M.C.S.	25	0	0			
Dr. Moiller	18	0	0			
T. N. Turnbull Esqre	10	0	0	143	0	0

Received by Rev. Wm. B. Capron

For the Madura Girls Boarding School, the Mànamadura Station and Day Schools and Sufferers by the Famine

Miss S. J. Brown Boston Mass. U.S.A.	30	0	0
Rev. C. A. Bullard. Hartford, Conn.	43	2	8
Mrs. H. F. Durant, Boston Mass. U.S.A.	7	6	6
Trustees of the Estate of Ezra Fletcher Esqre Whitinville Mass. U.S.A.	146	0	0
Mrs. H. B. Hooker Boston, Mass. U.S.A. (including avails of Malaiam)	31	9	9
Mrs. C. Newman Boston Mass. U.S.A.	4	3	0
A. L. Porter Esqre Hartford Conn U.S.A.	35	15	1
Mrs. D. C. Scudder Boston Mass. U.S.A.	7	6	6
Ladies of Essex St Church Boston Mass. U.S.A.	55	7	7
Ladies Missionary Circle Boston Mass U.S.A.	100	0	0
Missionary Circle Charlestown Mass U.S.A.	43	12	9
Winthrop Infant S. School, Charlestown Mass. U.S.A. Through Miss E. Loane	14	3	0
Ladies in Falmouth Mass. U.S.A. Through Mrs. S. C. Bonnie	44	7	1
S. School Falmouth Mass. U.S.A.	44	7	1
Infant S. School, Center Church, Hartford, Conn. U.S.A. Through Mrs. R. Brown	37	0	7
Missionary Circle, Newburyport, Mass. U.S.A. Through Mrs. A. S. Jones –	40	6	2
			684 15 9

Table A

Stations	Missionaries and Assistant Missionaries
Battalagundu	Rev. G. T. Washburn & Mrs Washburn 16 Native assistants
Dindigul	Rev E. Chester Mrs Chester 29 native assistants
Kambam	Rev J. T. Noyes Mrs Noyes 34 Native assistants
Madura	Rev J. Rendall Mrs Rendall first half of the year Rev J. E. Chandler Mrs. Chandler the latter half 28 Native Assistants Miss Rosa Smith (Girls Boarding School) Rev. T. B. Penfield & Mrs Penfield engaged in the study of the language
Mainamadura	Rev Wm B. Capron Mrs Capron 4 Native assistants
Meandapasalai	In charge of Rev. J. E. Chandler 46 Native assistants
Melur	Rev T. S. Burnell Mrs Burnell 8 Native assistants
Periamalai	Rev Wm Tracy Mrs. Tracy until June Since June in charge of Rev. J. Herrick 6 Native assistants
Periakulam	In charge of Rev. J. T. Noyes 120 Native assistants
Pulney	Rev C. T. White Mrs. White 16 Native assistants
Sivagunga	Rev. Wm B. Capron in charge 2 Native assistants
Tirumangalam	Rev. J. E. Chandler Mrs Chandler first half of the year Rev. J. Herrick Mrs Herrick latter half 22 Native assistants
Tirupuvanam	In charge of Wm B. Capron
Usolamputtie	In charge of Rev. J. Herrick
Arrived from the	Rev. N. S. Taylor & Mrs Taylor
U. S. A. Dec	Rev. A. C. Hasen Mrs Hasen
Madras Dec 29	Miss Sarah Pollack Miss Martha S. Taylor
In America	Rev. Wm Tracy and Mrs. Tracy
"	Rev. J. Rendall
"	Rev N. L. Lord M. D. Mrs Lord

Table B.

Congregations	When first occupied	No of Congregations	No of Villages having Christians	No of members of Congregations				No of Baptized members of Congregations				No of members of Congregations able to read.			Average Sabbath attendance	Marriages	Deaths	Balance Gain or Loss.
				No of Men	No of Women	No of Children	Total	Men	Women	Children	Total	Men	Women	Children				
Dattalagundu	1857	10	18	125	117	183	425	71	61	83	215	46	29	61	251	2	10	+12
Dindigul	1836	15	30	161	121	253	535	145	101	204	440	95	39	73	494	2	4	−34
Kambam	1862	18	25	260	286	456	1002	119	87	218	424	88	26	54	459	6	20	−58
Periakulam	1848	8	12	103	105	205	413	37	29	75	141	26	9	17	174	3	2	−3
Madura	1834	18	21	194	148	272	614	78	75	160	313	89	39	70	471	1	7	−12
Mandapasàlai	1850	42	68	478	442	625	1545	185	124	254	563	167	24	88	728	5	6	+121
Mèanà Madura	1864	4	4	25	21	39	85	11	8	9	28	9	4	6	75	2	3	+3
Sivaganga	1839	3	8	20	19	44	83	13	9	25	47	15	3	15	30	1	3	+13
Tiruppuvanam	1839	3	5	14	15	27	56	4	3	7	14	5	2	3	40			−11
Melùr	1857	7	10	41	50	97	188	12	15	32	59	15	7	19	98	2	8	+2
Pulney	1862	11	12	91	94	155	340	33	32	46	111	19	11	25	233		3	+46
Pasumalai	1845	1	1	23	6	22	51	22	6	22	50	23	4	14	120		1	−12
Tirumangalam	1838	15	27	269	205	320	794	85	62	133	280	137	29	72	439	3	14	−30
Nilamputtur	1856	7	14	53	38	72	163	9	6	18	33	13	4	5	88	1	3	−16
Total	...	162	255	1857	1667	2770	6294	814	618	1286	2718	747	230	527	3700	28	81	+21

Table. C.

Churches.	No. of Churches.	Added by profession	No. by letter from other Stations	No. by removal from other Stations	Dismissed to other Stations	Dismissed to other Missions	Excommunicated	Suspended	Struck off from Church Records	Restored	Deaths	Now in good standing	Gain or Loss	Remain backsliders	Receive on profession from the East	Children Baptized this year	Contributions: For Pastors and Catechists Rs	as	P.	For other Purposes Rs	as	P.	Total contributions Rs	as	P.
Battalagundu	1	2	6	0	0	0	0	0	0	0	0	111	+8	1	82	7	78	0	8	53	12	5	131	13	1
Dindigul	2	16	4	0	5	2	0	0	0	0	0	120	+5	0	188	15	143	13	7	155	7	0	299	4	7
Kambam	6	19	11	6	2	0	0	1	1	0	2	198	+30	9	238	52	157	7	1	121	3	1	278	10	2
Periakulam	3	7	5	0	11	0	0	0	0	0	2	63	−1	3	38	18									
Madura	2	12	7	0	7	0	0	1	3	1	2	150	+7	0	235	6	105	13	2	62	4	2	168	1	4
Mandapasalei	8	2	1	1	0	0	0	11	0	14	3	276	+4	0	531	10							171	4	10
Mana Madura	1	2	2	0	1	0	0	1	0	1	0	22	+3	1	2	6	14	3	9	11	2	0	25	5	9
Sivagunga	1	0	0	0	0	0	0	0	0	0	2	13	−2	1	81	1	2	3	3	8	9	9	10	13	0
Tirupuvanam	1	0	0	0	3	0	0	0	0	0	0	5	−3	0	10	0	3	15	0	13	1	6	17	0	6
Melur	1	2	2	0	1	0	0	0	0	0	3	25	0	0	24	3	24	4	3	10	14	2	35	2	5
Pulney	1	6	11	3	1	0	0	0	1	1	0	63	+19	2	30	3	24	8	4	14	1	8	38	10	0
Pasumalei	1	4	0	0	15	0	0	0	0	0	0	55	−11	0	179	1	28	9	8	83	2	4	111	12	0
Tirumangalam	2	14	4	1	4	0	0	4	0	0	0	149	+11	0	178	6	54	4	0	114	11	0	168	15	0
Usolamputtie *	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	5	4	0	26	11	4	31	15	4
Total	30	86	53	11	50	2	0	18	5	17	14	1250	+70	17	1816	128	642	6	9	675	0	5	1488	12	0

* Communicants included in Tirumangalam Station Church.

Table D.

	Helpers								Books Distribution							Schools								Itinerancy								
	Pastors	Catechists	Readers	Teachers in Seminary	Teachers in G. B. Schools	School Masters	School Mistresses	Total of Assistants	Bibles	Testaments	Scripture Portions	Tracts	Sales of Books: Rupees	Annas	Pies	No. of Schools	No. of Sch. Boys	No. of Sch. Girls	Total of Christians	No. of Do. of R.C. Boys	No. of Do. of R.C. Girls	Total of Non-Christian Pupils	Total of Schools	No. of Itinerants	No. of Catechumens	No. of Missionaries	No. of Helpers	Days' labor of Helpers	Days' Concerts	Days' labor of Missionaries	No. of Village Visits	No. of Hearers
Battalagundu	0	6	2	0	0	6	2	16	3	3	165	387	20	10	1	8	39	13	52	32	1	33	85	3	14	1	10	193	33	26	263	10639
Dindigul	1	9	5	0	0	10	4	29	44	34	462	1598	53	9	8	11	50	44	94	250	32	282	376	9	36	1	6	546	91	60	818	31360
Kambam	1	17	2	0	0	10	4	34	11	52	1206	2183	17	7	3	16	58	7	65	220	0	220	285	1	4	1	7	50	12	8	30	2127
Periakulam	1	6	0	0	0	4	1	12								4	14	9	23	24	2	26	49									
Madura	1	10	3	0	2	9	3	28	3	12	192	3350	2	10	0	13	56	36	92	164	14	178	270	1	2	2	19	103	10	7	33	5674
Mandapasalei	2	14	10	0	0	12	2	40	0	6	170	356	3	4	6	14	121	21	142	60	10	70	212	1	5	1	11	47	7	7	69	3152
Mana Madura	0	1	0	0	0	2	1	4	3	22	126	2982	11	11	8	2	1	0	1	37	0	37	38	2	10	2	21	154	19	28	186	6893
Tirupuvanam	0	3	0	0	0	2	1	6								3	3	0	3	62	3	65	68									
Sivagunga	0	2	0	0	0	0	0	2																								
Melur	0	4	0	0	0	3	1	8	1	5	60	877	10	5	6	5	12	5	17	27	1	28	45	2	9	2	7	137	26	35	214	10076
Dulney	0	5	4	0	0	3	4	16	3	14	225	1820	6	10	6	6	22	19	41	39	2	41	82	5	22	1	10	390	79	60	342	22852
Pasumalei	0	1	0	4	0	1	0	6	0	0	176	1089	3	9	11	1	10	9	19	1	0	1	20									
Tirumangalam	1	10	2	0	0	5	4	22	2	8	343	1178	8	5	4	9	46	35	81	72	1	73	154									
Nsolampattie	0	6	0	0	0	0	0	6								1	1	0	1	15	0	15	16									
Total	7	94	28	4	2	67	27	229	70	156	3125	15820	138	4	5	93	433	198	631	1003	66	1069	1700	24	102	11	91	1620	277	231	1955	52823

Table. E.

Boarding Schools

	No of schools	Teachers	Scholars in full course	Do in partial course	Catechist-Class.	Male scholars.	Female scholars.	Scholars received in 1867	Do left in 1867	Catechists received in 1867	Do left in 1867	Pupils of all classes left from the beginning	Male union service from the beginning	Now in Union service	Died in 1867.
Pasumalai Seminary	1	4	54	8	4	66	∞	27	14	6	2	324	208	123	0
Madura Girls' School	1	2	56				56	16	5			300			1
Pattalaguda St=Sch	1	2	28			22	6	30	2			2			0
Mana, Madura "	1	2	19			4	15	22	3			4			0
Pulney "	1	1	12			2	10	19	7			7			0
Dindigul	1	1	15			9	6	15							
Total	6	12	184	8	4	103	93	129	31	6	2	637	208	123	1

This report, or an abstract, will be printed in this country - but, in accordance with the usual custom - I send the Report in manuscript.

The obituary notice of Mr Rendall was prepared by Mr Capron - our Secretary. I took this paper instead of the "Mission regulation paper" because it is lighter and because I had not at hand sufficient of the "regulation paper"

Yours faithfully

J. S. Noyes

Report of the American Madura Mission for the year 1868.

Another stage in our progress has been completed, & we pause for a short review of the events of the past year. One death has occurred in our Mission though not in this country Dr. N. L. Lord, who had gone to America on account of much enfeebled health, died on the 24th of January last. A brief obituary notice of his death taken chiefly from the Missionary Herald of April will be found at the end of this report. Mrs. Washburn suffered seriously from ill health during the early part of the year. Three of the ladies have been obliged to proceed to Arcot & Madras for Medical care & treatment which could not be ob=tained in the District. These we are thankful to say have returned greatly benefitted by their temporary absence. With these exceptions the health of the Mission has been remarkably good. A kind providence has preserved all of the 229 Mission Agents who constitute a band of va=luable auxiliaries in our work

We are thankful to report a net gain of 348 to our adherents, & ~~that~~ 72 ~~have been added~~ to the number of Communicants. But still greater advance

has been made in the contributions to our various benevolent objects. Though the great majority of our Christian people are from the poor, they have contributed during the year 1926. 15. 5. ~~This does~~ not include what has been paid in fees to the Widow's Aid Society, or to the Seminary & Boarding Schools. What has been done in the way of inducing our people to adopt the plan of giving a tenth of their income & with what success will be found in the reports of the different stations. This seems to be a most hopeful movement, & will, if adhered to, go far towards solving the problem of self support."//

We shall as far as possible let Each Missionary report in regard to his own station taking the several stations in the order in which they are found in the Tables.

Battalagundu

Rev. G. T. Washburn. Mrs Washburn.

Six Catechists two Readers five Schoolmasters & one Schoolmistress.

Mr Washburn Reports as follows.

We have an addition of four families to our Congre=gations but a loss of a still larger number. Some satisfied that they could get no wordly gain from Christianity, left us. Others lapsing away from mere indifference, & perhaps one or two really were driven away by the pressure which heathen villagers & neighbours brought to bear upon them. Two of these cases

cause me great pain. One a man who had formerly been a teacher in the School fell away in the height of the Romish persecutions at Ammapatti to the Romanists. He was the only one of a large family who was a protestant. Another case was that of an old man formerly a heathen who took energetically hold of the instruction given him & made such satisfactory progress in the knowledge of religious truth that I remarked one sabbath after service that I thought he was an instance of one taught by the spirit, so much had he learned about christianity, & I thought he was a most hopeful candidate for christian membership. It was only two or three weeks after this that I learned he had given up his connection with us entirely. Recently he was in the Mission house and repeated the Lords prayer & some part of the Catechism. Two or Three of the families who have come to us have made their way through a fierce storm of Romish persecution. Their sheep were carried off by night through the negligence of the village watchman, their bullocks driven off by day, the common offices of society denied them & they made as uncomfortable as the ingenuity of their neighbours could readily effect. I am glad to say that both men & women in these families stand staunch & firm. They meet me for the first time on Christmas last in the Ammapatti Church & with happy faces spoke as if they understood the purport of the step they had taken. The other person who come to us along with

his family when he first become an enquirer used to walk 5 or 6 miles on Sabbath mornings to attend worship & spend the Sabbath day. He has now removed to live with the Catechist & has begun learning to read as well as committing to memory the outlines of Christ's history & Bible doctrines. The attention of another man was arrested by a leaflet he received at the dispensary, where he went to receive treatment. He supposed the tract referred to the method of taking medicine, diet &c. but having begun to read he read on & become interested in christianity. The Catechist in Silukhairpatti has collected money & begun building a permanent brick Church & there is good reason to hope it will be finished within the coming year. The people have endured a very harrassing persecution from their Romish neighbours. They however stood it through, but they have not grown in unity with one another and in energy as much as I hoped to see them. The opposition seems to stagger & paralize them rather than to rouse them up. I fear they have too little spiritual knowledge & too little the habit of prayer to realize the most from such a trying process.

In the mean time the tables are turned. The Romanists were fully united in annoying the protestants. But now in the midst of the game they have fallen out with one another in a most grievous way. Two Catechists run to the Church on Sabbath morning each in haste

to anticipate the other two services begin in different parts of the church & the faithful are edified by the spectacle of diversity in unity in "Mother church?" In the mean time the church in silukkanpatti enjoys rest. Would that I could add & walking in the fear of the Lord was edified. I long greatly to see a revival of spiritual Religion among the people.

As I have been away from the station much of the year but one person has been received to the church. I hope others will be received at our next communion season.

While in the particulars above alluded to there has been little progress, in the matter of assuming a part of the expenses of the religious teaching & church building the station has made very encouraging advance. They are still very far below what they should be, very far from providing for their own catechists and Schoolmasters & giving the gospel to others. But it is a gratifying sign that all the catechists give one tenth of their wages to charitable uses & the people are being instructed to look forward to such a consecration as the least they can do for Christ. And while the Catechists have taken the lead, the people generally have given more than in former years. So that we have something more than 180 Rs. this year, 4 times as much as was customarily collected 8 years ago. Besides this 130 Rs. have been raised by the catechists & people in silukkanpatti from other sources for Church Building. We have them 127 Rs. for the

support of Catechists in the station Rs 80 of which is a part of the tithes of the Catechists. This sum they pay out through a society of their own called the native preaching society for the support of a Catechist. Something over 30 Rs have been contributed to=
=wards the repairs of the churches. This is more than 1/5 of the amount expended in the congregations for this year. It is in-
-itself small; but it is an index that we are at last on the right track & I do not doubt that we shall make sure advance in the direction of self support.

My own health has been far from good during the year. On this & other accounts I have been absent from my station almost 8 months. A large part of the work which the Missionary & Catechists are accustomed to do among the heathen has been omitted or neglected. No Itinerating work has been done & but very few scriptures & tracts sold & circulated among the heathen. I trust if the Lord grants us another year; we may be able to do much more. Through the kindness of Major Sweet I am now furnished with an excellent subalterns tent for Itinerancy & I hope to begin work in that department as soon as the preping duties of the new year are over.

The teachers says of the Station School. During this year the average number in the school has been thirty- 14 of these were from Mrs Noyes station. The pupils, in general, have been satisfactorily diligent in performing their duties & have made

a pretty good progress in their mental & spiritual attainments. Once during the year the pupils seemed to be in a state of actual revival & several of them seemed really under the influence of the Spirit. Though but one has since been admitted into the church there is no doubt more have been led to the fountain of Salvation. The morning & evening prayers were continued & attended faithfully. Special care has been taken to make the sabbath a busy & profitable day to inculcate the habits of Sabbath observance.

I have to thank kind friends both in America & India for substantial assistance. It will be a satisfaction to them to know that the school is accomplishing the purpose for which it was designed in affording the children & youth in our congregations a good religious Education under Excellent Christian influence.

Dindigul.

Rev. E. Chester. Mrs Chester.

Rev. A. Sanarimuttu. Native Pastor.

Nine Catechists Four Readers. Twelve Schoolmasters and Four Schoolmistresses.

Mr Chester gives the following Report of his station.

Congregations. There have been no new congregations formed during the year but a number have been strengthened.

It is a cause of thanksgiving that a number of men in our congregation at Punjumpatti who had been persuaded to leave the American Madura Mission, & place themselves under the care of a Missionary of the Leipsic Lutheran Mission, have returned, & with their wives, publicly given assent to our Confession of Faith & Church covenant. The following a literal translation of the first sentence of the letter sent by them to the Lutheran Missionary at Trichinopoly.

As the distance between your place & ours, is 67 miles, & as the American Madura Mission, our mother Mission is strongly established in our village, & as from the beginning we & our fathers have received many benefits & favors from the American Mission, & as by connecting ourselves with the church established by this American Mission we fully believe that there is no lack whatever in the faith, & doctrine pertaining to salvation, we, all of us, with entire unanimity, having joined the American Madura Mission, it is not only not necessary for you to come here to enquire into our affairs or to call us to the religious services which you may conduct, nor have we a mind to partake of the Lord's Supper from your hands." To those who are acquainted with the reasons given by the agents of the Leipsic Lutheran Mission for paying no regard to Mission boundaries, & persisting in sowing discord among the Congregations of almost every evangelical Mission in South India,

this affirmation in regard to the doctrines taught in the American Madura Mission, given by more than a dozen intelligent men & women, is not without weight.

Near the close of the year an association has been formed by the congregations whose villages are in the Eastern and North Eastern part of the Dindigul Station. The members of all these congregations have relatives or friends among the Roman Catholics of their own or neighbouring villages, & it is hoped that much good will result from the Association by bringing our members oftener together & giving more unity & strength to the efforts made to advance Christ's Kingdom in this district. For years the congregations in the Eastern portion of the Dindigul station have made very little progress.

In the Western part of the Station were all the congregations have been formed from among those formerly heathen, there has been no little encouragement. The congregation in the village of Andersonpatti is increasing. In Kotarapatti the members of the congregation continue regular in their attendance & manifest much interest in the monthly Scripture lessons. Three have united with the church from this congregation & one hopes to unite at the next Communion. In Kombaiampatti, were but few women have ever attended our services, three persons have united with the church & of these one was a woman. This has

been the first congregation to promise to give tithes. At Puthu=
=Kottai the high caste heathen continue to show their kindness
to the Catechist & the congregation. They have in work & mate=
=rials given about nine tenths of the whole cost of a new
prayer house for the congregation & they usually form the largest
part of my audience when I preach in the village.

"Even since the Missionary Herald for October 1868
reached Dindigul the Native Pastor Catechists, & I have been
busy in our Congregations, preaching over the sermon of "Blind
Hohannes" of the Eastern Turkey Mission, at Harpoot, with much
hope of securing the most favorable results. Some congregations
have already promised to give one tenth, in the future, & to
begin with the new year. I shall watch this matter with
the greatest interest. If this is done I hope to have two
new Native Pastors in the Dindigul Station.

The congregation in Dindigul has given more,
this year, towards the support of their Pastor, than in any
previous year. One member has given over Rs. 56 - " "
in charity, during the year.

<u>Schools</u> Three of the schools in this station have increased
in numbers & efficiency but I have had no means for
establish new ones. The attendance in the school for heathen
girls, in the town, has increased to 40, & a number of the girls
can read in the Testament. We are hoping to organize

another Girls School in the immediate neighbourhood of the Bramin houses. The delay in doing this has been in consequence of the difficulty of securing a suitable place. In the English School, on the compound, there are over 135 on the register & an average attendance of about 100. The First or highest class is preparing for the Matriculation Examination. The Bible is taught by Christian teachers, the first hour of every day, & the majority of the scholars attend two services in the church on the Sabbath. Some of the teachers & young men of the First class also attend the English Sermon in the evening, at the bungalow. There is a reading Room & a Literary Society connected with the English School, with a weekly meeting for a debate & the reading of essays. The students also have the privilege of drawing books from the Station Library in which there are over 200 volumes in English Books. The books used in all the schools in the station are as far as possible, the publications of the "Christian Vernacular Education Society."

<u>Itineracy</u> We hoped to have accomplished a little more this year than last, on the Itineracy, but were hindered by an unusually protracted rainy season. The Pastor & five Catechists have done the greater part of the work as I have never been in the tents on Wednesdays & Saturdays. All have gone to their villages for the Sabbath, returning early

on Monday morning. The Tent has not in any Encampment been more than 16 miles from Dindigul so that we could more easily give the Sabbath to work in congregations. We have had on the whole, smaller audiences than last year & have sold fewer scripture portions & tracts. The people seem to have less ready money in their hands, & we have already during three years of labor, supplied most of those who know how to read with some of our books. We have had remarka=
=bly quiet & attentive audiences no opposition being offered & when it is moonlight, we hold a meeting in some large village near the tent at which we have our largest audi=
=ences & can continue our religious services which are always accompanied with singing also for two hours or more. We have through the year, accomplished 80 days work on the Itine=
=racy, visiting 790 villages, having a total of 26.815 adult hear=
=ers & selling 15 Testaments 172 scripture portions & 742 Tracts for Rs. 41-8-10. We have given away only 4 page tracts & hand bills.

Dispensary Medicine is administered every day in the week but the Special Dispensary days, when I am as a rule present the whole day, in the Dispensary are Wednesday & Saturday. The Dispensary has thus been opened 97 days & the average daily number of patients has been over 80 some days there have been 120. There have been this year 8967 patients of whom

5292 were new cases or those coming for the first time of these 2516 were surgical cases. This is 941 new cases more than in 1867 & 17.250 new cases since the Dispensary was established. There have been 94 inpatients, in the hospital during the year, but many more than this have been treated daily as inpatients, remaining during the night in some houses of friends in Dindigul & brought daily in a bandy or on a cot to the Dispensary. The patients have come from more than 350 different villages & some from a distance of nearly 100 miles. Often two or three friends will come with a single patient & as we open the Dispensary by reading a chapter from the Bible, making an address & a short prayer it is not improbable that 15.000 have this year on our verandah heard of Salvation through the Great Physician. And more than 5000 have carried with them to their villages a tract containing not only the rules of the Dispensary but a sum=mary of the Gospel, the Ten Commandments & the Lords Prayer. We know that many read this while waiting for their turn to receive medicine. We charge nothing for medicine or surgical operations but all the patients are regularly re=minded of their privilege to give in charity for the purchase of medicine for the poor, & in a charity box which is suspended in a conspicuous place on the veranda Rs. 25-1-0 have been placed during the year. In addition to this Rs. 38-0-0

have been given to the Dispensary, unsolicited, by native friends, a total of Rs. 63. 1- " Besides this amount Rs. 289- " " have already been paid in to me by native friends of Dindigul & its vicinity as subscriptions towards the building of a Women's Hospital. It is hoped that not less than Rs. 500 " " will be collected in the district for this purpose. By kind permission of J. R. Arbuthnot Esqre. M. C. S. the Dindigul Tahsildar, Ramasawmi Aiyen, has kindly undertaken to collect subscriptions for this purpose, & I feel especially grateful to him for the kind interest he has shown in the matter & his liberal subscription to both this and my Dispensary. The table of Donations, in the Appendix will give the names of other native friends who have assisted me, to all of whom I tender my thanks.

I should also fail of my duty if I neglected to acknowledge with the most sincere gratitude the generous gifts which have been received for the Dispensary from English friends. All will be acknowledged in the table of Donations. The assistance has been especially valuable, this year, as with all the kind help I have received from Government in the liberal grant of medicine & instruments, I have still had a large sum to expend to meet all the expenses of the Dispensary. At the close of the year, when finding that I could not avoid making a special appeal

for help to a few of the friends in India who had known something of the working of the Dispensary, I met with a most kind response. One kind friend sent Rs. 100 " " saying that Rs. 50 " " if it was for a subscription he intended giving in 1867 had he been asked for it. Another with Rs. 120 "sent to remove present difficulties," intimated, in a very kind letter, that if I would make the application he would from January 1869 give not less than Rs. 20 per month towards the pay of some of my Dispensary assistants. This was helping to remove future difficulties & giving me in a degree unknown to the writer joy & courage with which to enter upon the labors of another year. Another kind friend, who knew nothing of the appeal, in addition to a subscription of Rs. 20 per month for the Dispensary & schools, has sent me Rs. 50. Thus has my kind Heavenly Father removed a heavy burden from me, made my path a very pleasant one & filled my heart with rejoicing.

Hambam & Periakulum

Rev. J. T. Noyes. Mrs. Noyes.

Rev. E. Seymour. Native Pastor.

Twenty five catechists four readers twelve schoolmasters & seven schoolmistresses.

Mr. Noyes Reports as follows.

The past year has been a year of blessing to these stations.

There has been no lack of rain & the harvests have been plentiful. There has been no prevailing epedemic. Seldom has there been less sickness & mortality among the dwel=lers in the Hambam Valley. The annoyance from which we suffered last year by the intrusion of the Lutherans, has been removed. The congregations are peaceable & prosperous. There have been fluctuations as usual, some having left & new members having joined, but the number in both stations has increased from 1415 to 1542, making a net gain of 127 members.

The village schools were never more hopeful. We now have 21 schools, containing 380 pupils, being a gain on last year of 46 pupils. Our highest number in any one school is 32. The average is 18½. Nine schools have over 20 each. Seven of the schools are taught by females & 37 of the pupils are girls, all but four of whom from Christian families. In most of the schools, we have introduced uniform "school registers," with great advan==tage, but a still greater benefit has been the appointing of a school superintendent, who has examined the schools & reported on them monthly. We have begun to collect fees from the pupils, usually in the shape of charity money, which in two cases, has amounted to one fourth of the teachers wages.

To the itineracy, we have devoted more time than usual. The tent was pitched 54 days. The missionary was not on the ground

all that time, but the native assistants carried on the work in his absence, reporting to him on his return. Nineteen different laborers have been engaged at different times from four to ten at a time, making a total of 192 days labor: 167 villages have been visited, & we have preached to 399 audiences, containing over 12000 hearers: 270 books have been sold, & a large number of small tracts, without covers, gratuitously distributed. Besides these two tours in the itineracy, I have been on twelve tours to the congregations to attend helpers meetings, travelling for this purpose about 1000 miles, & for other purposes nearly 500 more.

Ally native helpers have seemed to be unusually earnest in their work. On the first Tuesday & Wednesday of every month, they meet at an appointed place, report the state of their congregations & schools, & bring the collections in the congregations for the month. A sermon & an essay are read on a subject previously assigned. The records of each meeting are kept by a secretary, & read the following meeting. The collections are taken & entered in accounts by a treasurer, who passes them over to the Missionary, for safe keeping. The meetings are presided over by a chairman chosen yearly who is usually the native pastor. The missionary is often present, but whether he is or not, the meetings go on in the same orderly manner. At the beginning of the year, the helpers resolved to give one tenth of their income in charity, & at the last monthly meeting of the year, thirty of them brought in their accounts

and paid the balance due to the end of the year amounting to seventy one rupees, & the whole amount given in tithes was Rs. 240. which increased the contributions of the two stations from Rs. 278 in 1867 to Rs. 476 in 1868. There has been a marked change, the latter part of the year, in regard to the use of intoxicating bever=ages. Arrack drinking which was common with the mission helpers as well as with the native christians has been entirely left off by the former, & I have reason to believe very generally by the latter.

The number of churches in the two stations is eight, the largest having 65 & the smallest 23 communicants, making the total membership 284, being a gain of 23 on last year. These village churches were organized several years ago. For the most of them, we have had no settled pastors. We have thus far, had only two pastors one in each station. They have rendered me effi=cient assistance in the pastoral work of the whole field. One of them, a man in whom I had placed great confidence and whom I very highly esteemed, being at first lifted up with pride, then having involved himself in wordly matters to obtain the means of supporting it, was led into bad company & at last was overtaken in grievous sin, which has made necessary his suspension from the pastoral office, & has resulted in his separation from his wife & children. The other who is a man of considerable ability & experience having been

in the service of the mission twenty five years. Since his ordination ten years ago he has been pastor successively over two different churches in the Periakulum station. He has been rather unfortunate in both places. One of the churches was very much distracted & divided most of the eight years during which he was its pastor. The other church, though at first cordial in their invitation to him to settle among them, on account of difficulties connected with removing his family & a few other reasons, came to prefer their former catechist, who was also desirous of continuing to be their spiritual guide, so that the position of the pastor was made uncomfortable, & it became difficult to collect the small sum they had promised towards his support. He has now accepted a call to the church in Kombey, where the other pastor was that Church having promised to pay one fourth of his salary. In this more favorable position, there is reason to hope that he will be more happy & successful. There are two difficulties with which we have had to contend, in respect to the native pastorate. One difficulty has been the lack of suitable men, prepared by education, & at the same time, rich in faith & Christian experience, having such a desire for the pastoral work as to induce them to submit to self denial & sacrifice for the sake of it. Another obstacle, no less formidable, has been ~~the~~ indifference on the part of the churches, who, ~~being~~ satisfied with the

catechists placed over them, whose services they could have with=
=out pay, & preferring to receive the sacraments from the missionary, have had no special desire for native pastors, & could not be induced to assume any considerable part of a pastor's support. There is a prospect that this latter difficulty may soon be over=
=come, & that the people will be ready for pastors as soon as suitable men can be obtained".

The providence of God seems to be leading us by various means to look for a different kind of result of mis=
=sionary labor than that to which we have been accustomed. The witholding of the large accessions of former years, is one method of teaching us that attention should rather be given to the proper instruction of those already gathered into our congre=
=gations & churches, & to bring them forward towards a basis of self-support, rather than seeking for results in an increase of members. In the early days of the mission it was regarded as very encouraging to be able to report a large number of schools for the instruction of heathen children, & crowds of heathen gathered round to listen to a free gospel, & ready to receive without price, any quantity of scriptures & tracts, even though the schoolmasters were bigoted heathen, & the boys came to school with the sacred ashes in their foreheads; & though we met sometimes with railing & abuse from the people & few if any converts were made. Later we felt that great advance had been made when we could report

a large number of adults as having renounced heathenism or Romanism, & having placed themselves under Christian instruc=
=tion, many of them after a time, through knowledge of the truth, being as we hoped, made wise unto salvation, & received to the Station Church to receive the sacred elements from our hands. But such results have, in a measure, ceased to interest. We are far behind the missionary age, if this is all we can report. If we speak of schools, they should be Christian schools, sup=
=ported in part by the contributions of the people or the fees of the pupils. If of Bible & tract distribution, it must be chiefly distribution by sale. If of new congregations gathered, we must be able to say, that the members have, at the outset, helped to build a church or a school house. If of new permanent chur=
=ches built, what part of the expence has been borne by the people. If we report conversions, we must speak of them as organized into local churches. If of church organizations, they should have native pastors. If we speak of Pastors, they must be pastors receiving their support, wholly or in part, from the native churches. Such being the case, what have we to report? We hope it will be regarded as no small result that we can, with sincerity, say that we deeply feel the importance of such a state of things & that we are constantly endeavouring to impress this importance upon our native assistants & our people, being fully convinced that they are doing but a small fraction of what

they are able to do. We believe that we shall, gradually, come upon the proper basis. We have begun to collect fees from the pupils of our schools. We sell scriptures & tracts. We get pay for the medicine, which was formerly given away. We require the con=gregations to pay in part, the expense of building & repairing churches & school-house. We have had for three years, syste=matic method of collections funds for the native Evangelical Society, & the past year we have added another society to our list, for which we raised nearly as much as we collected for the first, without diminishing the usual amount for that. The Statistics at the end of the report, will show what our success has been in this matter. Besides this, one congregation has subscribed Rs. 112, towards the erection of a new church, & the majority of the members have resolved to devote one tenth of the present grain crop to the Lord. One church will pay one fourth of its pastors salary. Another church has begun to raise money for the support of a Pastor, the members having subscribed seven rupees per month, which is being collected in advance of ob=taining a pastor an object which is much desired. Thirty helpers of the two stations have given in charity one tenth of their income for the whole year. A few congregations have promised to do the same for the coming year, & there is hope that the good example of the helpers & their earnest appeals will ensure the fulfilment of the promises already made

& bring other congregations into the plan. We thus congratulate ourselves on having made a fair beginning & we hope for more encouraging results in the future.

Madura

Rev. J. E. Chandler. Mrs Chandler.

Rev. H. C. Hazen. Mrs Hazen, not yet stationed.

Miss Smith in charge of Girls Boarding School

Rev. A. G. Rowland } Native Pastors.
Rev. C. William ___ }

Two teachers in the Girls Boarding School, ten catechists three Readers ten schoolmasters four schoolmistresses.

Mr Chandler's report is as follows:

Among the thirty one native agents employed in connection with this station, no case of serious illness has occurred during the year. It has been a time of general health in the district, & the abundant rains have made every thing wear a smiling appearance.

One very important step has been taken in this city. A new church has been organized, & a pastor ordained over it the members paying more than one fourth of the pastor's salary. This church was not composed entirely of those who colonized from the Madura Church. Eleven members only took letters of dismission from the church here. Others had previously

been connected with the Church of England, under the care of the chaplain of the station, the Rev. Mr Hickey his duties were chiefly with the English speaking community, he very cordially permitted a number of those who had been under his care, to join in this new enterprise. These as well as most of the others, reside in the western part of the city, hence, their church being located near the Civil Hospital, which is built upon the old battements that once protected the western entrance to the city, has been named, the West Gate Church. Mr A. G. Rowland who had been employed as a teacher in our seminary for about twenty years was invited to become its pastor, & was ordained on the first Sabbath in March last. The congregation numbers about 114 of whom 43 are communicants. Mr Rowland writes: "Two persons have been received into the church by profession, one of whom is a convert from Romanism, & a nephew of the late Roman Catholic priest of Madura. He is an intelligent promising young man, who after having been convinced of the errors of Romanism, publicly renounced them & connected himself with us. There are hopeful indications among the Roman Catholics. Two communicants, who were suspended on account of taking an active part in the performance of a Roman Catholic play, have been restored, on a public confession of their sin. Three children have been baptized; one

marriage solemnized, & two deaths occurred."

In speaking of the religious services, he adds. "Every morning, at six, we have a short prayer meeting, Every Wednesday evening, a regular religious service, & every Thursday afternoon, a meeting with the women, for Bible instruction & prayer. Our Morning service on Sunday, held at eight o clock, is well attended, not only by our own people, but quite a number of transient hearers, & native christians from other missions, who happen to be spending the Sabbath in Madura. In the afternoon, our meeting partakes of the nature both of a sabbath school & conference meeting; the children are questioned in their catechisms, versus of Scripture upon a subject previously given are recited, & a brief exposition given. These exer=cises are interspersed with singing. The management of the school is entrusted to one of the more intelligent of the church members, though I am always present to give instruction & expound the Scriptures. Our Sunday school, will we trust with Gods blessing be the means of drawing many into the fold of Christ. Our day school has on its role the names of fifty seven scholars, of whom fifteen are girls. The congregation has contributed during the past ten months about Rs. 60, towards the salary of their pastor, & for contingent expenses, (such as lamps, oil, mats, school house repair &c) Rs. 66 more. In conclusion, I wish to say that our

present house of worship is too small. Friends have contributed towards the erection of a new edifice Rs. 350: but Rs. 1000 more will be wanted to complete such a building as is needed in this part of our great city. "Finally brethren, pray for us"

Another movement in this city, though not directly con=
=nected with the mission, yet has so important a bearing upon our work as to be worthy of note. I refer to the Christian Anglo Vernacular School, which is controlled by a Committee of management, nearly all of whom are native Christians. It has been much prospered during the year. It numbers more than a hundred upon its list, with four teachers. The head master only is a Christian. It has been found difficult to obtain christian young men, of sufficient attainments who are unemployed elsewhere. There are at present attending the school only ten christian boys. The school is opened & closed with prayer & one hour a day is regularly devoted to Bible instruc=
=tion. Mr. Hazen rendered valuable assistance to the Head teacher until he was obliged to leave the city. He reports in regard to it as follows. "In teaching the Bible, in the "Christian Anglo Vernacular School", to a class of high caste boys, no one seemed to fear the Bible more than any other text book. They care not, from what book they learn, provided they acquire a knowledge of English. The boys were always ready to listen to the Exposition of the Scriptures, & quickly saw the difference

between the pure & holy principles of the Christian religion & the corrupt doctrines of heathenism. They would often point out to each other, before me, the inconsistencies of idolatry. Some of them are intellectually convinced; but their surroundings "choke the word;" & it is feared it will for the present prove unfruitful."

This school has been entirely supported by the fees collected from the boys, & by donations from English friends, in all cases solicited by the natives who are on the committee of management.

There has been some advance in the village con=gregation work. In two or three villages, our numbers have been considerably increased. The schools are in flourishing condition & we have in addition of 37 scholars.

Including those who were received to Mr. Rowland's church we have gain of thirty one communicants.

The girls boarding school has not had quite its usual number of pupils during the year. Schools similar to this standed in the different stations of the district, have of course, taken away some who would otherwise have come to this central school.

Miss Smith was placed in charge of the school, when it assembled after the vacation in April & May. But we regret to say, she was compelled after three months to

relinquish the charge on account of the ill health. We are however, now permitted to rejoice with her in the prospect that her health will admit of her resuming charge again at the beginning of the year.

It has been my privilege, at two different times, to engage in the work of the itenerecy among the exclusively heathen villages ones in company with Mr Herrick, & Mr Brunell joined me on my second itenerecy tour. In the first instance, I was suddenly called home by the cholera breaking out in the school; but by Gods blessing upon remedies immediately & efficiently used, no death occurred. It is my decided impression that the world is under no slight obligation to Dr Humlin, of Constantinople, for what he has written upon the best method of treating those attacked by this terrible disease. I now feel a confidence in grappling with it, which I never felt before.

On these two itenerating tours we made 11 encampments visiting 221 villages, having an aggregate of 15,303 hearers. We were uniformly well received & found many evidences that the truth is slowly but surely permeating the masses of the people.

Mánámadura & Sivagunga.

Rev. W. B. Capron. Mrs Capron

Three catechists two schoolmasters & one schoolmistress.

Mr Capron reports as follows.

A summation of missionary labor & its results, in the stations under my care, will be found in the statistical tables, & now I have set myself to inquire what real progress has been made, which can afford me encouragement or be mentioned for the encouragement of others.

It is greatly to my encouragement that another missionary has been appointed to the eastern part of the Madura district. While a missionary of the Society for the Propagation of the Gospel is responsible for the south east part of the district, including a third or more of the Ramnad Zemindary for the East of that large Zemindary & for the whole of the Sivagunga Zemindary, we have now three missionaries viz. one in Mandabasálei for the western part of the Ramnad Zemindary one in Tirupuvanam for the western part of the Sivagunga Zemindary & one in Manamadura for the central part of the Sivagunga Zemindary & for all that he can reach of the eastern part quite to the sea coast. In fairness to that portion of the district which I cannot reach, or can visit but rarely a missionary should be located at some place twenty miles or so to the East of Manamadura.

I had the care of the Tirupuvanam station till the first of July, when I gladly give over the charge to Mr Penfield.

But again I am encouraged by the thought that after another year's preaching & distribution of tracts, there is some what more knowledge of christianity in the region & a some what better basis to work on hereafter. I believe also, that though the number of adherents in these two stations has increased by only twelve & the number of church members in good standing has decreased by four, yet that there is a larger number of truly converted persons in the church than a year ago, & therefore that we stand better in this respect before the heathen community & have a better working force for the business of evangelizing the district.

Those who have been cut off have been excom= =municated for grave offences, & perhaps we may suppose were never with us to any good purpose; on the other hand, four per= sons have been admitted to the church, on profession; all upon hopeful evidence of a change of heart. This indicates a degree of interest in serious things for which I am grateful. But I have reason to suppose, also, that some members of the church have, within the present year, taken up the duty of prayer, & especially of family prayer with more interest, as they have also entered heartly upon the duty of giving according to their means in benevolence. In all my visits to the congregations, I have

urged these two duties upon them, & I have had the satis=
=faction of seeing not communicants only, but even unbap=
=tized persons, heads of families, enter upon the duty of
family prayer. There need be no fear that this will lead
to their being satisfied with their present position without
seeking baptism. The more they pray the better. They were
accustomed to perform worship as heathen. Let them begin
to pay true worship to the true God. It is often difficult to
avoid the idea, with ignorant persons, that to forsake idolatry
is to embrace Christianity, & they go on, for a long time, with
but little idea of duties or privileges, except perhaps to assemble
at the call of others for instruction or public worship.

The other subject which I have spent considerable
time in urging upon the christians, & one in which there is
ordinarily by our own fault as missionaries, greater back=
=wardness than in taking up such duties as prayer & learning
to read, is the duty of benevolence. "We have acted [in the past] as if we
were trying to teach the people that while it is better for
us to give them to receive, it is better for them to receive than
to give. But happily, when we had become perplexed, & were
grieving over ~~this~~ a reversal of the moral locomotive, the
principle of giving a tenth was ~~caught up,~~ & introduced,
& is already giving the ~~heavy train~~ a start in the right direction.
To the credit of our helpers, the principle is generally accepted

by them with cheerfulness, & it is already making headway among the people. In the village of Sittin, the six or eight christian families came together about three months before the end of 1867, & bound themselves by a promise that whatever their harvest, they would give one tenth to the Lord. Upon this promise they sowed their fields & in March of the present year, they brought me the result two cart loads of grain, which being sold at favorable prices, netted about forty five Rupees. They have since been giving a tenth of their cotton crop, & have entered upon the cultivation of the present season with the same purpose as the last; & a second year will perhaps give this Bible practice the force of custom. I wait to see how a better general harvest will affect these good purposes, but it is interesting to observe with what readiness the plan has been accepted, & good promises made. The principle of giving a tenth, would doubtless, solve the question of self support for the native church of India, & the same principle adopted at home; would float every scheme of benevolence even suggested, & bear it on to the port of success, so far at least as money will ensure success.

But with these two thoughts for the native church, prayer & the giving of tithes, we must also associate two others, the reading of the Scriptures & personal labor for the salvation of men.

My share in the itineracy has been rather small the present year. It is hard, but pleasant work, not fruitful of conversions, according to my experience, & the same is true of all street preaching, but the public mind is aroused & the great result of christianizing the country is hastened. But we personally, & our helpers, must build up the church by laboring for the salvation of individuals.

Our station school for girls is prosperous, not less so than a year ago. Three fourths of the pupils are more than twelve years of age, one is fifteen, two are seventeen two are twenty, & another still is the mother of several children. Though pupils of such an age, are far more difficult to manage, they are also far more hopeful subjects of divine grace when properly instructed, than children who are less than twelve, one pupil has left the school whom I had the pleasure, in January, of admitting to the church & who, I hope, will exert a good influence wherever she is. One pupil was taken away through fear that her Romanists relatives would interfere to prevent her marriage, & one the daughter of heathen parents was taken from the school, & suddenly married, to prevent her becoming a christian. The father gave her to her sister's husband as a second wife, for fear that nothing more eligible would offer if he delayed. The pupils have developed

finely, & their sometimes furious passions have been much curbed, while several seem near the kingdom of heaven. It is exceedingly pleasant to see the older pupils, often engaged when alone, in reading the scriptures, & to know that they are in the habit of secret prayers. The duty of laboring for the salva=tion of others also has not been forgotten; &, with all due regard to propriety, the older pupils are sent out on Sabbath afternoons to the houses of the village to villages near, to read & explain the scriptures to the women whom they meet. The assistant teacher, who is a married woman, takes one or two pupils in her charge; the married woman who is a pupil takes another, & Mrs. Capron often takes two with her, as a third party. Then they return to report, & whether they have met with a pleasant reception or a repulse, their faces shine with a consciousness of duty done, & they are reminded that they have a new subject of prayer till another week comes round.

Under the influence of the tenths, I observe that our contributions for benevolent purposes have gone up 200 per cent above the contributions of the previous year.

Mandalasalie

Rev. H. S. Taylor. Mrs Taylor

Miss Pollock. Miss Taylor.

Rev. D. Christian. Rev. H. Zilva. Native Pastors.

seventeen Catechists four Readers twelve Schoolmasters. & three schoolmistresses.

Mr. Taylor writes as follows:

In making this report, I desire first to render thanks to God, for permitting me with Mrs. Taylor, to return again to this station, & also that He has ordered that we return not alone. One oldest daughter has been permitted to return with us, to engage in teaching a school & Miss Sarah Pollock has also been sent out to labor, particularly among the women of the station.

I should here state that I was hindered about one month by ill health; &, on account of the necessity of making extensive repairs, half the year had passed before I could enter the station with my family. I cannot therefore, fairly report more than half a year of missionary labor.

As I commence my work again, after an absence of three years, & twenty years of previous labor, I cannot but review the course in the past, & look closely into its bearings on both immediate results & ultimate success. In this review, I do certainly find much to encourage. Many deathbed scenes of native converts have illustrated the triumph of grace, & there are those now living, who show in their lives, that they have born again, & are laying up treasure in heaven. These are the joy of the missionary. There are others who hear the word, & thus come under its vivifying powers, respecting a portion of whom, at least, we may hope that

they will be savingly partakers of its benefits. Then there is the great mass of people, outside, who are not entirely uninfluenced by the truth. Every truly convicted congregation is a moral light house among the heathen around, & every individual in these congregations, who feels, in his heart, the saving power of the Gospel, is a manifestation of divine influence, of which heathenism knows nothing. The poorest & by men most despised individual, who can speak from their own experience a word for the savior, is one of the instruments God has chosen to bring to naught the power of the enemy. But I see defects. One is in education. In many cases there is no desire for it that is effectual in overcoming obstacles. In one small congregation, where a catechist has labored considerably about six years, there is not now to be found a person that can read. This is an exceptional case, but as all the congregations are small, & nearly all are from those classes of people who are unaccustomed to books, the schools that have been held for them, have always been of a low order.

Another defect is in contributions. There has been a gain, but it is small. I cannot resist the conviction that the plan of operation, hitherto followed, is defective; or if perhaps right at first, is not to be persisted in, & that another better adopted to train up the people into this grace of giving must be introduced. The defect of the plan, lay mainly in this, that this responsible power in each congregation lay with the mission, the one who

purchased the building lots, & erected the buildings for the con=
=gregations, & also held the property; who selected the teachers and
catechists for instructing the people, & controled them, & paid them.
The responsibility for the work was not thus with the people.
What they did was in aid of the missionary, & they in this view
of such foreign aid while comparing their seeming poverty with
the seeming wealth of missionary societies, were not in the best
state of mind for giving. I do not say the post was all wrong.
I thank God for what has been done. But the elements of
native responsibility of duty, & also of necessity as also the bles=
=sedness & glory of their co-operating with the Father & with
Christ need to be fully brought in, to complete motives of
their giving & draw out Christian energies that might other=
=wise lie dormant.

The vine here planted, & depending on foreign sup=
=port must be bent down & buried to take root and
grow in its own soil.

I am thankful to God for some success. There has
been a gain in several places, but it is yet too early to speak
of much fruit. There has been at least some enlightment, &
I hope for more fruit thereof in the coming year.

The School that Miss Taylor is to conduct has been
commenced, & the endeavour will be to train in it those
who on returning to their villages, will be ready to take a

former stand for all that is good, than they would do without this aid. This school is especially needed because in some of the congre=gations there is no one who can read for them the word of God, & in new congregations this is often the case. The school must be supported mainly by the contributions of friends & we hope that among the natives, also, some will give a helping hand.

Miss Pollock has necessarily given her strength mainly to the acquisition of the language, though hindered in this by poor health. But the idea among the native woman, that she has come to them for the sole purpose of seeking their good, & a few first attempts at visiting them at their home are already having perceptably good influence.

Feeling more than ever our dependance on God. I close this report, with mingled feelings of humiliation & gratitude.

Mélun

Rev. T. S. Burnell. Mrs Burnell.

Five Catechists four schoolmasters & one schoolmistress.

The following is Mr Burnell's report:

Gratefully in ancient times did a servant of God set up the "Stone of Help" between Mizpeh & Shen. He & the people, to whom he prophesied, & whom he judged, had seen how the "Lord thundered with a great thunder on that day;" & had delivered them from the hands & the fears of their

enemies. How suitable, then the setting up of the stone Ebenezer. Often does every true & earnest son of faithful Abraham find occasion to erect the stone of remembrance, & to say with Samuel "Hitherto hath the Lord helped us." When it is remembered that the average of missionary life in India, was formerly placed at only seven years, the missionary laborers at the Melur station, having now completed nearly twenty years of unbroken services in Ceylon & India, find Samuel's work of grateful remembrance a most suitable & proper example for themselves. This year completes twelve years of oversight of the Mélur station, & though the results apparent are very limited, God has not left himself without witness of his faithfulness. To the church in this period of time, there have been additions of thirty one members; but owing to removals & deaths, its strength in numbers is not great. By the latter cause alone the loss, is no less than fourteen. The members are poor, & moreover, are greatly scattered; the residences of the twenty six, now reported, being in not less than ten different villages. In Melur and in Kottampatti, fourteen miles to the north, the number of communicants is twelve, six in each place. In a church so circumstanced the members living in so many villages, & at distances, for the most part of from nine to twenty five miles, the aggressive influence for the spread of the truth, must necessarily be greatly diminished.

The sum given for benevolent purposes for twelve years, is Rs. 352-1-6- or an average of less than Rs. 30 a year. For the present year it is Rs. 44-" 4. a sum never before exceeded, except in 1861 when there was a special call to give for the American Board at the Annual meeting in September.

Twenty seven tours have during the year been taken by the missionary besides two terms of work on the itineracy of about two weeks each. In the twelve years, half the time & more, has been spent away from home, & over 25,000 miles have been tra=
=velled, of which more than half has been in direct missionary labor, mostly touring, & a large part of the remainder per=
=tained to missionary business & duty.

Several of the station helpers encourage & strengthen the missionary by their apparent faithfulness & zeal. One young teacher has shown a list of one hundred & thirty two vil=
=lages, visited by him, exclusive of two periods on the itineracy. He has also been industrious in his school duties.

Regarding the use made of scriptures & tracts, it may be remarked that it is not easy now to run up a large ac=
=count, as in former times, when giving was the rule. It gave pleasure to sell, recently, two Testaments to those who have learned to read at the station. In the case of one of these per=
=sons there is reason to believe his mind favorably affected toward the truth as it is in Jesus. May the Holy Spirit

bless the Testament to his soul's salvation.

Tracts are highly valued as an auxiliary in the missionary work. How often has the sale of that tract of 96 pages, "Spiritual Teaching" by Dr. H. M. Scudder, given great satisfaction & joy. It can hardly be otherwise than that this tract & many others also will have a history to interest in the eternal world.

Lately, an aged person of the thief caste, was received to the fellowship of the ekelesia church. If he is a child of God, as we hope, the scriptures, books, & tracts have had much to do with his conversion. Of him, & another one, the missionary wrote in his report to the mission four years ago. "Two men from among the heathen in villages three or four miles distant, have often during the year, visited me for religious conversation, & to attend the sabbath services. One is of the shepherd caste, & the other of the Kallar or thief caste. The latter is a man of about 55. the head of a large family, & is an intelligent reader. He has of late pursued, with much interest. Dr. Caldwell's Three way marks." He seems not far from the kingdom of God, & his case I regard with much interest, & earnestly commend him to the prayers of the Lord's people." Beside the New Testament, this man has had Pilgrims Progress, the Psalms &c. He has been seen coming from his work in the fields, with the book of Psalms in his hand. The following account of him is, in substance,

translated from a brief notice of the man written by a catechist.

Periannan was born in Soritkulam, near Tirupuva-nam, & for forty years has been a farmer in Tanimungalum, a village four miles east of Ellelum. He is of the thief caste; has two sons, three daughters & nine grand children, & three great grand children. He was versed in the heathen pura-nas, or stories of the gods. When he read & taught them, he was much honored by the heathen, & was called "Swámy." In the month of March, he would feed four or five hundred persons, giving six or seven Kalams of rice (over twenty bushels.) Sometimes he went to the temple of Suppayyaah Sikkantha Malie & there fed the poor & those who were the habit of pandarams Sannyasis (sacred beggars.)

Moreover he performed incantation by whisking margosa leaves & muttering over those bitten of serpents. Many thought that just as he said, so things would come to pass.

If it be asked, how the true word was brought to bear upon the mind of one, with such heathenish views and habits, it was by hearing the missionary & helpers who came to the village & by reading tracts & books, all which by the help of the Holy Spirit, like the seed falling into good ground, sprung up & brought forth fruits causing him to attend church, and read the Bible, & pray. After three or four years he showed a desire unite with the church. Before he was received, he was examined

by the church members & the missionary. When asked why he wished to join the church his reply was, Because the Lord has commanded it, & because I should acknowledge that I am his child.

It was said to him, By your joining the church, you will be persecuted. His answer was, When we look at the sufferings & agonies of the Savior for us, the persecution coming to me will not be great.

He was asked, what will you do when those connected with you, revile & scorn & abuse you. He replied I am patient, I must be patient, although they rail & curse, I will not leave the cross of Jesus

The next day Sabbath November 1st he confessed his faith publicly, was baptized & came to the Lord's table. May the Lord grant him grace to walk as the servant of Jesus & by speech & conduct to shine as a light before his family & his own people.

Pasumalie

Rev. J. Herrick in charge.

Three Teachers, one catechist & one schoolmaster

The following is Mr Herrick's report.

With a view to furnish an opportunity for the principal, & teachers of the seminary & to engage to some extent in labors among the people, & for the more advanced students to combine study with practical work, a small section embracing a few

villages heretofore connected with the Madura & Tirumangalum stations, has, this year, been attached to Pasumalee as a station district. It is not time yet to speak of results.

Three catechists, who had spent a year in the seminary, engaged in study, returned to their work the last of March.

A rule adopted by the mission, requiring students studying to pay eight annas per month, & others half that sum, came into force on their re-assembling the first of June. After a vacation of two months, for this, & other reasons five in the partial course, & two in the full course of study, failed to return. Two who came back, subsequently, left irregularly, & one was dismissed for deficiency in scholarship. The present number is fifty two, two of whom do not belong to this mission & are supported by their fathers. A few gladly pay their fees by work, formerly done by servants, the same compensation being allowed that was allowed to them. It is hoped that the payment of fees, will lead both pupils & their parents to place a higher estimate upon the privileges of the seminary, & to promote self reliance in all.

The general conduct of the students has been good, & the religious state of the seminary apparently about the same as in former years. Four have professed their faith in Christ, by uniting with his church.

The religious services of Sabbath & other days of the

week are the same as heretofore, except, that a Sabbath school takes the place of the usual services Sabbath afternoon. This is attended by all who are accustomed to meet for worship in the morning. The school is efficiently superintended by the oldest of the seminary teachers, & its exercises, which are much the same as those of Sabbath schools at home, are engaged in by all, with interest. The statistics show quite an increase in contributions, the past year, though the number of persons in attendance has been less than the previous year. There is, however, a warm sympathy with the feeling beginning to prevail, that native christians must do much more for themselves & for the heathen, than they have been accustomed to do.

One teacher, after nineteen years service in the seminary has been removed, & ordained as pastor over a church in Madura. His place has not yet been filled, his duties being discharged at present, by the other teachers & the station catechist.

Other duties have called me away so much as to prevent my doing any thing regularly in the way of teaching here.

The duties of the teachers & station catechist have been the same as heretofore, except that they have been increased by the reduction in their number, & my own frequent absences. They are all experienced, faithful men, & I think the students have made fair progress in study. But it is

highly desirable that every institutions of this kind, should have for more labor & attention from a missionary, than it is possible for me to bestow upon this.

The day school here continues to prosper. It is supported entirely by the Seminary Native Evangelical Society. One of its present pupils is a man from twenty five to thirty years of age. He is of the nayati caste & has for several years been a heathen guru, spending most of his time at the large temple a mile & a half from this place. At a large meeting of missionaries & native christians in September, he publicly gave up his idol, sacred cloth, & beads, in token of his renunciation of heathenism & his confidence in the truths of Christianity. He was then unable to read, & has since been studying in this school. A native christian employed as pleader in the courts at Madura meets his necessary expenses with the hope that he may become useful to those whom he has heretofore instructed in the rites of heathenism. His progress is commendable, & thus far there seems no reason to doubt his sincerity.

Pulney

Rev. C. T. White. Mrs. White.

Five catechists six Readers two schoolmasters & two schoolmistresses

The following is Mr. White's report of his station:

Two new congregations, of a few families each have been

organized during the past year. In a few villages, the number of adherents has slightly decreased, but in several congregations there has been a decided gain. The increase in Sabbath at=tendance, is one of the most hopeful features in our work. This has doubled within the past two years.

The catechists of this station have, as usual, spent much time, while on the itineracy, & on other occasions, in preaching to the heathen. It is gratifying to observe, that in many places, the heathen listen more willingly than for=merly, & very often their questions show that they are interested in what they hear.

As we observe the multitudes which gather at the great heathen festivals, & see with what devotion they worship the almost shapeless stones which in such numbers are set up here as idols, we cannot say that the power of heathenism is lessening, or that a decrease in the number of idolaters, is at all perceptible. Still, the truth has made progress. We find many who admit the folly of idolatry, & as we go among the people, we find here & there a community who (though they make an excuse when asked to become Christians) say, with apparent honesty, that they no longer worship idols, only the one true God. It is not an intelligent worship, yet such people are more easily instructed, & such expressions show that God is preparing the way for us"//

Mifs Herald

Tirumangalum & Usulumpatti.

Rev. J. Herrick. Mrs Herrick residing at Pasumalai & in charge of the Seminary.

Rev. Herrick reports as follows:

Tirumangalum has been without a resident mifsionary two years of the last five, & for two of the remaining three years, the resident mifsionary was called to the charge of another large station. It can hardly be expected that great progrefs will be made at any station thus situated. Every mifsion station, especially if large, like Tirumangalum needs the undivided attention of a mifsionary & the influence of a mifsion family. The necefsity which requires one man to take charge of two or more stations is to be much regretted.

An event occurred early in the year, which brought a severe trial upon the christians of Mallankinaru, a village in which there is the largest congregation of this station, and a church with a native pastor.

The first deacon of the church was accused by heathen enemies of pafsing a counterfeit rupee, & thrown into prison. Through the influence of friends, he was released on bail, until the time of trial. No one acquainted with him, doubted his innocence, but the case had been planned with so much skill, & so well supported by false evidence, that the judge failed to detect the fraud, & sentenced him to six months imprison=ment

=ment, with hard labor. An appeal was made to the High Court in Madras, & after three months, he was set at liberty, to the great joy not only of the christians of his village, but of all christians having a knowledge of the case. The expense in=
=curred, has laid a heavy tax upon the deacon & his friends, & for the present much diminished their ability to contribute to the support of the Gospel.

The three men, who on account of disaffection ap=
plied to the Lutheran missionary in Trichinopoly last year, have been this year formally received by him with their families. Twenty three individuals have thus been received from the congregations of Tirumangalum & five from the church. Fifteen members of our congregations have died during the year, & twelve become connected with other stations of this mission. The present number in the congregations of Tirumangalum & Usulumpatti, taken together is about the same as last year.

Two church members have died; two have been ex=
=communicated; two suspended; & three dismissed to other stations. Three previously suspended, have been restored, three have been received by letter, & five by profession. The communicants con=
=nected with Usulumpatti station are number of the Tiru=
=mangalum station church.

The schools are generally small. The people understand the value of education, & the duty of parents to educate their children

very imperfectly, & other duties have prevented me from giving needed attention to these schools.

I believe there has been decided progress towards conviction on the part of christians, that it is their duty to contribute to the support of their spiritual teachers. The subject was brought definitely before the several congregations in the forepart of the year, & each catechist has since brought to me a small sum every month, given by the people towards his support. The amount received from the people towards the support of catechists & the native pastor at Mallankinaru, is between 75 & 80 Rupees, not including Rs. 22-12-4. given mostly by the helpers to the Native Evangelical Society. This sum is comparatively small, but the influence upon the people of doing thus much for themselves, is of far greater value than the money they have contributed. The members of one congregation have given Rs. 24 towards the support of their school-teacher, & are expected to assume the entire expense of the school next year. Most of the books used in these schools are paid for by the parents of the children.

The following is an outline of work done by myself & native assistants. I have made frequent visits to Tirunangalum during the year, often spending a Sabbath & visiting one or more of the neighboring villages, & have held a monthly meeting there, of two or three days, with the native assistants. I have visited all the village congregations four times

during the year. In the month of February, I spent thirteen days, with Mr. Chandler, & about a dozen native helpers, laboring among the heathen in villages near the line separating the Madura & Tirunnavelum stations.

In August, I spent two weeks in similar labors with seven or eight native brethren in the South West part of the Tirunnavelum district. About a hundred & forty villages were visited, many of them more than once, & not less than ten thousand people were addressed. Could such labors be followed up, great good, I believe would result from them. I regard the disposition manifested by many of the more intelligent heathen, to listen candidly to the truth of the Bible, as very hopeful. Some appears as if almost persuaded to yeild to the power of the gospel.

The primary duty of the catechists in the villages, is to instruct the members of the congregations under their care. But they are accustomed to spend considerable time each month, in labors among the heathen. Many villages have received repeated visits from them, & not a few people have listened to their words again & again.

Book distribution has been almost entirely by sale. This accounts for the comparatively small number distributed. A little more than ten Rupees, has been received for scriptures & tracts. May some of seed sown in these

various ways, spring up, & bring forth fruit to the glory of God.

Tirupuvanam.

Rev. T. B. Penfield. Mrs Penfield.

Two catechists two schoolmasters.

This station has for several years been without a resident missionary. Both the mission house and the church stood in need of extensive repairs. This would of course claim much of Mr Penfield's personal attention. He was invited to assume charge of the station from the first of July last. Consequently his labor there has only had a beginning. It is to be hoped that some results can be reported at the end of another year. At present, there are only five church members & two schools, with an average attendance of thirty five scholars in both

There are connected with the station, two small con=gregations, in villages, one three & the other sixteen miles distant. In all there are in the station sixty adherents which is gain of twelve since the last year.

Madura Dispensary.

Mr H. S. Scheesemann the Dresser at the Mission Dispensary reports as follows.

During the past year, the dispensary has been opened every morning, & the dispensing of medicine regularly preceded by a religious address & prayer, held with the patients & their friends, who accompany them. The other business in connection with the dispensary, has been conducted as in previous years.

The whole number of patients treated during the year, is 2897 of whom 1502 are classed as heathen, 522 as protestants 562 as Romanists & 311 as Mahommedans. Besides these, a few hundred have received medical aid their houses, both in the town & at the out stations.

According to vote of the mission in September, a moderate charge has been made to all classes of patients except the very poor. I have noticed generally no reluctance among them to purchase their medicine.

The sum of money collected from the sale of medicine at the dispensary during three months is Rs. 12 - 14 - 1.

I will only add that the expenditure of medicine from the mission stores has been much less than in previous years. The cheaper medicines which can be purchased in the Madura Bazaar have been chiefly used.

The Madura Native Evangelical Society.

Mr. A. Barnes, the secretary of this society makes the following report:

God has greatly blessed us during the past year. The

entire sum received from all sources, is Rs 805. 2. 1. which is 240 Rs more than that received the preceding year. The churches of Kombai, Andipatti Keelamātur, Mallankinaru, & Nerinikorasakulam have received during the year Rs 837. as grants-in-aid from the society; & friends desirous of becoming acquainted with the present condition of these churches, are respectfully referred to the annual report of the society, which contains the reports of the several pastors, as well as a particular statement of donations & subscriptions.

As the society has entered its sixteenth year which the Tamil people would call the golden year of one's existence, it may not be improper briefly to pass in review what has already been accomplished.

1. This society has been the means of habituating the native christians of this mission to the exercise of mutual sympathy & to more concerted action in accomplishing a common benevolent object. The last fifteen years, they have been more or less accustomed to think & discuss, act & give, for the benefit of this society.

2. This society has fastened a spirit of benevolence among the churches. Once the members reckoned it their privilege to get as much as they could from the mission, crying like the two daughters of the horse leech "give give" But now they have been learning themselves to give

as the Lord has prospered, not to this society alone, but also to many other objects.

3. This society has striven to introduce the practice of self support. The one great idea, which it has been holding out before the churches, these many years, is that it is the duty of the churches to support all their institutions without foreign aid.

We now expect that one congregation & perhaps two will very soon assume the whole burden of the support of their pastor & that others will do much more than they have done hitherto and the Society will always be ready cheerfully to aid every feeble church that may need help.

Contributions & donations as well as the prayers of our friends are earnestly solicited on its behalf the coming year.

The Madura Widows Aid Society held its fourth anniversary in September last & the substance of the report then presented as follows.

1. The society has, at present, on its list, 119 names. These with their wives & children, number more than 390 souls. The past year, has been one of the prosperity. The lives of all the subscribers, & officers, have been mercifully preserved through the year, which should call forth sincere gratitude to God.

2. The consequence of a provision in the by laws of the

society for the support of children made orphans by the death of both parents, the business committee entertained fears in regard to its financial safety, & resolved if possible to collect a sum of Rupees 12,000 to meet its liabilities. An appeal was carefully prepared, & sent to several gentlemen, who it was thought would be interested. Our thanks are due to the donors mentioned below for their kind response.

His Excellency Sir John Lawrence Viceroy & Governor
General of India ———— Rs 100 " "
His Excellency Lord Napier K. T. ———— " 25 " "
The Right Rev. Fredrick Gell. D. D. ———— " 50 " "
Dr S. Jesudasan ———— " 15 " "
Arumugum Pillay Police Inspector ———— " 10 " "

3. The funds of the society now amount to Rs 3574. 14. 6. A large portion of this sum is invested in the United states bonds through the treasurer of the American Madura Mission. We still wish to collect Rs 8000 more to insure the safety of the society.

Trusting in God, we respectfully solicit donations from all benevolent Gentlemen & Ladies residing in this country & abroad.

Obituary

Dr Lord's connection with the Madura Mission com= =menced in December 1863. He had previously spent six years as a missionary in Jaffna Ceylon, & one year on the Pulney Hills

when his health had become greatly enfeebled from a partial sun stroke. He did not sufficiently regain his health to return to his field of labor. But proceeded to America at the end of 1859. There he spent several years in recruiting his health & pursuing his medical studies, for which he had from his youth a peculiar fondness. Having received the degree of M. D. from one of the colleges in America, he was invited to come to Madura as missionary physician. He cheerfully accepted an appointment from the Board, & sailed from Boston July 1st 1863 with his wife and two children. After a very long & tedious voyage, of 159 days, in which he suffered intensely from headache, they landed in Madras December 7 1863. But his health was gone, & in this debilitating climate he was never able to regain the tone of his system. By an occasional visit to the Pulney Hills, he recruited sufficiently to be able to attend to the duties of his dispensary, & always evinced the utmost readiness to attend to the wants of the mission families. His kindness & efficiency promptness in coming to the out stations, when any case of serious illness occurred, could scarcely excelled. What follows in this notice, is extracted from the Missionary Herald of April last.

Early in 1867, his wifes health becoming so impaired as to render her to return to America imperative his own health also demanding a change, hurried preparations were made, & they sailed from Madras by steamer March 29th 1867 & reached

England May 3d & New York June 26th. He suffered extremely during the whole of this voyage, & his friends were painfully impressed on his arrival, with the great change in his appearance. But with the cold weather, his strength increased, & hopes were entertained of his restoration. With the view of having some light occupation, & to refresh his knowledge of medicine, he went to New York for the winter to attend lectures, visit hospitals &c. Though still feeble, he was steadily improving in health, until the middle of December, when, in a severe snow storm, he became exhausted in walking from the hospital, & was scarcely able to reach his home. He rallied after a few days, but physicians pronounced the case to be enlargement of the heart, with extreme nervous debility; yet did not give the impression that there was immediate danger. It was soon found, that there was effusion of water in the chest. He suffered greatly during restless, wakeful nights, but "in those long sleepless nights - watches the Saviour revealed himself to him as never before". One Thursday January 23d Mrs Lord was told by the physician, in answer to her inquiries, that he had scarcely expected him to live through the previous night. She writes: "This was dreadful shock to me, as it was the first intimation. I had received that his case was considered dangerous. On my returning to the room, he looked at me inquiringly, & asked what the doctor said; if they thought he could not recover? I told him plainly that they feared he could scarcely live through the day.

He received the intelligence very calmly, not seeming in the least agitated; but said "I have thought of this a great deal for the last few months, I did not think I should be so willing to go". He was in too great distress to converse much, but felt that his saviour was near; & his trust was in him. Calmly & peacefully resting on Jesus, he said. Why should I wish to stay? I remarked He has gone to prepared a place for me. He replied He has gone to prepare a place for me. A friend asked him if he felt re=signed to the will of God. "O yes" he said more so than I ever expected to be. I ever expected to have such peace. His mind begun to wander & he talked about the river & wanted a "handy" to take him over. Once he said "I am on the bridge now. Behind is pain, suffering & sin; beyond all is joy, peace, holiness forever — no sin."

"After about 10 o'clock the next morning he be=came unconscious & at eight o clock Friday evening January 24th without a struggle or groan, he ceased to breath. He had "crossed the river" & was, I have no doubt, in the presence of the Saviour he had so long trusted."

Congregations	When first occupied	No. of congregations	No. of villages having Christians	No. of Members of Congregations				No. of Baptized Members of Congregations				No. of Members of Congregations able to read			Average Attendance	Marriages	Deaths	Balance of gain or loss
				Men	Women	Children	Total	Men	Women	Children	Total	Men	Women	Children				
Battalagundu	1857	9	16	109	110	186	405	71	63	86	220	43	29	42	236	2	4	−20
Dindigul	1835	15	33	180	150	251	581	147	109	223	479	109	41	76	577	5	6	+46
Kambam	1862	18	21	298	320	517	1135	120	110	243	473	115	28	83	613	4	25	+133
Periakulam	1848	8	11	99	113	195	407	40	35	68	143	31	10	20	224	2	6	−5
Madura	1834	22	18	226	174	276	676	103	84	136	323	108	50	68	621	5	8	+52
Mandapasalai	1850	43	63	510	459	637	1606	190	126	257	573	169	36	88	968	14	25	+61
Manamadura	1864	5	5	27	23	48	98	11	9	12	32	10	7	6	75	"	3	+13
Sivagunga	1839	3	8	19	19	44	82	8	5	20	32	10	3	12	30	1	4	−1
Tirupuvaram	1839	3	4	17	19	32	68	4	4	10	18	6	4	5	60	"	1	+12
Melur	1857	8	10	42	50	84	176	18	15	27	60	25	7	17	92	"	3	−12
Pulney	1862	13	18	110	113	201	424	33	35	49	117	21	12	36	318	"	4	+84
Pasumalai	1845	1	1	19	5	21	45	19	5	23	47	19	4	12	45	"	"	−6
Tirumangalam	1838	15	27	257	215	340	812	80	63	138	281	129	25	73	447	11	15	+18
Usulumpatti	1856	7	14	50	39	61	150	9	7	18	34	14	5	7	114	3	3	−13
Total		170	249	1963	1809	2893	6665	853	670	1310	2833	809	261	545	4420	47	107	+348

Churches	No. of Churches	Added by profession	Do. by letter from other stations	Do. from other missions	Dismissed to other stations	Do. to other missions	Excommunicated	Suspended	Struck off from church records	Restored	Deaths	Now in good standing	Gain or loss	Remain suspended	Received on profession from Christians	Children given to Christ this year	Contributions: For Pastors & Catechists Rs.	As	P.	For other purposes Rs.	As	P.	Total contributions Rs.	As	P.
Battalagundu	1	1	"	"	"	"	"	"	"	"	1	111	"	1	83	2	127	"	"	54	"	"	181	"	"
Dindigul	2	23	5	6	13	2	"	"	"	"	"	139	+ 19	"	213	17	150	6	"	180	10	11	331	"	11
Kambam	6	22	14	2	11	"	"	7	3	"	3	212	+ 14	15	260	39									
Periakulum	2	3	10	1	4	2	"	"	"	2	1	72	+ 9	1	41	2	230	4	5	246	3	2	476	7	7
Madura	3	14	1	1	3	"	"	2	3	2	4	181	+ 31	1	249	16	120	2	4	128	9	4	248	11	8
Mandapatalie	9	15	8	7	"	"	"	1	2	"	2	279	+ 3	1	546	29	4	14	"	148	1	2	152	15	2
Manamadura	1	4	"	"	3	"	"	4	"	"	"	19	− 3	5	6	3	24	5	6	23	15	10	48	5	4
Sivagunga	1	"	"	"	"	"	"	"	"	"	1	12	− 1	1	81	"	9	10	11	56	13	"	66	7	11
Tirupuvanam	1	"	2	"	2	"	"	"	"	"	"	5	"	"	"	"	8	9	8	11	2	"	19	11	8
Melur	1	1	1	"	"	"	"	"	"	"	1	26	+ 1	"	25	1	27	13	3	16	3	2	44	"	5
Pulney	1	4	"	"	3	"	"	"	"	1	"	65	+ 2	1	34	6	35	8	"	20	4	"	55	12	"
Paramalie	1	4	1	"	5	"	"	"	"	"	"	55	"	"	183	2	34	1	7	78	15	7	113	1	2
Tirumangalum	2	5	2	1	3	"	2	2	5	3	2	146	− 3	3	183	21	63	13	7	79	11	"	145	8	7
*Usilumpatti	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	11	13	"	12	"	"	23	13	"
Total	31	96	44	18	47	4	2	16	13	8	15	1322	+ 72	29	1904	138	850	6	3	1056	9	2	1906	15	5

	Helpers								Books			Distribution				Schools								Itinerancy								
	Pastors	Catechists	Readers	Teachers in Seminaries	Teachers in Boarding Schools	Schoolmasters	Schoolmistresses	Total of Assistants	Bibles	Testaments	Scripture Portions	Tracts	Sales of Books Rs.	As	P	No. of Schools	No. of Scholars	No. of Scholars girls	Total of Christians	No. of Heathen & Roman Catholic boys	No. of Heathen & Roman Catholic girls	Total of Heathen & Roman Catholics	Total of Scholars	No. of Itinerancies	No. of Circumferences	No. of Surveyors	No. of Helpers	Days employed	Days labour	Miles travelled	No. of villages visited	No. of Hearers
Battalagundu	"	6	2	"	"	5	1	14	7	2	48	170	"	"	"	5	20	5	25	75	1	76	101	"	"	"	"	"	"	"	"	"
Dindigul	1	9	4	"	"	12	4	30	7	36	414	5203	41	8	10	12	42	34	76	273	48	321	397	7	28	1	6	"	80	7	790	26815
Kambam	1	20	2	"	"	10	5	38								18	75	13	88	221	"	221	309									
Periakulum	"	5	2	"	"	2	2	11	4	12	893	1383	2	11	10	3	25	20	45	22	4	26	71	2	11	1	18	166	54	10	167	12474
Madura	2	10	3	"	3	10	3	31	"	1	164	1131	16	2	1	14	71	42	113	166	28	194	307	2	11	2	18	119	24	21	212	15303
Mandapasalie	2	17	4	"	1	12	3	39	2	6	"	"	4	2	4	15	106	30	136	87	8	95	231	1	4	2	14	94	10	10	50	1470
Manamadura	"	1	"	"	"	2	1	4	2	19	121	2324	5	1	7	1	2	"	2	13	1	14	16	1	4	2	6	95	10	10	45	1470
Tirupuvanam	"	2	"	"	"	2	"	4	"	"	"	"	7	5	6	2	"	"	"	35	1	36	36	"	"	"	"	"	"	"	"	"	"
Sivagunga	"	2	"	"	"	"	"	2	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"	"
Melur	"	5	"	"	"	4	1	10	1	4	48	854	2	11	4	4	12	4	16	16	1	17	33	2	11	1	8	120	26	51	237	8240
Palney	"	5	6	"	1	2	2	16	2	18	350	1810	4	5	2	4	20	20	40	30	2	32	72	2	8	1	9	123	28	20	95	7490
Pasumalie	"	1	"	3	"	1	"	5	2	2	83	1287	"	"	"	1	9	10	19	1	"	1	20										
Tirumangalum	1	10	1	"	"	5	2	19	4	6	30	952	"	"	"	8	52	33	85	51	"	51	136									
Usulumputtu	"	5	"	"	"	1	"	6	"	"	"	"	"	"	"	1	1	"	1	13	"	13	14	1	5	1	10	94	13	13	145	11938
Total	7	98	24	3	5	68	24	229	31	106	2151	15114	84	"	8	88	435	211	646	1003	94	1097	1743	18	82	11	89	811	245	135	1741	85200

Boarding Schools.

	No. of Schools	Teachers	Scholars in full course	Scholars in partial course	Catechists classes	Male Scholars	Female Scholars	Scholars received in 1868	Scholars left in 1868	Catechists received in 1868	Catechists left in 1868	Pupils of all classes left from the beginning	In Mission from the beginning	Now in Mission service	Died in 1868.
Pasumalai Seminary	1	3	"	"	"	52	"	"	10	"	"	"	"	"	"
Madura Girls Boarding School	1	2	"	"	"	"	43	"	"	"	"	"	"	"	"
Battalagundu Station School.	1	2	30	1	"	"	6	7	7	"	"	"	"	"	"
Manamadura Do.	1	2	"	"	"	3	19	"	4	"	"	"	"	"	"
Pulney — Do. —	1	2	17	"	"	"	"	4	1	"	"	"	"	"	"
Dindigul — Do. —	1	1	"	"	"	8	2	"	1	"	"	"	"	"	1
Mandapavalie Do.	2	2	"	"	"	11	13	24	1	"	"	"	"	"	"
Total	8	14	47	1	"	74	83	35	24	"	"	"	"	"	1

Names of villages where schools.	Direction from Station	Distance	Condition i.e. Prosperous. Satisfactory. Unsatisfactory. Poor.	Expense 1866	Estimate 1867	Schoolmasters	Sch. Mistress	Ch. boys	Chr. Girls	H. G. C. Boys.	H. G. C. Girls	Total.
Nêlûr-												
Station Day School			Poor	R33	R78	1		2	1	2		5
Âmbûr.	N	9	"	R72½	R80	1		3	0	2		5
Odtâmpadti	N	14	Satisfact.	new	R36		1	3	1	12		16
Ivalpadti	N	26	Poor	R8	R20		1	2	1	4		7
Ângulam.	N.	8	Satisfact.	new	R36	1		4	4	8		16

The above was received too late for the list of our Mission Schools which accompanied my letter May 27.

W. Tyle.

Report of the Madura Mission for 1869

The year 1869 has been an unusual one in the experience of the Madura Mission. In March Mr. & Mrs. White, after a residence of twelve years in the country, embarked with their children for England, on their way to the United States. Two daughters of Mr. Chandler went in the same ship. Mr. & Mrs. W. were both suffering in health somewhat, but we hope that a temporary change of climate will restore them.

In March too, we were permitted to welcome Dr. & Mrs. Palmer — a reinforcement greatly needed. They were accompanied by Miss C. Hartley, who came with the design of engaging in the important work of female education

In April, Mr. & Mrs Burnell left

the Mission for a visit to their native land, after having laboured in Ceylon & Madura uninterruptedly for twenty years. Though not suffering from actual disease, they much needed rest and a change of climate. The last of their children had been sent to America four years before. It is our hope, & expectation, that they may early return to their work.

In July, Mr. Hazen, having been in the Mission only a year & a half, was obliged to leave it, on account of the illness of Mrs. Hazen. He has thus been called to relinquish, at least for a season, the work which, from boyhood had been the object of his aspirations, and in which, by his ~~that~~ short residence among the people here, he had become deeply interested. He has our warm sympathy & is followed by our prayers that he may be permitted to return at an early day, and en-

page again in the work he reluctantly left.

In Sept. the infant son of Dr. & Mrs. Palmer was smitten with disease, & soon taken to the arms of him who said, "of such is the kingdom of Heaven."

In Oct. Miss Smith was attacked with fever, soon after the recovery of a pupil who had hardly escaped death from the same disease. Her illness, apparently not dangerous at first, increased in violence, until, early in November, all hopes of her recovery were taken away. But though the fear of death had given place to a "desire to depart & be with Christ" yet the "Lord, seeing as we believe that for her "to abide in the flesh was "more needful" for the interests of the Church, rebuked her disease; and now at the close of the year she is able to visit the sanitarium, from which it is hoped she may

return ere long, with strength to resume her work. We desire to praise God for His mercy shown us in this case, and also to extend thanks to the friends, not connected with the Mission, who gave us their sympathy & their aid.

We would here also present to the numerous friends both in this Country & America, who have given us pecuniary assistance in our work, our grateful acknowledgements.

And, before proceeding further, we wish to speak briefly of ~~our~~ the relations in which we stand to Missionaries of other societies.

It cannot be expected that a Country so extensive & populous as India, or even that part of India occupied by people speaking the Tamil language, is to be evangelized by the Missionaries of a single society, or from one Country. It were mere ar-

sonance, for the missionaries of any one society to claim the exclusive right to labor here. Why should this right be denied to others, & the light of God's Word be ~~denied to~~ withheld from the generations that must die in darkness, if none but the agents of a single society may take part in the work of their evangelization?

There is room enough for the missionaries of all the societies represented here, and would be, if the number of missionaries were much increased. So extensive is the field that there need be no clashing — no interference of one with the labors of another.

But all should act wisely, & ~~in~~ ~~the~~ exercise charity toward their brethren of other denominations.

We believe that wherever possible, missionaries of different societies should have distinct fields of labor, & that in all cases, they should

scrupulously avoid interference with each other's work.

It is unnecessary, & even impossible, for Natives just emerging from heathenism, to understand the distinctions existing between Evangelical Christians of different sects, in Europe & America. Consequently it is impossible for Missionaries of different denominations, to occupy common territory, operating upon the same people, without danger of the greatest evils.

Members of this Mission & English Missionaries of three different societies, being mutually agreed in the observance of territorial boundaries, have occupied adjacent fields for thirty years; and we are happy to acknowledge that they have never given us cause for complaint. Our relations with them have ever been friendly. Between their work & ours there has been no clashing. Their influence has been a great help to us, & we

hope ours has not hindered them. We wish to stand in a similar relation to all evangelical Missionaries in our neighborhood. We are not here for the purpose of establishing & building up a particular Church or denomination, but for leading the people to faith in Jesus Christ — gathering them into His Church, & preparing them for His service here & hereafter. We desire the same success for others having a like object in view, as for ourselves. We would sacredly avoid any thing which could hinder work carried on by them in their own appropriate fields. On the contrary, we would gladly help them. But, while ready to accord to others the same rights claimed for ourselves, we maintain that we, and not Missionaries in other districts, are responsible for meeting the spiritual wants of the people in our immediate vicinity.

especially, of people gathering by themselves into congregations & churches. And, against the practice from which we in common with some others have suffered — a practice we rejoice to believe confined to the Missionaries of a single society — of entering the fields of others, and, contrary to their known wishes, receiving disorderly or disaffected ~~persons~~ members of congregations or churches gathered by them, we protest, as opposed to Christian Charity, obstructing the work of the Lord, and deserving the censure of every one desiring the progress of that work.

The following reports of the different stations of the Mission, with the appended tables of statistics, give a view of the work done during the year, and, to some extent, of its results. "We have not been granted the privilege of seeing the people

turning to the Lord in such numbers, and with such earnestness of purpose, as we have greatly desired. But we are thankful for evidence that we & our native assistants have not laboured in vain. The number in our congregations has increased from 6,665, reported last year, to 7,000. Seventy nine have been added to our Churches by profession, & making allowance for those who have died, those under discipline, & those who have left the District, the number in good standing is greater by 50, than at the commencement of the year.

"An Ecclesiastical body, called the "Madura Church Union", composed of Native Pastors & delegates, has been formed during the year, & has already installed two pastors over churches.

This is certainly a mark of progress.

"But perhaps the most striking proof of progress is found in the increased amount of money given

by the Native towards the support of Pastors, Catechists & teachers, for the purchase of books &c. The amount of contributions this year is ~~Rs.~~ rupees 2926, equaling the amount contributed last year by more than Rs. 1000 rupees. This sum does not include Rs. 726-7-1 given as school fees, nor Rs. 289-8-4 paid for books. The progress in this important particular — more important for its influence upon the people, than for the amount of money raised to the Mission — is more apparent when compared with the amount given by Natives ten years ago. In 1859 the amount of contributions was Rs. 665-18-1. This year it is more than four times that sum. Then, nothing was given for books, toward the pay of school teachers, or for the support of children in boarding schools. This year, Rs. 996-11-4, have been paid for these objects.

In 1859 the income of the Native Evangelical Society was ~~Rs.~~ 125-1-3. The past year it has been Rs.

AR 954-12-4

At that time the "Widows Aid Society" did not exist. The income of this Society for the last year has been Rs. 899-11-6, but a small part of which is included in either of the funds mentioned above. The number of its Members is 125, & the whole amount of its funds Rs. 4477+11+1.

We see abundant reason to "thank God & take courage," & the kind our friends & supporters will sympathise with us in this respect."

We now present the reports of the different stations, prepared in each case by the Missionary occupying, or in charge of the station reported.

By the term "Out-station" is meant a place where there is a congregation & a building in which a school is kept or religious services are held.

Battalagunna

George T. Washburn Missionary

Mrs. Washburn

Eight catechists, two teachers of station school, four school masters & two school-mistresses. Seven out stations

The following report is by Mr. Washburn.

Itinerancy

Evangelistic labor requiring the use of tents, has been carried on by myself and native assistants throughout the station district for the last 6 years. But the past year has introduced us to a new era in the work, inasmuch as we have this year for the first time had tents entirely at our own disposal. They are in part a gift and the more valued on that account. During the 11 months we have had them they have been in the field 65 days. We have made 18 encampments in 13 different villages, aiming however to repeat our encampments in the same circle of labor several times, to see if we could not stimulate into fruitage the little interest that appeared to be springing up in some places. From one village we were fairly

driven out by a violent Mohammedan, not, I am sure, for want of courteous & polite behavior on our part: but this is the only instance of threatened violence in the hundreds of services we held with the people. Opposition we occasionally met. But a little more of the spice of downright, hearty opposition, would usually be an acceptable flavouring to the vapid assent which one so frequently meets with. Our night meetings continue to be the most interesting as well as the most numerously attended. At some of the meetings, one who did not know how broad a gulf, in India, seperates between assenting to a Truth and acting up to that assent, might think that in that village the Kingdom of God would ~~speedily~~ speedily come. But the morning sun dissipates the last night's serious thoughts as early as it does the darkness. To us the matter was one of life and death; to them it was like the last night's play to the theater goer. But the itinerant work, when one penetrates deeply into the villages, brings him in contact with out-of-the way incidents and characters. An old woman said to me as we went into the street one night " These Godless wretches now worship their deities only

once every year or two; and you take all this trouble to come and tell them they must not worship them at all. Little need of such work as yours to be sure!

Here you find an absconded Christian, who years ago, came from another district and buried himself so effectually in the heathenism of the region, that he is just discovered. There, is another man, who, for a dozen years has been hearing and reading of Christianity, & is persuaded in his mind of his duty, but has not nerve & back bone enough to stand up and face the opposition of his family and village for Christ's sake. Here you find an old woman, who has somehow heard of the world's Great Comforter, & has found that in Him which draws her irresistably towards him; and here you find a young man with strong religious susceptibilities, who, like Matthew, is ready at once to give up all and follow Christ. Such are some of the instances which interest the missionary in prosecuting this kind of labour.

~~wanderings in this band of~~ desert ~~and jungles of monstrous superstition~~.

I may also in this connection, speak of Book distribution, though this is really no more a part of the Itineracy, than of the every day work.

of the Catechist. No Bibles or Testaments have been sold to the heathen. Scripture portions, sold at a very cheap rate, are much more in demand. One hundred and fourteen have been sold.

In one instance, a heathen schoolMaster, in a remote village, bought on a market day, enough to supply one of his classes & set his boys studying them. It was with much surprise on visiting that village one day from the tent, that we found the children learning a Bible lesson. I speak of this because it is a rare instance of appriciation of the excellence of the Bible. It was because the man had been convinced of the wholesome moral tendency of this blessed Book that he put it into the hands of his pupils.

(We have now with us one of the most interesting cases of Bible study which I have ever seen in the country. The man has known the true way for many years, but the conversion of one of his heathen friends has awakened him anew to his duty, & his Bible or his hymn book is scarcely for an hour, out of his hands from day to day. Another man in the town is also reading the New Testament. About 800 leaflets & tracts have been sold or given away. & I am glad to say,

that a few of the tracts are really popular, tested by the criterion of their sales. Elementary Educational works are much more valued, and in my opinion, equally useful. We have sold 886 of the C.V.E. Society's books, most of which bear a decidedly Christian stamp.

A Colporteur of the Madras Auxy. Bible Society, working the past year as in years previous, under my directions has sold about 700 Scripture portions & some few Bibles & Testaments. These sales of Scriptures year after year, have no doubt limited our sales.

While the Catechists have been engaged in work away from home, we have taken the opportunity to bring their wives to the Station center, in order that they might come under some improving, stimulating Christian influence. The majority of them have already se

ceived a tolerable education; but they need to have the duties & privileges of their station set before their mind in a more distinct manner, by precept & example, than they would ever be in their own villages. We have made a small beginning, this year, and I hope that next year we shall have better means of sheltering them while here, and that thus we may do more for all we are able to bring together.)

Congregations.

Though the figures in the statistical tables only show a moderate increase in the congregations, they by no means indicate the changes which have transpired in them. Some who appeared to be heartily with us, upon the death of friends were again overcome with their old fears & superstition, & under the pressure of a whole village, & the manipula-

tion of the Freemen, went back to heathenism. In another village, those who stand with us have been ostracised not only by their neighbors, but the entire village, & cast out as vagabonds; still they did not yield. We have also been cheered by the accession of about 20 persons who came to us mainly through the personal efforts of a member of the family who joined us last year. He appeared, from the first to have come to the truth from a love of it — began at once to learn to read, moved his family to where the catechist, and, not content to be alone, followed up the members of his clan till two houses in it were won over to his side. They wish for a place to hold meetings and a school in; but I have given them to understand that if a house is built, they must build it, and that it must belong to them, & not to us. If necessary we can make them some grant.

The Church building in Lilukuvakpatti, has been at ~~at~~ or stand still for want of timber. That difficulty is now overcome, & there is no hindrance to its being finished at once, but the natural inertia of all things about us.

The contributions for the year are in advance of those for last year, & the people are making progress in comprehending their duty to support their own preachers, worship & schools.

We have heard of close handed Christians in Christian lands, even in these days when many seem to think knowledge is increased. Let us be patient with those who have been instructed in the Gospel less years, I was about to say, than we of Christian countries have enjoyed it centuries. Love to Christ in our churches, under good instruction, will truly bear its fruit.

with the above exception, I think the growth of our people in knowledge & public spirit, & their consolidation into independent communities, has not come forward as rapidly this year, as in some previous years. I am constrained to think that our tent work has distracted our attention from the work nearer at hand. At any rate, catechists in charge of our stations, have frequently been absent from them for a week at a time the average of the whole being two months absence each. But the Itinerancy has engaged much more than one sixth of our attention & energy. I should despair if I believed that they and I had reached the maximum of labor which we could render to Christ during a year. It remains to be seen how we can most effectually use our forces, employed as they must be a portion of the time in local work, & at other times in itinerant labors

Schools.

The village schools call for little in the way of report. They are a great improvement on the indigenous village schools whose place they take. The children are usually too small in country villages, to ~~make~~ hope to make the schools of much use. The heathen are generally satisfied, if their boys, along with the most meager ability to read, commit to memory a few arithmetical tables, such as those of weights & measures. Tables of multiplication, including the multiplication of a few fractions, and a rough table for finding the area of land, a few ornamental acquisitions, consisting of memorizing lessons of poetry, which neither the child nor the parent understands, and a string of the names of their favorite gods, ~~comple~~ this completes the boy's education. No more is desired, no more can they afford.

We aim to make the scholars in

our schools intelligent readers, & along with Christian instruction, to give them a useful knowledge of Arithmetic & Geography. The larger boys usually attain these acquirements; but the great majority, do not approach this. With all our efforts, we have constantly to regret that so little value is attached by a Christian people, to what, next to religion & health, is one of God's chief blessings. I have begun to change a small few in the schools, & I have no doubt it will improve them. Another experimental step just taken in one school, is to pay the teacher according to results of examination, and in this instance, I have found it quite satisfactory.

Station School

An agency, from which Mrs. Washburn & myself have experienced great satisfaction this year, is our Station School. It has come up

from 8 children, the number three years ago. to the present number 44. There are enough to secure good sized classes, & all the advantages of numbers. They are as many as can assemble in one school without weakening the personal relationships which each scholar ought to feel to the Mission, in order to secure the best results from the school. Seven of the pupils are girls - 18 in all from the beginning. We would gladly have had more, hasn't been possible to secure their attendance. Besides we have a class of seven young men, two of whom are married and their wives are studying with Mrs. Van Burn. I proposed with much hesitation a year ago, to open such a class. The Lord provided the first member in a young man whom we found in one of our preaching excursions, wait-

ing to renounce heathenism, yet alone in his village & in need of such a school to shelter him against temptation & violence, & impart instruction very much needed. Then followed several others from the Kambam Station, all of whom, except two, soon became discontented on account of the social arrangements of the school, & went away. One of the two who remained, twice walked nearly 40 miles to his home, to attend to his sick family, & back again, during the first term. The next time he brought his wife & children, and they have been happy & well employed here. The other young man hails from a highly respectable position in the heathen community, of keen perception, & much common sense. He has been touched by an unseen influence & came to see & learn. Caste feeling gradually melted away, and while two of his companions can

away from the School on this account, he remained firm. The truth dawned more & more upon him. He received it, & rejoiced in it, & is earnest that his friends should accept the Saviour whom he has found. He received him last March into the Church. He has given up all for Christ in a sense in which I have seen few in America or India do this. I might mention other instances which have excited deep interest, but this must suffice.

The state of religious feeling in the School is very hopeful. Five of the boys have been received to the Church this year. In their frequent intercourse with me they have revealed a religious experience such as I have been greatly desiring to see among our Indian converts. I hope that by the use of the precious opportunities they have while here, they

will be led into a higher range of Christian life than generally prevails, and may be one means of raising our Churches to a higher level.

(Several of the scholars are in the habit of meeting me once or twice a week for conversation on topics of personal religion, & I cannot but hope that some of them have truly consecrated themselves to God.)

The school has made very good progress in the studies pursued. The teachers have been unwearied in their attention to the school, & they have their reward.

Kindigal.

Edward Chester Missionary

Mrs. Sophia Chester.

Twelve Catechists, 5 Bible readers, 1 teacher of station school, 20 School Masters & 6 School Mistresses. Eighteen out-stations.

Mr. Chester's report is as follows.

Taking the town of Dindigul as a center, the Dindigul Station extends 34 miles on the North to the Coimbatore District; 10 miles on the South to the Battalagunda Station, 18 miles on the East to the Mélur Station & 17 miles on the West to the Pulney Station. It contains 1540 square miles over a thousand villages & hamlets & a population of nearly 200,000.

For this large field, one Missionary only can be spared, and at present there are but 17 Native assistants & catechists of teachers, who are stationed in 14 different villages.

In 32 of the thousand villages, or hamlets, there are Christians residing, one family or more in each. Some of these were formerly heathen, but several of the Congregations are made up entirely of persons formerly Romanists.

Pastor A. Savarimuthu, who has for several years been the only Native Pastor at this Station, has just accepted a call from the Church at Kodikánal, & been installed

over it. The Dindigul Church has already given a Call to S. Mathuranayagam, Medical Catechist, promising to pay the whole of his Salary; and it is my hope that he will soon be ordained & installed Pastor of that Church.

Congregations & Churches.

There are 15 Congregations connected with this Station, 11 of which are large enough to require a resident Catechist.

At the Monthly Meeting of Catechists a lesson in the Old Testament, & one in the New, are assigned for the following month, which with the Creed & ten Commandments, are taught in each Congregation. One duty in my visits to the Congregations, is to catechise the members, old & young, upon these lessons. There are in these Congregations 619 Members, including Children, 146 of whom are Communicants. Their contributions for various purposes this year amount to Rs. 439-8-7, an increase of Rs. 108-7-8 over the contributions

1868. The Members of the Dindigul Church, have, I think, pretty generally acted up to their promise to give a tenth of their income to the Lord. While the other congregations have on the whole come short in the matter of tithes, they have I think given more this year than any previous one. It is to be said in their behalf that the subject of giving tithes was thoroughly brought before them only at the close of 1868.

I have been trying very hard to secure a more regular & constant attendance at the Sabbath services in all the village congregations, making non attendance the occasion of somewhat severe discipline. The result is thus far favorable.

Soon after the September Meeting I gave to the Catechists & teachers Mr. Cheyne's plan & Calender for reading the Bible through in a year, urging them more earnestly than ever before, & through them the members of the congregations able to read, to the faithful, systematic

reading of the Bible. Though not much time has yet passed, I have been pleased to see that the Catechists & village church members have begun to read the Bible with new zeal & interest. The custom commenced after my visit to Tinnevelly in the early part of the year, of having evening prayers in the Dindigul Church, for the benefit of the native Christians living near, & the children of the Station School, still continues & there is no diminution of attendance. After singing & prayer there is an exposition of a few verses of the scriptures from the portion for that day, the whole service occupying but half an hour.
The Meeting in the Church at sunrise still continues, & is not without its influence.
In one village congregation, we have for years had so much opposition from the Romanists of the village, that it has been difficult for the catechist to remain there. The school has been very small & composed principally

of heathen not living in the village. This opposition has now entirely ceased, & we have a school of 35 scholars, two thirds of whom are from the village itself. The village people are soon to build a school house for us. We have reason to believe also that the congregation will soon be considerably increased.

Village Schools.

Five new schools have been opened this year, two of which I still consider experimental. Including those in the town of Dindigul there are 17 schools with a total attendance of 593, of both sexes. There is an increase of 196 this year. In three instances, the heathen or Romanists of a village, in which there is a Mission school, erected at their own expense the building for our school, and in two other villages, a promise, in which I put entire confidence has been made to build a new school house. The village schools have improved in general efficiency this year, and will I hope continue to improve, as the teachers become better qualified, not only by experience, but by the opportunity they have for two or more days each month at Dindigul, for instruction in advanced

studies, and the method of teaching. There are always a number of listeners from among the village people, when I examine the schools, and I presume it is the same when the catechists hold their regular examinations; so that in this way alone, no little Bible truth is taught to the people in the course of a year.

It is a rule in all the village schools, for the boys to commit a certain number of scripture verses each month, as well as portions of a simple catechism to be recited when I visit the schools. But it is not in the school house alone that these verses are heard, I have heard scripture verses and parts of hymns thus learned, repeated miles away from any school house. And the ground in which this seed is sown is not always ~~strong~~ stony, although "some seed falls by the way side and among thorns,,

Schools in Dindigal

The number of scholars in the station school is three more than last year. The total number is still small, not because there are no more lads in the villages who wish to join the school, or might as I think profitably be placed in it, but because I have no more funds at my disposal to pay for their support. This year the boys have daily recieved an additional hour's instruction in Bible lessons, being required to attend

the Day school an hour each afternoon. I continue to spend nearly two hours each Sunday with the boys in the Station school, on lessons from the Bible and catechism. In Mrs Chester's Hindu girls Mission school the attendance has been very regular and has increased to 57. The new school house in the Brahmin Street has been finished, and occupied some months, but as yet no Brahmin girls attend regularly. Nine in all have come from time to time. For a month or two Mrs Chester has found it more convenient for all the girls to come together in the new school house, but on Sabbath mornings she continues her Bible class in the other school house; and a number of the mothers and friends of the school girls attend. She is now taking as a subject of instruction the stories of the old Testament.

The English School has maintained its former standard through the year. The average attendance has increased to 122. One young man who has been studying in the school goes up this year for the matriculation examination. All the members of the first class have been pursuing the lessons required for this grade of examination through the year. The lessons of the second class are those required for the fourth grade of teachers

in the department of Public Instruction. The school is daily opened and closed with prayer.

The Bible is taught for an hour each day in all the classes, and the boys daily commit to memory one or two scripture verses as a part of their lesson. It is so arranged that four of the teachers who are not christians, can study the Bible one hour with the first class. Once a week the young men spend this hour in writing compositions upon some scripture topic, and it affords me as much pleasure to examine these as to teach the Bible lesson. When in Dindigul on week days, I consider it a privilege to give an hour to the Bible lesson, and always have the first class and teachers for an hour or more on Sundays. A number of these still regularly attend the English services Sabbath evenings, and repeat at other times what they have there heard. As a proof of their interest in the Dindigul Church and the new Pastor, they have subscribed a Rupee and nine annas a month towards his salary. All the reading books, English, Tamil and Telugu used in the school are those published by the C. V. E. Society which in addition to a variety of useful secular matter, contain many excellent selections on religious subjects. The majority of the boys attend the Tamil service in our church on Sunday

morning, and the Sunday school in the afternoon.

After labouring ten years, in India, with my eyes, and ears open to see and hear all I can of Mission work, and having taken, myself a personal part in almost every mode of this work, I feel inclined to give, very briefly, my own firm conviction of the advantage, in a Mission point of view, of high class English Mission schools. We may, here, in India, preach the Gospel in our congregations, and teach our native Christians, faithfully, we may, in the Itineracy, visit every heathen village, and tell thousands in the simplest language, and most earnest manner, the message of salvation, and yet come far short of the great command "Preach the Gospel to every creature" The members of our congregations are thus far mostly of the poor and lower classes, our audiencies in the Itineracy, to a large degree, made up of what might be called the middle class, many of the hearers, not knowing how to read and being very ignorant and superstitious. There is still a large class not reached by mere street or village preaching. And this class you reach better in such a high school as the one we have in Dindigul.

There are about 40 Brahmins, in the school, and with hardly an exception, the scholars are from the

most respectable Hindu or Mahomedan families. The boys of at least five classes, in the school, are old and intelligent enough to understand the simple truths of the Bible. Six days, every week, for eleven months in the year, the Gospel is taught to this audience numbering about 80, and at a cost comparatively trifling. I have faith in every part of the work we are attempting in our Station, and while I would not press one, to the exclusion of another, neither would I omit one from mere want of faith in its efficacy. The work is a chain, every link of which is needed, to elevate this great heathen nation from the deep pit of superstition and idolatry, in which it has been sunk for ages, to the light and liberty of the glorious Gospel.

Medical Work.

This work has been carried on much as formerly, and with little change in the number of patients treated or of those to whom the Gospel has been preached. The Dispensary has been opened every day, but the special Dispensary days, when, I am, as a rule, always present, are Wednesdays and Saturdays. Of these there have been 93 days. There have been this year 10803 patients, of which number 4577 were new cases or those coming for the first time. This is 21730 new cases since the Dispensary

was established. Of the new cases 2072 were medical, 2155 surgical, and 214 both medical and surgical. There is a vaccinator for the town of Dindigul employed by the Municipal Commissioners. The 135 children who have been vaccinated at the Dispensary have come in from the villages. As a rule there has always been suitable lymph ready on every day of my attendance at the Dispensary, and parents have been urged to have their children vaccinated.

I can only account for a slight decrease in the number of new cases this year, by the fact that the unusual amount of rainy weather since July, has kept many of those living in the villages from attending. More than half the patients, have always come from the villages, and those varying in distance from three to twenty miles from Dindigul. Some have come from much greater distances. Patients have come this year from 351 different villages. I have this year been called to visit the sick at their houses more frequently than in any previous year. I have been urged to attend Brahmin women as well as men and children, and have thus often had, in the houses of the most respectable among those of the highest caste, an opportunity to converse with the whole family. In some cases I have found it

most pleasant, to talk with those who I knew seldom, had the opportunity to listen to any stranger, especially upon such a subject as the religion of the Bible.

One wealthy Mahomedan, at whose house I have been called to visit, and whose right hand I have reason to believe was saved, by his dismissing native doctors, and faithfully following our prescriptions, has presented Rs 100 to the Dispensary. Another native patient has given Rs 50 as a thank offering to the Dispensary. And more has been received in the Dispensary Charity box than in any previous year.

I make no charge for medicine or surgical operations but leave it to each one to give what he pleases. On each day of my attendance at the Dispensary, however, I urge those who have the means, to give in charity for the purchase of medicine. I could fill many pages with incidents connected with the work in the Dispensary, and give the particulars of many interesting surgical operations, but these might seem more in place in a medical than in a Mission Report.

The medical work helps my general Station work in numberless ways, and I am constantly having new reasons for valuing it as a vital part of my Missionary work.

Itineracy.

On account of the unusual amount of rainy weather this year, we have been able to do less on the Itineracy than in any year since we have had tents. In August, October and November, rains were so frequent in the Dindigul district, that I did not do a day's work of this kind in either of these months. I regret this very much, as I greatly value this mode of labor, and think it does no little good to the catechists themselves. We have purposed visiting the most distant villages in the station this year, and some not previously visited, but in this as well as in the amount of work done, we have been disappointed.

Fewer tracts and Scripture portions have been sold this year because the people able to read in the villages visited, had already supplied themselves with many of our books. The Itineracy is a most important part of our work. By it the Gospel is carried to the villages and the very houses of the people.

Many thus hear of Jesus, who would otherwise die without even hearing his name.

Aid recieved.

For some years the expense of my medical work was a source of great anxiety to me

and annually consumed more than I could possibly save of my own money. But through the kind influence of Lord Napier, Dr. Mackenzie Inspector General Indian Medical Department, J. R. Arbuthnot Esq Acting Collector of Madura, and a few other friends, Government has for two years made me a grant of medicine and instruments. And since the month of March of the present year, a further grant of 50 Rs a month has been made to meet the expense of assistants in the Dispensary. This has been a great help to me. There has been another cause for special thanksgiving in connection with my medical work. Stimulated by the efforts of H. W. Bliss Esq Acting Sub. Collector of Dindigul, and encouraged by two or three native Government officials, the residents of Dindigul, principally natives, have raised and paid to me Rs 35 each month since May, promising to make it a regular donation. This, for the natives of this district, is something new, and to me very encouraging and full of promise for the future. I feel under renewed obligations to many kind friends among the civilians of this and other districts, who continue to help forward my work by their generous subscriptions. Without the aid I have thus received from Governments and individuals, I could not possi

bly have gone on with my work.

And to Almighty God I desire to to express most hearty thanks for the assistance he has given me in all my work, and for the health he has granted to Mrs G. and myself through the whole of the year

Kambam

J. T. Noyes. Missionary

Mrs. Elizabeth A. Noyes.

E. Leymon & A. Sowarimuttu Native pastors. 21 Catechists, 3 Bible readers, 13 school masters & 1 school mistress

16 Out-stations.

Periakulam (in charge of Mr Noyes) 6 catechists, 1 Bible reader 5 school masters & 1 school mistress.

Five Out-stations

Mr Noyes gives the following report of these stations

The Kambam and Periakulam stations occupy the whole of that portion of the Madura district included in the Periakulam Yálik and familiarly called the Kambam valley. It is bounded on the North by the Pulney Hills, on

the East by the Varushanádu and Andipatti Hills, and on the South and West by the Travancore Hills. The villages of the Upper Pulneys are also included in the Kambam station. (The field thus described contains about 1250 square miles. The work connected with these stations is not confined to any one portion of this district but extends to the whole. The congregations and schools begin in the extreme southern part, and are scattered along in villages of the rich valley at the foot of the hills on the East and West as far north as Periakulam. At Kodikánal, there is a school and a native church, and a school at Vilpatti, three or four miles from K. To visit the congregations and schools and to preach in heathen villages I have gone over this field, eight or ten times during the year; - which alone, considering the necessary mode of travel, has required some Physical strength, to say the least. Add to this the oversight of forty native helpers, and a score of congregations and schools, preaching in churches and by the way-side - the secular work of two stations and of the Mission Sanitarium, and it can easily be seen that my time has been fully occupied. My labors have certainly been numerous, and I trust they have not been

"in vain in the Lord") By the blessing of God, I am able to look back upon the year with thankfulness and some degree of satisfaction. The congregations are in a healthy and prosperous condition. The educational interests of the station were never more hopeful and encouraging. And this department of the work, has not been without precious fruit.

In the matter of tithegiving, the people have not disappointed me. All the native agents of the two stations have come cheerfully into the plan, and have been faithful in rendering to me their accounts. The helpers' tithes alone amount to 320 Rupees. In nine different congregations tithes of grain have been given, amounting to about 40 bushels. One congregation has volunteered to assume a portion of their Catechists' salary, and another has paid nearly the whole of a teacher's wages. One church assumes a quarter, and another one half the Pastor's support. One pastor has been wholly supported during the year by the contributions of the people. One hundred and fifty Rupees have been contributed by the two stations, to the Native Evangelical Society, 50 Rupees towards the Catechists' wages, and between

50 and 60 Rupees, for the building of a Christian Choultry in Madura, besides a considerable sum for Church-building and other local purposes.

It has been a matter of great satisfaction to me that my native helpers have carefully written in their account-books the account of what they have given in charity, entering each item under its specific date. Some had overrun their tithes at the end of the year, while the majority had a small balance in hand to pay into the charity-fund. They have, without doubt, had their full reward in the satisfaction it has given them. I have been greatly interested in hearing them read the items of their accounts — an anna to a beggar, two annas at a sacremental collection, a rupee or two to buy a cloth for a poor churchmember, two rupees towards building a church, one or two Rupees for a Christian Choultry in Madura and two annas a month to the Native Evangelical Society. Subscription papers are always welcome when there is such a system, for there is a storehouse in the tithes set aside — a ready fund to draw upon.

A few facts of interest remain which

I can only allude to without giving particulars.

First, the resus-citation of the Congregation at Tévíram which a few years ago was broken up and scattered by the persistent persecution of the Zemindar.

Second, the return of several dis-affected members of the Kambam Congregation who had joined the Lutherans, and the healing of a long standing and painful division in that Congregation.

Third, the completion and dedication of three village churches, and

Fourth, the installation of a native Pastor at Kúmbai and another at Kodikanal, both by the newly formed "Madura Church Union", which promises to be a great blessing to our native Churches. The exercises were most appro=priately conducted by the native pastors and were of an interesting character.

Our work has met with unusual favour among the high caste heathen. It is easy to preach to them almost anywhere. I have more than once been invited to preach in their streets.

A Bramin in Sinnamanúr has offered

to pay four Rus. a month, or half the wages of a female teacher, to teach a school of Bramin and other high caste girls, and also to furnish a schoolroom. I have been urged by some Bramins to assume the management of a large English School, entirely self supporting, with the liberality to introduce the Bible and Christian instruction.

Four young men from high caste heathen families, from the Kambam Station, are studying in the Station school at Battalgundu, and one of them gives evidence of being a true Christian. Another high caste man has applied to me to be received to the School, with the expressed wish of becoming a Christian, though by doing so, he would be cut off by his relatives.

The work never seemed to me more inviting than at present; and it is with no feeling of pleasure that I contemplate the prospect of leaving it, even as early as the close of another year.

Madura

J. E. Chandler, Missionary

Mrs. Chandler

Miss R. A. Smith in charge of the Girls Boarding school.

H. K. Palmer, M. D. Physician

Mrs. Palmer

A. G. Rowland and K. Williams, native Pastors.

Eight Catechists, two teachers in the Girls Boarding School, Eleven Schoolmasters and two Schoolmistresses

Mr. Chandler reports as follows —

In the reports of Missionary operations Progress is everywhere desired and expected. Hence the embarrassment felt by a Missionary in preparing a report of his station when no marked advance has been made.

In regard to numbers both of adherents and communicants, this station has just about held its own. The apparent loss in the statistical tables is accounted for by the fact that one small congregation was transferred to the Pasumalai Station at the commencement of the year. Sixteen have been received to the Church by profession, but

death and removals to other stations, have taken away the same number

There are a few candidates for Churchmembership who will probably be received before many months

My own personal labor has been less than is either usual or desirable. Absence from the station and a pressure of other duties after my return, prevented my visiting the more remote village congregations the first four months of the year. This is the more to be regretted on account of the unreliable character and want of Christian Principle exhibited by some of the native agents. They need too, much oversight in regard to Sabbath observance, family worship, general uprightness, integrity ~~of~~ in business transactions & many other things. However, the ability to stand alone, bearing responsibility and exhibiting before the heathen world strict honesty and trustworthyness, can scarcely be expected in men not a generation removed from heathenism. Nine tenths of the nominally Christian people connected with this station inside the city of Madura, are from the poorest people of the lowest castes. Very few of them own property of any kind, and it

costs them a severe struggle to keep from their doors Starvation and nakedness. Much advance in the contributions of such people cannot be looked for.

Connected with the two churches in the city are some twelve or fifteen men in Government service as Constables, Writers, &c, some of whom contribute liberally and systematically.

The Aggregate of the contributions for the year is greater than I had ventured to hope. In this respect there has been progress.

The number of Agents has been reduced, but without any reduction, as I think of real efficiency. I have been able to engage in the Itineracy, but once during the year, and then for only ten days. Pastor Rowland was out the whole time and did good service. Pastor Williams joined us a day or two, and ten different Catechists took part in the work. Among the 3,448 persons addressed, a few showed a desire to know more of the way of salvation. But the stolid indifference and entire absence of all concern about the future life exhibited by the heathen generally is painful; and of those who come out from among the heathen and professedly join the people of God, few manifest great earnestness in the service of Christ. The Rev. John

Milne of the Scotch Free Church, a man similar in spirit to McCheyne and Horatius Bonar, writing from Calcutta some ten years since, exclaimed, "What is to be done for India. Mediocrity, dull routine, cold formality among Christians, and a powerless apathetic native Christianity, make me almost despair. Alas! Our young men seem to be among the best, and yet how little can we expect from them in the way of evangelizing the land? I cannot help thinking that if there were one real revival, it might lift the standard up and give a new aim and impulse. Let us keep this in view, for unless the Lord plead His own cause, I cannot see what is to be the end. Poor India! what is to become of it! There is no zeal, no enterprize, but everywhere death, lukewarmness and worldliness. Sometimes I fear that the Curse of God lies on this poor land"

I have transcribed the above as it so nearly expresses my own feelings at this time

The Girls Boarding School has prospered under the efficient superintendence of Miss Smith who until the commencement of her illness spent considerable time each day in the work of teaching. The number in attendance is 10 more than last

year. We have good reason ~~to believe~~ for thankfulness that no death has occurred in the school and but one case of serious illness. Two of the older pupils have been admitted to the Church. The number of scholars in the day-schools was much diminished by the sudden withdrawl of the children from Catholic families, on account of the opposition of the Romish Priest. But many have returned.

Madura City and Yálúk have been blest with more than usual healthiness the past year, and are now favored with a much more abundant fall of rain than is common.

The Church at the "West gate" is prosperous. The members have very considerably increased the amount of their benevolent contributions. Some have adopted the plan of giving a tenth of their income.

The School under Pastor Rowland's care is the most flourishing one in this Station District.

The Jail and Hospital, being on that side of the city, are often visited.

It is a fortunate circumstance, that a very suitable piece of land for a churchbuilding has been obtained and at a moderate cost.

The Roman Catholics who reside in the immediate

vicinity, I am thankful to say, belong to the Goa division of that sect, and their prejudices against Protestants, is not a tithe of what we find among those connected with the French Jesuits have at the East gate

Several of the Goa Catholics, in a friendly way, sold their houses and land which adjoined our small Premises; and a good location having been thus secured, I trust it will not be long before a neat and commodious Church building may be erected there.

But more than all, we desire to see the Holy Spirit poured out, and this native brother permitted to rejoice over many sheaves gathered into the Garner of the Lord.

Dr. Palmer says,

I arrived in the Mission the day that General Grant entered upon his duties as President and I do not think that he takes more pleasure in his office than I do in mine. The highest ambition and brightest hopes of my life are more than realized. Could he say ~~that~~ more than that? I ~~[illegible]~~ started to visit a patient 68 miles distant the next day after my arrival. He died and this

would be considered among Physicians a favorable omen, from its tendency to prevent begining with too much self-esteem.

The Drasser who had been in Mission employ from his boyhood went away about a month after my arrival, leaving as my only Assistant the Compounder of Medicines. I was therefore obligd to employ an interpreter for some months.

I have been absent a little, but with few exceptions have prescribed in the dispensary from 7 to 9 O' clock A. M., on each day, and from 10 to 11, on the Sabbath, since my arrival. The whole number of cases treated will not fall far short of nine hundred per month. Of these by far the greatest number were very simple cases, such as diarrhœa, various forms of fever, and the whole catalogue of skin diseases, comparatively few being worth recording. Of the 880 cases on my records I will give as a sample a few of the more important: in order to show that the practice of a Mission Physician is very satisfactory so far as variety can make it so, and that one willing to work will have no lack of opportunities for the exercise of all his skill.

Dislocation - large abscess - Perineal Abscess,

extirpation of eyeball - tumour on eyeball - Carbuncle, incised wound of scalp and fracture - necrosis of tibia, (three inches of the upper extremity of the shaft removed, recovery) - Arthritis (white swelling) removal of nearly three inches of the lower end of the thighbone, no shortening, partial recovery. Malignant ulcer and fistulae of stenos duct, each one. Amputations 3. Venereal disease requiring surgical treatment 25. Deafness amenable to treatment 5. Tumors removed 7. Ligation of Arteries 2. Stricture of Urethra cured by Catheter 16; ditto requiring Perineal section 1. Contused, lacerated wounds of scalp, (one complicated with fracture) 6. Other wounds by the goring of cattle, 3. Fistulae in Ano. 3. Paralysis treated with electricity, with benefit, 3; by apparatus, 1. Hydrocele 2.

Having no accomodations for inpatients, no attempt has been made to classify or count those that have lived in the dispensary yard during treatment.

Religous instruction has been given and every effort possible made to interest the visitors in the Gospel of Him who heals both soul and body.

Except to the truly destitute, medicine has not

been given gratuitously, all being required to pay the whole, or a part of the cost of medicine.

I have required regular fees of patients in the city and of the wealthy coming to my office for advice. My receipts so far are 183-14-5. After much waiting and hoping, I was obliged to advise Mr. Hazen's return to America on account of the illness of his wife, not, however, without a strong hope of their return. The hand of disease was then laid upon our seaborn babe and he was taken from us. The sight of Mr. Penfields little boy was seriously threatened but was mercifully spared.

Several of the members of the Girls B. School have suffered from fever, but no death has occurred. Miss Smith was attacked with fever in October, and went down as seemed to us, to the gates of death. But she is with us again, I might say, so near did she seem to the borders of the Better land.

Mrs. Noyes, who has at times suffered severely for many years, continues about as she has been.

I have given as much attention to the Language as my medical labors have allowed, and have relieved Mr. Chandler of the management of the Christian Anglo Vernacular School

mentioned in his last report. There are now 125 names on the roll, and an average attendance of 70. The amount received for tuition with the Government Grant nearly covers the expenses and the rest is made up by subscriptions from the wealthier classes of natives. I had the great pleasure of gathering most of the scholars into a Sunday School in July last which we christened the "Madura Hindu Sunday School" We have a good attendance at present though there was some alarm felt for awhile lest we should make the pupils Christians in spite of themselves.

The Station day school was divided when Mrs. Palmer was ready to work and she has for some months had charge of the girls, giving them about the same instruction usually given to girls in similar schools.

She has a class of six East Indian girls who come to the Verandah on week days to sew, and on Sabbath afternoons to sing and recite hymns and Bible lessons. She also teaches the second class in the Hindu Sabbath school, composed of 15 as bright boys from ten to fourteen years of age, as can be found anywhere. We have great hopes for this Sabbath school, the members

of which sometimes eagerly listen to the parables of Christ and His wonderful teaching. Nothing is wanted but the Holy spirit, but that is all in all.

I have a medical class started with two students, with what prospect of advantage, I cannot yet tell.

Máná Madura

Rev. U. B. Capron Missionary

Mrs. Sarah B. Capron.

one Catechist, & ~~three School Mas-~~ two teachers of station ~~ters~~ School. & two School Masters.

Two out-Stations.

Sivagunga (in charge of Mr. Capron)

Two Catechists. Two out-Stations.

The report of these Stations is by Mr Capron —

The two churches under my care, stand precisely in regard to membership, as they stood in the previous report. One person has been received to the Máná Madura church and one has been cut off by dis-cipline. In the Sivagunga church also, there has been one addition and one death.

The Máná Madura Statistics report

five cases of excommunication, (chiefly those remaining suspended a year ago), all from one village passed over to this station in 1865 - all but one members of the same family (brothers and sisters) and all but one for the same sin, which was too glaring to be denied.

The losses to the congregations I was hoping to make up by the accession of three new families containing twenty souls. But two of the families which had been with us nine months, now send word that they are thinking whether they were not better off in heathenism - that the villagers are hard upon them, and that fate has been against them. They called a soothsayer and found that their sickness and trouble arose from their having gone over to Christianity, and since they concluded to turn back they have been more at peace and in better health. In another village they say that the headman continues to seize their fowls on occasion, and demands contributions to the village temple just as he did when they were heathen, and if it cannot be stopped, with all the rest they have to bear, What have they gained by coming over to Christianity? In another village the

woman who was foremost in urging the people to join us ~~dead~~ has died, and the heathen say "That is what you get by offending the Swámi"

This is an indication of the character of two of the congregations which I report. It seems hardly proper to call such people Christians, and I sometimes wish we had the habit of counting only communicants and the baptized. But we report congregations not more to inform our supporters at home how far heathenism has been abandoned than for the encouragement of the people here, and in the hope that they will go on to prove themselves Christians in fact as well as in name. Even if they do not receive baptism, it is again to have their families brought up in some knowledge of Christianity and a disregard of heathen rites.

Neither do I despair of all the families which are wavering and have not been reported. They came over by the influence of relationship and most likely the next wave will bring them back and others with them.

With the exception of two months upon the hills, I have spent about one-third of the year in touring, but have been able to be out only twelve days on the itineracy. I procured a tent in June

and began the work alone which I have hitherto engaged in chiefly in company with others. But my force of Catechists is too small for effective labor. Our custom as a Mission has been to give catechists to the congregations very freely, but as I have experimented on the plan of withholding Catechists from those Congregations which contributed nothing for their support, I have only three Catechists to eight villages. I feel the need of some change in our plans therefore which shall give me more men as preachers to the heathen.

I have had no success in persuading the new congregations to contribute anything toward the building of a prayerhouse or the wages of a Catechist, and do not yet see the reasonableness of giving forward to help them if they will do nothing to help themselves. It is the easiest thing in the world to pay out money in such cases — a hundred rupees a year — but the question is, to ~~what~~ what good purpose? One of these congregations has been with us six years, and two others two years, and for none of these has expense been incurred except for my visits and for frequent visits of the station Catechist to hold meetings with them on the sabbath. As such Congregations come with the general expectation of bettering

their condition and with no comprehension of the fact that they are to enter upon a self denying service, it is not uncommon to see them dis-couraged and wavering at the first experience of persecution or misfortune.

The large increase of contributions in the Máná Madura station has been counter-balanced by a falling off in the Sivagunga station and the total for both is Rs 1-10-10 less than the previous year. But this is an average of 10 as. and 4 pice to each individual and of Rs 2-1 to each family; or better, it is an average of Rs 3-2. to each contri= buting family, as one fifth of the families contribute nothing. The falling off too, can be readily accounted for by the vicissitudes of cultivation - last year the tenths of a fair harvest sold at high prices and this year of a poor harvest, sold at low prices. I see no reason to suspect any desertion of the principle of giving a tenth by those who have once made up their minds to the plan.

Our station school is flourishing and rewards labor. One pupil has been received to the Church and another seems to be fitted for the same step. Two others who have recently left the school were to have been received in their village a few weeks

since but I was detained by the rain One of those was a heathen when received to the school - a young woman nearly twenty years of age. It is a misfortune that we are not able to keep the school full of large Scholars, who so much more speedily repay labor. But I suspect that our school has been a remarkable exception to Girls' Schools in this country and that if we would keep our number good, we must content ourselves with younger pupils - to remain twice or three times as long in the school - a gain to higher education but a loss in conversions.

In addition to an hour and a half of sewing the girls are kept at manual labor as much as is necessary for hulling the rice which they eat, cooking, and keeping the schoolhouse in order - there being no servant in the school. But when Mrs. Capron was congratulating herself ~~upon~~ upon having done away the reproach of Boarding Schools - that the girls do not learn to work - she learned that the parents were dissatisfied in vacation because their children's hands blistered at the unaccustomed labor of reaping. We have to educate the women not for the parlor only, but the kitchen and the field. But even that, the school has turned out three or four specimens

who will prove an honor to the sex. I was delighted the other day while sitting in a village Prayerhouse, to hear the sound of singing in a neighboring house, and to know that it was the women's weekly Prayer meeting - in concert with the Prayer meeting at the station, but led by a former member of the school instead of the catechist's wife who was too ignorant to perform the duty.

Manelapatalai.

A. S. Taylor Missionary.

Mr. Martha S. Taylor -

Miss Sarah Pollock. Miss M. S. Taylor, in charge of the Station school

Christian, Native Pastor -

1 teacher of Station school

21 Catechists, 6 School Masters & 5 School Mistresses. 20 Out-Stations.

Mr. Taylor reports as follows.

The past year has witnessed more attention to the grace of giving than the previous, but still only a small part of those connected with us in this field are properly engaged in this work. The system of giving a tenth was first fairly brought before this Station at the meeting of the Mission here in January last. At the next meeting of the helpers on the 1st of Feb; they pledged themselves to give a tenth from that time. One helper however, had acted on the principle previously. These helpers for the past ten months have been true to their word, except that they have reckoned as a part of that tenth, what they have given to the widows aid-society. It was natural that the helpers should move first in this matter, and that more time should elapse before the people should be imbued with the doctrine.

In theory the plan meets with ready acceptance from all, and when the spirit of self-denial and zeal shall correspond with the assent of the understanding,

there will be a great increase in contributions. In the report, last year, I expressed the hope that more fruit in this respect might be recieved this year, and I am grateful to report, an increase of nearly 200 per cent. But this is owing mainly to the smallness of the contributions that year. My conviction that it is essential to urge this duty of giving on the attention of our people, and insist on some degree at least of compliance is only equalled by wonder that a duty so obvious, has been so much overlooked. I see not how it can be made plainer than it is in Gal. 6:6, where it is said "Let him that is taught in the word communicate unto him that teacheth in all good things. I would here put in a word for those who think that the giving of tithes is a mere Jewish institution, and I am the more ready to do so, as till of late, this was also my own thought. It existed before Judaism arose, and was the free voluntary system of faith practised four hundred years before Moses, by Abraham, who according to the New Testament, is "the father of us all". The "priest" also who recieved tithes of Abraham was he after whose order is Christ's priesthood, as it is declared by the oath of God in 110th Psalm, and as is ~~opined~~ argued at length, in the 5th, 6th, 7th chapters of Hebrews. This free ancient system was never set aside, by Christ or his apostles.

as mere Judaism was and it naturally runs on into the Church, of those who are by faith, the children of Abraham, and into the priesthood that is after the order of Melchizedec. It is now as in Abraham's case, the law written on the mind and on the heart, that prompts the gift and not any carnal Jewish Commandment.

Again, let those who have required the giving of tithes as merely a Jewish ordinance, observe what is said of Gospel times in Malachi 3d chap. and that the rule in Gal 6:6 looks clearly to some formal sharing in all goods by the taught with the Gospel teacher, and that the matter of tithes is more than hinted at, if not positively inculcated in I Cor 9:13, 14.

Let those in doubt weigh well the meaning of these two besides, as divinely connected together, before deciding that the New Testament is silent on the subject of tithes. One object of my attention has been a class of helpers in Bible studies. Four of them and one not a helper have been at the station with their families more than half of the year. Their advantages here can not equal those in a regular school, but they are not entirely separated during the time of study, from the station, nor from their Congregations, as they return to them on Saturdays, and come back here on Mondays

And what they do gain here, they gain in connection with their Missionary, and thus are better prepared to be helpers with him, as he is also with them, than they could be if trained to the same extent by another. The taking them from their Congregations for so much time has been a marked loss to the Congregations, but a loss which I hope will be more than made up when they return. They have studied Hopkins Christian Instructor which has been translated into Tamil. But the Bible has occupied most of their attention, a large part of which we have read together. While they have been thus employed, their wives have been instructed in the Station Dayschool and by Miss Pollock.)

While laboring to preach the Gospel to the heathen I confess that my mind has been mostly on the work of reconstruction in the Station satisfied that it is not wise to build up with foreign money, Congregations and Churches of people that do not labor to help themselves.

Some years ago nine Churches were organized in the Station and four Pastors were ordained But plans for their self-support were at that time only in the back ground, the hope being entertained that what was then thus left would

in time assumes its proper position. Without giving an opinion as to what might be under other circumstances it may be said that that plan in this case has mostly failed. Two very worthy Pastors were early removed by death, and the pastoral relation of one has been dissolved. The Church of the remaining Pastor has this year adopted the system of tithes, and though it is small, I trust it will be blessed. With my present views, I would prefer to ordain Pastors only as their congregations are ready to do their fair share for their support, and I would take it as an indication of God's providence, that the time had not come if the people were not ready thus to take upon them Christ's yoke. In this work of building and rebuilding, I again report some progress in ideas gained by the people and some in actual results. I also express the hope that another year will show greater progress, and that the time is coming when the wonder of our people will be that they were so slow to learn what was for their good, even when plainly taught in the word of truth.

I am happy to report that the Station school in both the male & female departments is prospering. Miss Taylor teaches and has the general oversight of instruction in both departments, while Miss Pollock

looks after the instruction of the helpers' wives and seeks the spiritual welfare of the women of the station visiting them in their villages as the Lord opens the way before her.

Mélin (in charge of Mr. Renfield)

6 Catechists, 2 school masters & 3 school-mistresses. Six out-stations

The following report is by Mr. Renfield.

I have been much pleased on the whole with the conduct of the helpers in the Melin field, though one of them seemed to be neglecting his work & was accordingly relieved of his responsibilities another man being sent to occupy his place. It certainly speaks well for both them and for the people of the congregations, that notwithstanding the absence of the Missionary most of the year the contributions for religious purposes have been greater than even before. The members of the Church too few, as yet to be formed into seperate churches in the several villages where they live, are so scattered that they ~~have~~ lose much of the benefit generally derived from church fellowship. Still if we could say of all ~~some~~ such, that they are lights in the surrounding

darkness, their very dispersion might result in the greater spread of Knowledge in the district.

Each monthly visit to the Station testifies sadly to the loss which the Cause of Christ suffers in the absence of the Missionary. The flourishing Station Day school for want of proper oversight has been disbanded, and no longer forms a nucleus around which to gather a Congregation on the Sabbath The work of Itinerancy contrary to the custom of years, remains undone. I was permitted to spend the greater part of a month lately with my family and Station school in Mekar and for the time, the face of the Station brightened up and looked more as has been its wont. But I am constrained to ask the churches at home, why this waste? Why are there not sent out for the work reinforcements enough to fill each vacancy as it occurs.

Pasumalai (in charge of Mr. Herrick.) Three teachers in the Seminary, two Catechists & one school-master. Miss. C. Hartley.

The report of this Station is by Mr. Herrick.

At the commencement of the present year, a small congregation was transferred from Madura to this station. Its members are poor, &, with few exceptions, very ignorant. They live but a mile & a half from Pasumalai & a few usually attend meeting there on the Sabbath.

The Catechist in charge of that congregation & the Station Catechist have spent a portion of their time in labors among the heathen of the surrounding villages.

The teachers of the Seminary also, & the older students, have engaged in the same kind of labors to some extent. Itinerant labors of the two Catechists & students of the first class are referred to in the report of Seminary. The result of these labors plainly shows

the desirableness of students combining work with study, in some measure.
A Reading Book of 160 pages, designed for Seminaries & advanced classes in female boarding schools, published this year by the C. V. E. Soc., was translated by J. Colton, one of the teachers in the Seminary, & Burnes, another teacher, has taken much interest in the spiritual welfare of the more intelligent natives in the vicinity, especially in Madura, and has procured & distributed among them between seven & eight hundred of the tracts published by the Madras Religious Tract & Book Society, expressly for this class of persons.
Nine young men in the "full course of study" & three in the "partial course" graduated at the close of the first term. Nine of these are now in the service of the Mission, & the rest studying in the Training Institution of the C. V. E. Soc. at Dindigal.
As the Mission contemplates the

making of some changes in the Seminary, with a view to make it more strictly a Theo. Institution, a new class was not received after the graduation of the 12 persons mentioned above. Indeed no class has been received for three years. The number at present, exclusive of two lads supported without expense to the Mission, is 37, two of whom were detained at home the last term by illness.

The subject of change has been referred to a Com. for consideration.

The work of teaching has been mostly done by the native teachers, as last year other duties having kept me from regular duties of this kind. There has been no particular change in the course of study, & I think fair progress has been made.

The religious services in the Seminary are as follows — Morning & evening prayers each day of the week. Prayer & conference meeting attended by all the members

of the Seminary for an hour Friday noon, and a similar meeting for teachers & Catechists only on Wednesday. Every Sabbath morning there is preaching in the Church, & in the O.M., a Sabbath School attended by all who attend the morning service.

The Monthly Concert is observed in the afternoon of the first Sabbath of each Month, the exercises of the Sabbath School being shorter than usual on these days.

Six of the Students have been received to the Church this year, & several others have manifested unusual interest in their spiritual welfare. two hundred & twenty of the persons connected with the Seminary for a longer or shorter time since its commencement, have been employed in mission service; and of the native agents at present employed, 127 have spent a year or more in the Seminary - a large number of whom are regular graduates.

The Day School is still prosperous, & supported as hitherto, by the Natives themselves.

The contributions this year have been greater than in any previous one.

Miss Hartley has lived at Rasumalai since the first of June, and was for four months engaged exclusively in the Study of Tamil. At the commencement of Oct. she collected into a school a few heathen girls belonging to families of the higher castes in Madura, & has since been employed mostly in their instruction. The step was regarded as experimental at first, but at the end of three months there seems a fair prospect of success.

The smallest number in attendance at any time has been 8, & the largest 29. The average for Dec. was 25.

Dindigul (in charge of Mr. Washburn)

11 Catechists, 1 teacher of Station School, 4 School-masters & 4 School-Mistresses.

Ten Out-Stations.

The following report is by Mr. Washburn.

The Kalney Station has this year been in the charge of three different Missionaries, two of whom are now in America. Mr. White came over charge of the Station in March to Mr. Hosier, who on account of the severe illness of his wife, was compelled to leave the Mission in July.

The Missionary at present in charge visited the station in October, & since that time has attempted to oversee the work there; though from his distance & the unusually heavy rains of the rainy season, he has not been able to give the district the attention which it requires.

If the business of the Missionary is to stimulate, by example & contact, the native laborers, it is easy to see that a Missionary 50 miles distant from his field of labor & his helpers can accomplish little in either of these ways for those he has in charge. The bringing forward

an infant Church among the igno-
rant, poor, feeble & very humble portion
of the Community in a heathen land,
can no more be accomplished by
occasional visits, than parental
duties to a young family can be ac-
complished by the periodical vis-
its & instruction of the parent.
The report of the Station presents
items for encouragement. The Miss-
ionary who has labored in this
field for nearly 12 years, received
~~to~~ eight persons to the Communion on
the last Sabbath of his stay with his
people — a part of the fruit he has
been permitted to reap there.
Over 1600 Bible portions, tracts & School
books, have been disposed of this year —
the larger portion by sale.
The Contributions to religious & charit-
able purposes amount to 44 rupees.
The Station School has a large
list of attendance, & the ~~teacher~~
teacher has an excellent opportunity
for doing good. The School

at Rulney ought to be looking forward to the settlement of a pastor.
Owing to the absence of the Missionary the greater part of the year, no strictly itinerant labor has been carried on till the last month of the year. The Catechists have preached to the heathen within reach of their places of abode, meeting with some encouraging result. Altogether the field offers the most encouraging prospect to a faithful Missionary. The people are open to hear, ready to buy books, and speak kindly of the efforts made for their welfare.
There is a body of helpers gathered who, under the eye of a judicious & laborious Missionary, ready to encourage, instruct, & admonish them, and above all to be their leaders in every good word & work, could do a great amount of valuable labor. There are Congregations gathered in 11 villages from the poorer classes, - embracing more than 400 people, some of whom we believe have not only left heathenism but found Christ.

But ~~Yet~~, heathenism is about them, heathen habits cling to them, and the infirmities of the flesh are no less numerous in them, than in their more civilized brethren. Gross ignorance abounds; scarcely a grown man or woman in all those congregations, except the Catechists & school masters & their wives, can read, & there is little disposition to learn, except under a strong stimulus.

No one who has observed the condition of things in an unoccupied station, can doubt, for a moment, the disastrous consequences to all concerned, of being thus abandoned.—

Tirumangalam.

J. Heerich Meshing,
Mrs. E. H. Heerich (Native,
at Pasumalai & in charge of this station). G. Vethanayagam Native Pastor, 16 Catechists, 6 school masters & two school mistresses.

Fifteen out-stations.

Mr. Heerich gives the following report of this station.

Usilampatti which for several years has been reported as a separate station, has this year been rejoined to Tirumangalam. This station district coincides substantially with the Tirumangalam Talúk which has an area of 618 square miles; 894 villages and hamlets and according to published statistics, a population of 214,840. Christians are found in forty different villages, who are gathered in twenty two congregations, watched over and taught by a native pastor and sixteen Catechists. There are 9 schools one of which is at present without a teacher, containing an average of 17 scholars each. In addition to these, there are in villages, where there are no schools, 14 Christian young men learning to read and 24 Christian Children taught by catechists the same ~~same~~ lessons usually taught in the schools.

I am still called to take charge of the Seminary at Pasumalai, and to make that instead of my own station my place of residence. This is the third year that Tirumangalam has been without a resident Missionary. It need scarcely be mentioned that the station suffers

under this arrangement, for all having much knowledge of Missionary operations in this country know that it cannot be otherwise - The missionary needs to live among the ~~heathen~~ native agents whom he is expected to superintend that they may be stimulated and encouraged by frequent personal intercourse and by associating with him in labor. The native Christians generally need the influence of his frequent visits. And a mission family living at a station in many ways exerts a beneficial influence not only upon Christians but upon the heathen also in the immediate vicinity. How can it be expected that the multitudes of heathen within the limits of such a station are going to learn the way of salvation, while the Missionary is called to live elsewhere, with his attention occupied much of the time with other duties, and all the native agents employed, are so occupied as to admit of their making preaching to the heathen an object of only secondary consideration.

If Christians in our native land could understand how much is lost by interruptions to the work occasioned by vacancies of this kind, they would be more earnest in their endeavors

to keep such a force in the field, that when one is obliged to retire for a time from active service, there would be another to take his place.

The number of nominal Christians reported this year in connection with Tirumangalam, is less by about 60, than the number reported as connected with Tirumangalam and Usalampatti last year. One cause of the decrease is the long absence of a Mission family. Another is the fact that the Native Assistants have been earnestly cautioned against the reception of persons who apply from unworthy motives and the enumeration of unworthy persons previously received.

The average attendance on the Sabbath has been a little higher this year than last. Eight persons have been received to the two churches on profession and the number in good standing is larger by six than at the commencement of the year. A man excommunicated 10 or 12 years ago, has been readmitted to the church.

Five men and one woman received to the church this year are from the Kallar (thief) caste, who are very numerous in this district, and are the first persons ever admitted to the

church from that caste at this station. They live in a village four miles from Tirumangalam where a few people embraced Christianity about fifteen years ago.

Until recently the females have been backward about attending meetings and learning Scripture lessons. But of late there has been a great change and several now attend regularly. The wife of one of the Churchmembers came to meeting at Tirumangalam the last time the Lord's supper was administered there, bringing her babe to be baptized. One of the men received to the Church, told me that, many years ago, he went with others and stole a pair of oxen that had been stationed for the use of a member of the Mission. I trust he will "steal no more"

There has been a marked increase in contributions at this station the present year. The sum reported last year from the Tirumangalam and Usalampatti stations, was Rs 169-5-4. This year it is a fraction over 300 Rupees. I regard this increase of disposition on the part of the people to help themselves - to give their money for the suppor-

of their spiritual teachers and the teachers of their children as highly favourable. The people of Mallankinaru in March raised their contributions for the support of their pastor from three Rupees to eight Rupees a month, and relieved the mission entirely from the support of their Schoolteacher. From that time they have, without exception, paid the 8 Rupees toward their pastor's salary, a month in advance. Every congregation, having the services of a Catechist, is accustomed to give a small sum each month toward his support, and most of the schools are begining to contribute to the support of their teachers. The sums given by each are as yet small, but they will increase. It has been my aim to induce the people to contribute to the support of their own Catechists and teachers, rather than to a common fund, believing that this course will tend most to make them feel a responsibility in the matter.

It is as important for people without a pastor, to contribute to the support of their catechist, as for those having a pastor, to contribute to his support. A difference allowed in this respect will

operate against the calling of pastors. Many wile prefer a Catechist if they can have his services more cheaply.

A few have adopted the ~~principle~~ practice of giving a tenth of their income, but most have not yet come to this. The native pastor adopted this plan sometime ago, and all the catechists promise to do this from the beginning of next year.

I believe the true rule for Christians everywhere is to give according to their ability, a rule which if strictly followed, would often bring much more than a tenth of a man's income into the treasury of the Lord. But as men usually place a low estimate upon their ability in this matter, perhaps the rule to give a definite ~~xxx~~ part of what is received is best and it is plain I think that this should not be less than a tenth. I have lately heard with much interest that one of the most prominent men in the church at Mallankinaru - the very best there for such a work - wishes to become an evangelist, expecting to continue his present business, that of a ~~teacher~~ ~~but~~ trader, but to spend a part of his time in making known the Gospel "at his own charges. The pastor is much in favor of the plan

Much to my regret, I have been able to visit the Christian Congregations of this Station but three

times during the year. Every visit gave proof that frequent visits are desirable.

In July I spent 13 days with native Assistants in itinerant labors, using for the first time, tents recently procured for my use in the prosecution of such labors. I had 8 or 9 Catechists with me the whole time and for a week the ten boys of the first class in the seminary at Pasumalai. The tents were pitched in five different places, each place being near enough to the preceding to admit of our visiting all the intervening villages. We visited 145 different villages and hamlets and a part or all of us were present at three weekly fairs.

We went out two or three in a company, and as a general thing each audience listened to remarks from all. The people were waiting for rain to enable them to sow their fields, and being much at leisure assembled in comparatively large numbers and with few exceptions gave us respectful attention.

Most of the people we met, being of the "thief caste" have had few advantages & probably little wish for education. But many desire a better lot for their children and made earnest requests for schools.

The most intelligent of the Catechists with me

believe that in some of the villages visited, Christian teachers would be readily supported by the people themselves, if they could be furnished.

All those who accompanied me, became much interested in the work, and, I have no doubt, been benefited by it, as I certainly was. Such work is greatly needed in different parts of this field and it is my sincere desire that before long I may be in circumstances to devote more time to it.

With a single exception, I have held a meeting with the native Assistants of the station each month during the year. Two entire days and an evening have usually been devoted to each meeting. One exercise has been a written sermon or address by one of the helpers, on some practical subject assigned the previous month, and I think it has had a very good influence. I am sure that a sermon not long ago from the words "search the scriptures" was followed by a more general and regular reading of the Bible.

At the next meeting, all are to give in writing a brief exposition of the text (Gal. 6. 6.) "Let him that is taught in the word communicate unto him that teacheth in all good things."

Tirupuvanam

T. B. Penfield Missionary

Mrs. Charlotte E. Penfield

Five Catechists ~~& four School Masters~~ one teacher at Station

School & four School Masters

Three out-stations.

Mr. Penfield writes as follows.

"As will appear from the accompanying statistics, the Church at Tirupuvanam has within the past year received an accession of a few members, all but one of whom brought letters of recommendation from other Churches in the Mission. The case of the one added by profession, is of special interest to me, as being the first I have been permitted to welcome to the fellowship of the visible Church in India. In his case we are called upon to make grateful mention of the faithfulness of a Covenant Keeping God.

The son of a Christian and former helper in the Mission, he had since his father's death, mingled much with the heathen and seemed indifferent to religion. A few months since by the exhortations of the Missionary, in whose district he was living, he was led anew to search the scriptures, whose Tamil name, Vetham, he hears, &

Tirupuvanam 2

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found his situation there described, as he says, by the house built without foundation. By his earnest request, he was received into our Boarding school, and soon after, as we hope, met with a change of heart. The number of scholars in the village and Day schools has more than doubled the past year, But in one of the four schools, the number fell off again, as we began to require school fees. The sum required of most in that school was but half an anna (1½ cents) per month. In another school however, in which English is taught, where we require 4 annas per month, not only has the number been kept good, but the required fees have been cheerfully and regularly paid, and all the books used in the school have been purchased by the parents.

More can scarcely be said of one of the congregations reported, than that it exists. For some weeks, but one woman had been regular in her attendance on the Sabbath, and at last she has told the Catechist, he need not come any more, as it was displeasing to her priest. From this it would appear that she has been endeavoring to be both a Romanist and a protestant. The congregation is retained on the list in the hope that those members who have gone to Ceylon in search

of employment will soon return and retain their relations with us,

The special mercy of the year has been the receiving of two new Congregations from the heathen, numbering in the aggregate 79. All who first gave their names as desiring to listen to the Gospel, have not remained. Some, wearied out by the petty annoyances and persecutions of their heathen neighbors, and, as it is said, accepting the bribes of the village officers, have turned back to their wallowing in the mire. One, who at first promised well, soon found the Gospel requirements too strict for him. His wife bore him no children, and so according to heathen custom, he must needs take another. Our remonstrances and entreaties were of no avail, and he too has gone back. It is matter of sincere gratitude that the great body of the people stand firm in their renunciation of idolatry, having given up to us the implements of their former worship. But, as yet they understand very imperfectly the necessity of atonement and regeneration. I have sent a Catechist to be with them from day to day, and pray that he may be successful in winning some, yea many of them to Christ."

Madura Native Evangelical Society.

Report of Mr. A. Barnes, Secretary.

"This society has just closed its 16th year. The entire receipts for the year have been Rs 954-12-1, the amount of grants made to the five churches aided by the society, Rus 958, and the amount raised on the part of those churches for their Pastors' maintenance Rus 167-0-9.

One token of encouragement respecting the churches is that they seem gradually taking hold of, and becoming reconciled to the idea of self-support, and that, considering their present ability, they have given liberally during the year. It is hoped, that prudently managed, this Society may prove a still greater help to the servants of God, who with patience and perseverance, have been toiling so many years for the evangelization of this district."

Constitution
of the
Madura Church Union

I The name of this body shall be "The Madura Church Union"

II The Union shall consist of Pastors and delegates of churches in the Madura District in fellowship with the American Madura Mission or the Native Evangelical Society, and Evangelists ordained by and connected with the Union. The Missionaries acting as Pastors of Station Churches and the Evangelists shall be entitled to seats in this body with the privilege of speaking on questions discussed, but without the right of voting.

III Any church may become connected with this Union by a vote of a majority of the members, whose articles of faith and form of government and worship correspond with the articles of faith and form of government and worship of the American Madura Mission. It shall then be the duty of the church to send its pastor and one or two delegates to the meetings of the Union

IV. The object of the Union shall be to promote the edification of the churches in connection with it, the efficiency of the ministry and the members of the churches, and the extension of the Kingdom of Christ

To this end, we aim, Ist, to secure self-supporting, self-governing, and self-propagating churches — to evangelize the district through these churches and fully to establish pure religion and its institutions within our borders. More especially we aim by means of this Society to unite the churches in fellowship in all public measures for their own edification and the spread of Christ's Kingdom and to promote and call into active exercise the piety of each member and his participation in all the duties and privileges involved in church-membership, such as labor for the salvation of others and the support of the Christian institution.

And IIdly, we aim by our public meetings and in other ways to support one another by counsel, admonition, and encouragement to stimulate one

another's diligence in labor, knowledge of the scriptures and other Christian learning and in all those things which shall make its members more worthy co-laborers in the vineyard of Christ.

V. It shall be the duty of this Union to advise the Churches connected with it in questions of religious doctrine and moral conduct, — to be as far as possible the organ by which the churches shall act unitedly on missionary questions and those pertaining to the upbuilding of the churches, — to examine and licence candidates for the ministry, to ordain and install pastors over the churches when requested, to ordain evangelists to the heathen, also to ~~examine~~ exercise discipline over such ministers and evangelists; and if condemned, to withdraw the fellowship of the Union and privileges which it bestowed, — to take measures, when necessary, for the support of the

pastors and evangelists belonging to the Union, — to perform the necessary action in the formation and recognition of new Churches, and the uniting of old ones at the request of a majority of their members, to receive Churches into connection with the Union, to undertake the care of those village Churches without pastors connected with the Union, and to take such other action as shall promote the welfare of the Churches herein associated.

VI. The Union shall not take appeals from those who feel themselves aggrieved by the discipline of the Churches; but when asked, it may give its advice on all proper subjects respecting the discipline and edification of the Churches connected with it. This association of Churches is not designed to take away the authority of each Church or lessen its responsibility to Christ its head.

VII. Officers. The officers of the Union shall consist of a chairman, a Secretary, Treasurer - ellected by ballot at the annual meeting.

(a). It shall be the duty of the chairman to preside at the meetings of the Union

(b.) The Secretary shall make and preserve a faithful copy of all the proceedings and action of the body, conduct its correspondence and perform the usual duties of the office.

(c.) The Treasurer shall take charge of all funds which come into the possession of the Union and disburse them in accordance with its vote.

VIII. Meetings. An annual meeting shall be held in September in connection with the meeting of the A. M. Mission and the meeting of the Helpers in Madura. A semi-annual meeting shall be held in connection with ~~the meeting~~ ~~of~~ the Local Meetings

Special meetings may be called on

emergency at the request of four Churches.

IX. In connection with each of the two regular business meetings in the year, a meeting for the mutual improvement of the Pastors shall be held embracing Biblical and literary exercises as provided for in the bylaws.

X. The expenses of the Pastors and delegates in attending the meeting shall be defrayed from the Union Fund.

XI. A quorum shall consist of representatives of a majority of the Churches; but except in urgent cases, all important business shall be reserved to the annual meeting.

Ann. Report Madura Mission for 1869.

Rec'd March 17. 1870.

Ans. p. 9-11 Ack'd Apr. 5.

(12-14?)

22-26

36-38 (37-40?) (41?) (45,6?)

52 (58?) (70?) (78?)

W. W. 56, 62.

Madura Mission.

Villages where Schools were Sept. 1868.

Villages where Schools were Sept. 1868.	Direction from Station (Station in Italics)	Distance in miles	Conditions 1 Prosperous 2 Satisfactory 3 Medium 4 Poor	Probable Expense 1868	Estimate for 1869.	Name of Schoolmaster or Schoolmistress	Christian Boys.	Christian Girls.	Heathen & R. Catt. Boys.	Heathen & R. Catt. Girls	Total	Supported 1868
Battalagundu Station District. Mr. Washburn.												
Station day school			3	R 48	R 48	Pirakásam	5	6	3		14	
Ammápatti	N.E	11	1	R 72	R 72	Sattianáthan	10	6	8		24	
Vilukkuvárpatti	E	8	1	R 72	R 72	Sinnappan	6	3	7		16	
Kondampatti	E	1	4	R 72	R 72	Boaz	3	2	5		10	
Pommanpatti	S.E	16	3	R 36	R 36	Paranjothi	4	2	5		11	
Viankóttai	N	2	4	R 72	R 72	Pichaimuttu	5		4		9	
Dindigul Station District. Mr. Chester.												
Dindigul St. D. school			1	R192	R202	Asirvátham. Supiramnian.	18		40		58	
" Heathen Girls day school			1	R 60	R 90	Lydia (Sch. mistress)				38	38	
Anderson Patti	N.W.	11	2	R 54	R 60	Yákappan	5	2	10		17	
Kottára Patti	N.W.	8	1	R 66	R 66	Samuel	4	2	20		26	
Pukaiilai Patti	N.E.	9	2	R 68	R 68	Karuppanan	5			18	23	
Murukan Patti	S.W.	8	3	R 60	R 60	Yakappan	4	2	14		20	
Kusava Patti	E	8	3	R 60	R 60	Méiappan	4	1	10		15	
Puthu Patti	N.W	11	3	R 48	R 48	Isaac	5	3	4		12	
Madura Station District. Mr. Chandler.												
Madura West	W	1	1	R 156	R 180	Abraham & Methusaleh.	22	10	30	2	64	
Madura East			1	R 78	R 96	Isaac	10	10	11	9	40	
Ténúr	W	9	1	R 108	R 108	Pákkiam (Catechist)			15		15	
Valia Patti	S	7	1	R 84	R 84	Gnánápirakásam	3	2	20		25	
Anuppanádi	S.W.	2	2	R 36	R 36	Sarkirutham (goodness) sch. mistress	2	10		2	14	
Kílamáttúr	W.	7	2	R 36	R 36	Gnánammal (wisdom) sch. mistress	7	2	3		12	
Sólavanthán	W	13	2	R 36	R 36	Sarkunam (Benevolence) sch. mistress.			19		19	
Ándipatti	W	14	2	R 66	R 72	David. Catech.	1	2	7	9	19	
Madura Lines	N.W.	1	2	R108	R108	Santhiágu	6	1	10	1	18	
Sellúr	N	1½	2	R 84	R 84	Paul (Cate)	7	0	2		9	

Mr. Robert Sampson

Madura Mission.

Villages where Schools. Sept. 1868.	Direction from Station	Distance in miles	Condition 1 Poor 2 Satisfactory 3 Medium 4 Poor	Probable Expense 1868	Estimate for 1869.	Name of Schoolmaster or Schoolmistress	Christian Boys.	Christian Girls.	Heathen & R. Cath. Boys.	Heathen & R. Cath. Girls	Total	Supported 1868
Battalagundu Station District. Mr. Washburn.												
Station day school			3	R 48	R 48	Pirakásam	5	6	3		14	
Ammáपatti	N.E	11	1	R 72	R 72	sattianáthan	10	6	8		24	
Vilukkuvárpatti	E	8	1	R 72	R 72	Sinnappan	6	3	7		16	
Kondampatti	E	1	4	R 72	R 72	Boaz	3	2	5		10	
Pommanpatti	S.E	16	3	R 36	R 36	Paranjothi	4	2	5		11	
Aiankóttai	N	2	4	R 72	R 72	Pichaimuttu	5		4		9	
Dindigul Station District. Mr. Chester.												
Dindigul St. D. school			1	R192	R202	Asirvátham. Supiramnian.	18		40		58	
" Heathen Girls day school			1	R 60	R 90	Lydia (schmistress)				38	38	
Andersonpatti	N.W.	11	2	R 54	R 60	Yákappan	5	2	10		17	
Kottárapatti	N.W.	8	1	R 66	R 66	Samuel	4	2	20		26	
Pukaililai Patti	N.E.	9	2	R 68	R 68	Karuppanan	5			18	23	
Murukanpatti	S.W.	8	3	R 60	R 60	Yakappan	4	2	14		20	
Kusavapatti	E	8	3	R 60	R 60	Méiappan	4	1	10		15	
Puthupatti	N.W	11	3	R 48	R 48	Isaac	5	3	4		12	
Madura Station District. Mr. Chandler.												
Madura West	W	1	1	R 156	R 180	Abraham & Methusaleh.	22	10	30	2	64	
Madura East			1	R 78	R 96	Isaac	10	10	11	9	40	
Ténúr	W	9	1	R 108	R 108	Pákkiam (Catechist)			15		15	
Valiapatti	S	7	1	R 84	R 84	Gnánapirakásam	3	2	20		25	
Anuppanádi	S.W.	2	2	R 36	R 36	Sarkirutham (goodness) sch. mistress	2	10		2	14	
Kílamáttúr	W.	7	2	R 36	R 36	Gnánammal (wisdom) sch. mistress	7	2	3		12	
Sólavanthán	W	13	2	R 36	R 36	Sarkunam (Benevolence) sch. mistress.			19		19	
Ándipatti	W	14	2	R 66	R 72	David. Catech.	1	2	7	9	19	
Madura Lines	N.W.	1	2	R108	R108	Santhiágu	6	1	10	1	18	
Sellúr	N	1½	2	R 84	R 84	Paul (Cate)	7	0	2		9	

Names of Villages where Schools.	Direction from station	Distance (in miles)	Condition	Proposed Expenditure 1868	Estimate 1869	Name of Sch. master or Sch. mistress	Christian Boys	Christian Girls	Heathen & R. Catt. Boys	Heathen & R. Catt. Girls	Total	Subsidies
Madura Station (Contin.)												
Mélakkal	W	10	3	R 57	R 57	Jévasakaiam			6		6	
Vandiúr	E	3	4	R 108	R 108	Abraham (Cate)			5		5	
Pillaiarpálaiam	S	3	3	R 72	R 84	Abraham		1	11		12	
Sikkanthámalai (Near after Pasumalai station)	S.W	4	4	R 108	R 108	Anthony (Catechist)	1		14		15	
Tiruvadakam	W	11	4	R 54	R 54	Asirvátham			6		6	
Máná Madura Station District Mr. Capron.												
Station Day School.				R 84	R 120	Visuvásam	2		13	1	16	
Mandapasálai Station District Mr. Taylor.												
Pálaiampatti	N.W.	12	1	R 72	R 72	Jésadián	8	2	19	6	35	
W. Karisarkulam	N.W.	3	3	R 64	R 70	Joshua	9	3	3		15	
Púmálaipatti	N.E	6	3	R 72	R 72	Visuvásam (Jaithi)	4	0	16		20	
Perunáli	S.E	17	4	R 44	R 50	Arumainaiakam	15	3			18	
Sevalpatti	S.E.	21	3	R 42	R 50	David	5	5	12		22	
Sámipatti	E	15	3	R 24	R 30	Anna (Sch mistress)	5	1	5		11	
Mandapasálai Station day School			3	R 60	R 60	Isaac	10	7	4		21	
Kopisthámpatti	S.W.	4	3	R 48	R 48	Simeon	4	3	11		18	
T. Karisarkulam	E	4	3	R 39	R 39	Abraham	6	1	13		20	
Paralachi	S.E.	8	4	R 48	R 25	David	5	2	15		22	
Rásakopálapuram	S.E	5	4	R 24	R 24	Jacob	6	1	3		10	
Nattakádu	S	8	4	R 24	R 24	Abel	5	1	3		9	
Kanjampatti	S	5	4	R 12	R 12	Arumanaiakam	8		4		12	
Mélúr Station District Mr. Burnell						Abraham	~~2~~	~~2~~	~~8~~	X	~~8~~	
Melur Sta. D. School.			2	R 84	R 90	Abraham	2	2	3	1	8	
Sevalpatti	N	27	4	R 12	R 24	Esther (Sch mistress)	2	1	5		8	
Mangalam	S.W.	8	3	R 18	R 36	Vethanaiakam	1		11		12	

Names of villages where schools.	Direction from station	Distance	Condition	Probable Expense 1868	Estimate 1869	Name of Sch. master or Sch. mistress.	Christian Boys.	Christian Girls.	Heathen & R. Catt. Boys.	Heathen & R. Catt. Girls.	Total	
Pasumalai Station District. Mr. Herrick.												
Station D. School				R 60	R 75	Gnánamuttu	9	9			18	
Vikkanthámalai	See Madura Station.											
Periakulam Station District Mr. Noyes.												
Manizkáran Patti	S.E.	13	2	R 84	R 84	Appávu	13	9	2	1	25	~~25~~
Andi Patti	S.E	11	2	R 64	R 84	Arulánthu	3	1	14		18	~~18~~
Kóttai Médu & evening school	W	1	2	R 36	R 72	Pichaimuttu	7		10		17	~~17~~
Kóttai Médu day sc.	W	1	2	R 36	R 36	Sauntharam	4	2	5	2	13	
Rásákkal Patti	S.E	18	4	R 40	R 54	Samuel	5	2	10		17	
Kamham Station District Mr. Noyes. Distance & Direction from Periaculam												
Kámachipuram	S	26	1	R 48	R ~~84~~	Marttappan	4		16		20	
Kómbai	S.W.	30	2	R 84	R 48	David	5	4	12		21	
Puthupatti	S	31	2	R 78	R 84	Savarimuttu	6		9		15	
Uttamapálaiam	S	27	2	R 84	R 84	Simeon	6	1	12		19	
Kodikánal	W	17	2	R 78	R 84	Kurusu	5	1	6		12	
Kambam	S	33	2	R 96	R 96	Raiappan	8		5		13	
Kóilápuram Boys.	S	28	3	R 42	R 48	Gnánamani (Sch. mistress)	13		3		16	
Sinnavanúr	S	23	3	R 24	R 36	Ruth (Sch. mistress)	4		8		12	
Muttilápuram	S	26	3	R 20	R 30	Savariammál (Sch. mistress)	3		10		13	
Pódinaiakkanúr	S.W.	20	3	R 24	R 24	Solai Yóvan	6	2	4		12	
Tévváram	S.W.	27	4	R 60	R 60	Vethanaiakam			10		10	
Kóttaiúr	S	17	2	R 48	R 48	Arunásalam Pillai			23		23	
Kuchanúr	S	23	4	R 84	R 84	Yóvan	4	5	10		19	
Uppukóttai	S	15	4	R 10½	R 30	Lydia (Sch. mistress)	5		14		19	
Anumanthanpatti	S	28	4	R 48	R 48	Naiakam	1		12		13	
Kóilápuram (Vill.)	S	28	3	R 16	R 48	Sysiamania-Pillai			22		22	
Anaikaraipatti	S	30	4	R 24	R 54	Michael	4	2	10		16	

Names of villages where schools.	Direction from Station	Distance	Condition	Probable Expense 1868	Estimate 1869	Name of sch. master or sch. mistress	Christian Boys.	Christian Girls.	Heathen & R. Catt. Boys	Heathen & R. Catt. Girls	Total.
Pulney Station District Mr. White											
P. Sta. day school.			1	R 72	R 72	Moses	12	4	6	2	24
Kumáralingam	W	10	3	R 12	R 12	Anna (Schmistress)	1	3	2	1	7
Áikkudi	E	2½	3	R 78	R 80	Vetham	3	1	3	1	8
Kiranúr	N	12	3	R 24	R 36	Anna Maria (Schmistress)		5	6		11
Tirumangalam Station District Mr. Horrick.											
Tirumangalam			2	R 84	R 84	S. Jacob	7	2	10		19
Mallánkinaru	SSE	17	2	R 48	R 48	Annammai (Schmistress)	9	10	2		21
Kukkalánjéri	S	14	2	R 30	R 30	Sámiadiál (sch. mistress) & Catch.	1	5	5	2	13
Nadukóttai	SE	2½	3	R 35	R 60	Sámithásan			15		15
Múndudaippu	SE	17	3	R 48	R 60	Pákkiam (sch. mistress)	7	5			12
Urappanúr	NNW	4	3	R 36	R 48	Paranjóthi	4	4	12		20
Mathavanáikkanúr	SSW	13	3	R 36	R 48	Ásirváthan	4	2	9		15
Péraiur	SW	16	4	R 36	R 48	Joshua (Catechist)	9	1	4		14
Tirupúvanam Station District Mr. Penfield											
Piramanúr	SE	3	2	R 98	R 96	Náraianan			30		30
Puthúr	E	½	2	R 83	R 103	Muttusámi			25		25

Seminary, Boarding school, & Station schools	Estimated Expense per Scholar	Teachers Names.	Christian Boys	Christian Girls	Heathen & R. Catt. Boys	Heathen & R. Catt. Girls	Total
			Report of 1867.				
Pasumalai Sem.	R 33	A. Barnes, J. Bolton, Ásirváthan (assist)	62			62	
Madura G.B.S.	R 30	J. Cornelius (assist)		56		56	
Battalagundu G.S.	R 36	Selavénthiram (assist)	22	6		16	
Dindigul Sta. S.	R 36		9	6		8	
Máná Madura S.	R 36	Manuel, Virginia Donaghe.	4	15		18	
Mandapasalai "	R 36	Antoni	11	11		8	
Pney Sta. Sch.	R 36	David	2	10			

No. I.

EVANGELICAL AND PASTORAL STATISTICS.

CONGREGATIONS.

Name of Station.	When first occupied.	Native Agency. Number of Native Pastors.	Number of Catechists.	Number of Readers.	Total of Native Agency.	No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations.	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attendance.	No. of Men able to read.	No. of Women do.	No. of Children do.	Amount raised by Churches and Congregations. For local purposes. Rs.	A.	P.	For other purposes. Rs.	A.	P.	Total. Rs.	A.	P.
Battalagundu	1857		8	0	8	14	4	113	128	179	420	+15	8	6	5	224	53	29	29	182	3	7	20	1	1	202	4	8
Dindigul	1835		12	5	17	32	15	218	150	251	619	+38	20	8	9	582	132	45	81	215	1	3	224	7	4	439	8	7
Kambam	1862	2	21	3	26	24	18	335	351	543	1229	+94	22	15	6	695	101	30	86	380	11	6	193	1	10	573	13	4
Madura	1834	2	8	2	12	18	15	229	179	253	661	−15	17	9	13	598	118	62	90	203	10	4	233	9	6	437	3	10
Mánámadura	1864		1	0	1	5	5	27	24	42	93	−5	2	3	1	75	12	7	10	28	1	2	45	1	4	73	2	6
Mandapam-álai	1850	1	21	1	23	64	31	582	516	647	1745	+139	67	25	30	987	154	38	75	269	15	5	166	10	3	436	9	8
Mélúr	1857		6	0	6	10	8	40	47	82	169	−7	2	1	1	90	18	7	14	27	14	9	41	5	1	69	3	10
Pasumalai	1845		2	0	2	2	2	18	11	26	55	+10	2	1	0	112	15	7	14	64	15	0	64	5	1	129	4	1
Periakulam	1848		6	1	7	12	8	105	115	213	433	+26	6	2	3	266	30	10	38	72	12	4	51	2	11	123	15	3
Pulney	1862		11	0	11	17	10	113	113	202	428	+4	13	4	2	286	22	13	48	24	12	0	19	9	0	44	5	0
Sivaganga	1839		2	0	2	7	3	19	21	41	81	−1	5	2	2	30	10	7	7	7	10	1	32	5	10	39	15	11
Tirumangalam	1838	1	16	0	17	40	22	283	235	381	899	−63	37	20	10	573	135	37	87	247	4	3	53	5	3	300	9	6
Virupuravanam	1839		5	0	5	6	5	58	57	53	168	+100	6	1	0	87	12	11	3	17	14	1	38	1	9	55	15	10
		6	119	12	137	247	149	2140	1947	2913	7000	+335	207	97	82	4605	814	303	582	1742	13	9	1183	2	3	2926	0	0

No. II.

EVANGELICAL AND PASTORAL STATISTICS.

CHURCHES.

Name of Station.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanists.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good Standing.	Gain or Loss.	Remain suspended from Church privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregations not Communicants
Battalagundu	1	5	4	0	1	1	0	0	0	0	1	0	0	3	113	+2	1	88	5	164
Dindigul	2	3	1	0	4	4	3	0	2	0	0	0	0	3	146	+7	0	218	16	92
Kambam	6	12	0	9	3	10	1	6	4	0	1	0	0	1	234	+22	10	272	23	286
Madura	3	16	8	2	6	8	8	1	21	0	2	0	6	4	181	0	0	265	14	124
Máná Madura	1	1	1	0	0	0	0	0	0	0	1	5	0	0	19	0	1	7	1	21
Mandapasálai	9	13	2	0	11	1	0	0	0	0	5	2	0	4	282	+3	6	559	26	182
Mélúr	1	1	0	0	1	0	0	0	2	0	0	0	0	0	~~26~~ 25	-1	0	~~26~~ 26	2	~~31~~ 31
Pasumalai	1	6	3	0	0	4	0	0	9	0	0	0	0	0	56	+1	0	189	2	28
Periakulam	2	3	0	0	3	2	0	0	4	0	0	0	0	0	73	+1	1	44	0	74
Pulney	1	7	2	0	2	1	0	0	0	0	0	2	1	0	70	+5	1	41	6	53
Sivaganga	1	1	1	0	0	0	0	0	0	0	0	0	0	1	12	0	1	82	0	15
Tirumangalam	2	8	0	0	8	2	2	0	1	0	0	4	0	1	152	+6	0	191	18	213
Tirupuvanam	1	1	1	0	0	4	0	0	0	0	0	0	1	0	9	+4	0	11	2	15
	31	79	23	11	39	37	14	7	43	0	10	13	8	14	1372	+50	21	1993	115	1298

No. III.

EVANGELICAL AND PASTORAL STATISTICS.

Name of Station.	Itineracy. Number of Itineracies.	Number of Encampments.	Number of Missionaries.	Number of Helpers.	Number days' labor of Missionary.	Do. of Helpers.	Days of Encampment.	Number of Villages visited.	Number of Hearers.	Book Distribution. Bibles sold and distributed gratuitously.	Do. Testaments	Do. Scripture Portions	Do. Tracts	C. V. E. S. School Books and other Books.	Received for Books sold. Rs.	A.	P.
Battalagundu	12	18	1	9	30	397	65	303	9931	3	13	114	765	886	49	1	1
Dindigul	4	12	1	6	32	300	50	448	15020	41	45	286	4323	313	20	3	5
Kambam	3	9	1	19	26	175	45	203	14847	20	42	574	1915	2101	78	13	5
Madura	1	3	1	10	7	53	10	54	3448	2	14	224	3020	0	8	1	0
Mána Madura	3	4	1	4	12	39	13	43	1262	5	17	120	4102	0	41	8	11
Mandapasálai										8	20	50	1000	250	28	8	1
Mélur										0	8	38	623	62	6	12	9
Pasumalai	1	3		2	0	18	10	63	850	0	1	49	1031	33	2	11	6
Periakulam																	
Pulney										0	10	174	1058	461	20	14	4
Sivaganga																	
Virumangalam	1	5		8	12	94	11	145	10268	1	6	67	2041	203	18	13	8
Virupúvanam	1	1		6	7	27	4	30	872	2	18	131	2518	512	22	0	2
		26	35	64	126	1103	208	1319	70498	82	194	1857	23696	4821	289	8	4

Village Churches and Pastors. Names of Village Churches.	When organized.	Pastors' Names.	Number of Congregation.	Number of Communicants.	Added this Year.	Children baptized this Year.	Deaths this Year.	Subjected to Church discipline	Amount raised for Church expenses and other purposes. Rs.	A.	P.
Kodikánal	1857	A. Sundaramuthu	91	31	6	8	0	0	107	9	0
Bdindigal	1856		131	23	1	2	1	1	19	5	4
Kómbai	1856	E. Seymour.	178	32	5	1	0	5	66	8	2
Kambam	1856		373	73	3	1	8	0	144	6	5
Kánayampatti	1856		150	48	0	6	0	1	23	12	5
Kóvilápuram	1856		306	27	6	5	0	3	52	0	0
Madura West	1868	A. G. Rowlands	133	42	12	8	2	0	138	0	0
Kilamattúr	1858	K. Williams	123	33	4	8	1	1	37	4	0
V. Kaitalkulam	1855	Christian	138	31	1	3	1	0	17	9	6
E. Kaitalkulam	1855	Christian	113	30	1	1	1	0	25	1	8
Sevalpatti	1855		93	16	3	3	0	0	12	4	0
Vélanirani	1855		95	24	1	5	1	1	16	4	4
Paralachi	1858		66	22	1	1	0	0	23	4	0
Kanjampatti	1858		102	18	0	0	0	0	5	12	0
Puvadur	1858		31	20	0	1	0	0	13	13	0
Sámipatti	1859		80	13	0	0	0	0	9	8	0
Andipatti	1859		327	49	5	0	0	0	62	7	9
Kóttaimédu	1856	Kóttaimédu	106	24	0	0	0	6	22	15	1
Mallankinaru	1855	G. Vétthanáyagam	257	69	5	7	0	4	143	0	0
			2828	625	54	52	7	24	940	12	8

No. IV.

EDUCATIONAL STATISTICS.

Name of Station.	Seminary = S. Girls' Boarding School = G.B.S Station School = S. S.	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in full Seminary course.	Do. in partial Seminary course.	Catechists in Seminary Catechist Class.	Catechists recd. in 1869	Do. left in 1869	Pupils received in 1869	Do. left in 1869	Do. died in 1868	Male Pupils under instruction	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Seminary in Mission service from beginning.	Do. now employed in the Mission.	Village and Day Schools. No. of Schools.	Masters.	Mistresses.	~~Christian~~ Protestant Boys.	~~Christian~~ Protestant Girls.	Total.	Romanist and Heathen Boys.	Romanist and Heathen Girls.	Total.	Total of Scholars.	Fees from all the Schools. Rs.	A.	P.
Battalagundu	S.S	1	2										34	6	62			6	4	2	22	9	31	65	1	66	97	107	15	1
Dindigul	S.S.	1	1							4	3	0	11	2	18			17	20	6	75	41	116	402	75	477	593	368	5	10
Kambam																		21	13	8	101	16	117	231	4	235	352	27	5	6
Madura	G.B.S	1	1	1						19	10			53	300			13	11	3	60	51	111	147	16	163	274	28	8	0
Máná Madura	S.S.	1	1	1						13	6	0	5	19	39			2	2	0	4	0	4	30	0	30	34	24	13	2
Mandapasálai	S.S.	1	1	1						25	10	0	16	15				11	6	5	62	21	83	57	4	61	144	2	12	0
Mélúr																		5	2	3	14	5	19	21	1	22	41			
Pasumalai	S	1	3		38						12		38	0	398	220	127	1	1	0	10	8	18	1	0	1	19	128	8	0
Periakulam																		5	1	3	52	8	60	24	0	24	84			
Pulney	S.S.	1	1										11	10	23			8	4	4	12	13	25	60	3	63	88			
Sivaganga																														
Tirumangalam																		9	6	2	55	36	91	61	0	61	152	13	4	6
Tiruppúvanam	S.S	1	1							9			9					4	4	0	2	10	12	80	2	82	94	24	15	0
		9	11	3	38					70	41	0	124	105	840	220	127	102	74	36	469	218	687	1179	106	1285	1972	726	7	1

Madura Mission. Names of Villages where Schools. October 1869.	Direction from the Station.	Distance (in miles.)	Conditions 1. Permanent 2. Satisfactory 3. Medium 4. Poor.	Probable Expense 1869.	Estimate for 1870.	Name of School master or Sch. mistress.	Christian Boys.	Christian Girls.	Heathen & R.C. Boys.	Heathen & R.C. Girls.	Total.	Subscribed 1869.
Battalagundu Station District Mr. Washburn.												
Station Day School			2	Rs. 48	Rs. 48	Pákkiam mistress.	10	2			12	
Silukkuvár pattí	S.E.	8	2	Rs. 70	Rs. 70	Chinnappan.	5	2	10		17	
Ammá pattí	E	11	2	Rs. 70	Rs. 70	Savarimuttu	5		13		18	
Dallar pattí	S.E.	16	3	Rs. 18	Rs. 36	Paranjothi	3	2	5		10	
Sittúr	N	8	2	Rs. 18	Rs. 38	Gnánamuttu.	4		11		15	
Dindigul Station District Mr. Chester.												
Anglo Vernacular school			1	Rs. 786	Rs. 800	7. Teachers.	15		120		135	
Tamil Day School			1	Rs. 204	Rs. 216	Asivatham. Israel	19		36		55	
Hindoo Girl's School			1	Rs. 117	Rs. 117	Lydia. Sánthái				57	57	
Christian Girl's school			2	Rs. 48	Rs. 48	Mariammál. Elizabeth.		16		5	21	
Kottára pattí	N.W	8	1	Rs. 72	Rs. 72	Samuel	4	3	28		35	
Kusava pattí	E	8	1	Rs 66	Rs 66	Yákappan	2		32		34	
Pukzilai pattí	N.E	9	2	Rs. 78	Rs. 78	Kauppannan – Muttai.	5	6	17	4	32	
Anderson pattí	W	11	2	Rs. 66	Rs. 66	+Yákappan	3	2	18		23	
Kómpzian pattí	N.E.	8	1	Rs. 66	Rs. 66	+Arókkianáthan	4	2	10		16	
Michael pattí	S.W.	5	1	Rs. 66	Rs. 66	+Abel	3	3	14		20	
Murukan pattí	S	8	3	Rs. 60	Rs 60	Vengappan	4	3	13		20	
Puthu pattí	W	10½	2	Rs. 66	Rs. 66	+Isaac	3	4	8		15	
Nochiódzi pattí ⊙	E	6	3	Rs. 60	Rs. 60	V. Arulappan	2	1	13		16	
Tarumattu pattí	S.W.	11	3	Rs. 60	Rs. 60	+D. Arulappan	3	2	7		12	
Emakalá puram ⊙	S.E.	9	3	Rs. 48	Rs. 48	Pákkiam	2	1	15		18	
Árizenttúr ⊙	S.E.	5	3	Rs. 60	Rs. 60	Chinnappan	3		12		15	
Puthukóttai	N.W.	9	3	Rs. 30	Rs. 30	Louisa & monitor	4	2	8		14	

⊙ Established within the past three months.

+ These teachers also have charge of a small congregation in the village.

Madura Station District Mr. Chandler.												
Madura East			1	Rs. 179	Rs. 102	P. Isaac. A. Abraham	13		15		28	
Madura West			1	Rs. 150	Rs. 150	S. Methusalah & M. Peter.	25	12	16	2	55	
Girls Day school			1	Rs. 84	Rs. 84	John Francis		18		2	20	
Line school			1	Rs. 114	Rs. 114	J. Santhiagu	6	1	13	3	23	
Santha pettai			2	Rs. 84	Rs. 84	Sámiappan			23	4	27	
Anuppanádi	S.E	2	4	Rs. 36	Rs. 36	Sukirutham	3	8		3	14	
Vandiúr	E	3	4			The Catechist	1		6		7	
Pillaiár pálaiam	S	3	2	Rs. 36	Rs. 84	Flora & Hilliar	1	2	9		12	
Kélamattúr	W	7	3	Rs. 36	Rs. 36	Mary	6	1	3	1	11	

Names of Villages where Schools.	Direction from Station	Distance	Condition (Sch. I.)	Probable Expense 1869.	Estimate 1870.	Name of Sch. master or Sch. mistress.	Christian Boys.	Christian Girls.	Heathen & R. C. Boys.	Heathen & R. C. Girls.	Total.	Supported 1869.
Madura Station (contin)												
Ténúr	W	9	2	Rs. 114	Rs. 114	Pákkiam		1	15		16	
Mélakkál	W	10	4	Rs. 57	Rs. 57	Jesasakaiam	2	1	7		10	
Vázaiz pátti	S	7	1	Rs. 84	Rs. 84	Gnánapirakásam	2	2	15		19	
Kachaikatti	N.W.		2			The Catechist	1	5	11	1	18	
Tázzaneri	N.W.		2	Rs. 66	Rs. 66	R. Arulánthu			14		14	
Máná Madura Station District Mr. Capron.												
Station Day School			2	Rs. 96	Rs. 108	Visuvásam	2		15		17	
Túvál	S	20	2	Rs. 64	Rs. 90	Antonimuttu	2		15		17	
Mandapasalai Station District Mr. Taylor.												
pázaizm pátti	N.W.	12	2	Rs. 80	Rs. 84	Yésadiań	5	4	6	3	18	
Tottiankulam	N	12	2	Rs. 36	Rs. 25	Catechist's wife	8	2	6		16	
W. Karisar kulam	N.W.	4	3	Rs. 60	Rs. 60	Joshua	6	2	3		11	
púmálzi pátti	N.E.	7	3	Rs. 84	Rs. 84	Visuvásam	4		14		18	
Sevál pátti	S	25	3	Rs. 36	Rs. 25	Daniel	8	1	7		16	
perunáli	S	15	4	Rs. 48	Rs. 48	Arumainaiakam	5		2		7	
Settikulam	E	4	4	Rs. 30	Rs. 30	Yésadiań mistress	5	5	2	1	13	
pázaichi	S.E.	8	3	Rs. 32	Rs. 50	Gnánapirakásam	5	5	8		18	
Kopisthampátti	W	4	3	Rs. 36	Rs. 24	taken by mrs. H. P. Haven Esq for his school Yésuthasan	4	2	4	2	12	
Mélur Station District												
Mánkulam	W	8	1	Rs. 30	Rs. 50	Savarimuttu	1	1	11		13	
Kottam pátti	N	14	2	Rs. 12	Rs. 40	Pákkiam	3	1	8		12	
Sámuttirápátti	N.W.	16	3	Rs. 60	Rs. 65	John	6				6	
Sevál pátti	N	27	3	Rs. 9	Rs. 40	Esther	1	2	6		9	
Séndzla pátti	E	9	3	~~Rs. 56~~	~~Rs. 40~~	Anbai	2	2	10		14	
Pasumalai Station District Mr. Herrick.												
pásumalai			1	Rs. 72	Rs. 96	Antoni	8	8	1		17	
Tirupuvanam Station District Mr. Penfield.												
Station Day School			1	Rs. 45	Rs. 75	Abraham	1		13		14	
puthúr	E	1½	2	Rs. 60	Rs. 75	Malaiappan	1		44		45	
perzmanúr	S.S.E.	3	3	Rs. 46	Rs. 46	Náraianan			28		28	
Kambam & Periaculam Station Mr. Noyes.												
Kómbai	S.W.	30	1	Rs. 115	Rs. 120	Nallatambi. Pákkiam	20	3	50	3	76	
Kázváchipuram	S	26	1	Rs. 48	Rs. 96	Arulanthu. Jankam	6		14		20	
Uttamapálzam	S	27	2	Rs. 84	Rs. 84	Simon	6		6		12	
Kóilápuram	S	28	1	Rs. 48	Rs. 48	Elisabetta Loomis	14	5	21		40	

Villages where Schools.	Direction from Station.	Distance (in miles)	Condition (Sch. p. I.)	Probable Expense 1869.	Estimate for 1870.	Name of Sch. master or Sch. mistress.	Christian Boys.	Christian Girls.	Heathen & R. C. Boys.	Heathen & R. C. Girls.	Total	Supported 1869.
Kambam & Periaculam Station (contin.)												
Sinnavanúr	S	23	2	Rs. 39	Rs. 42	Ruth	3		8		11	
Téváram	S.W.	27	2	Rs. 6	Rs. 18	Moses	6		10		16	
puthu pátti	S	31	2	Rs. 84	Rs. 84	Savarimuttu	2		13		15	
Kámbam	S	33	2	Rs. 72	Rs. 96	Ráyappan	14	2	3		19	
Pódinaikkanúr	S.W.	20	1	Rs. 29	Rs. 96	Muttusámi. John	9	1	17		27	
Uppukóttai	S	15	4	Rs. 27	Rs. 36	Lydia	3		9	1	13	
Anumanthanpatti	S	28	4	Rs. 48	Rs. 48	Náyakam			12		12	
Mánikkárampatti	S.E.	13	2	Rs. 27	Rs. 36	Pákkiam	15	6	4		25	
Anai pátti	S.E.	11	2	Rs. 48	Rs. 48	Annah. Mary	15				15	
Kóttai Médu	W	1	2	Rs. 36	Rs. 42	Sauntharam	4	2	10		16	
Muttilá puram	S	26	4	Rs. 18	Rs. 36	Savariammál	5		5		10	
Kodikánal	W	17	2	Rs. 30	Rs. 72	Alasu	8	2	3		13	
Kúdalúr	S	40	4	Rs. 66	Rs. 72	Vétham			11		11	
Kámaian pátti	S	33	4	Rs. 8	Rs. 48	Jane Grey			16		16	
Kuchanúr	S	24	4	Rs. 32	Rs. 48	Lucy Bacon	5	3	3		11	
Vitlu-pátti	S.W.	20	2	Rs. 36	Rs. 72	Arunásalam		--	10		10	
Immáppátti	S.W.	27	2	Rs. 32	Rs. 72	Vétham			9		9	
Ommináikkanpatti	S.E.	14	4	Rs. 14	Rs. 50	John	10				10	
Kukkammálpátti	S.E.	17	4	Rs. 50	Rs. 50	Tanmakkanu	10				10	
Pulney Station District												
Station Day School			2	Rs. 86	Rs. 125	David. Moses.	11	10	18	1	40	
Vattirápátti	E	10	3	Rs. 36	Rs. 36	Annah	3	5	2	2	12	
Kánúr	N	4	4	Rs. 60	Rs. 60	Moses	4	2	7		13	
Kálzimpattúr	W	4		Rs. 36	Rs. 36	Savari	3	1	6		10	
Tirumangalam Station District Mr. Herrick.												
Mallánkinaru	S.S.E.	17	1	Rs. 48	Rs. 72	Annamái female	9	12	5		26	
Tirumanglam			2	Rs. 104	Rs. 108	Joseph	10	3	6		19	
Kalukóttai	S.E.	2½	2	Rs. 70	Rs. 84	Sámitásan	1	1	26		28	
Tráppanúr	N.W.	4	2	Rs. 84	Rs. 84	Paranjóthi	11	4	5		20	
Kindudzippu	S.E.	17	3	Rs. 60	Rs. 60	Taught by catechist	8	4	6		18	
Kathavanáikkanúr	S.W.	13	3	Rs. 36	Rs. 36	Ásirvátham	6	2	7		15	
Éda pátti	W	12	3	Rs. 36	Rs. 42	Peter catechist.	5		7		12	
Kukkalánjeri	S	14	3	Rs. 18	Rs. 48	Sámiadiál mistress	1	8	8		17	
Kalla pátti	N.W.	14	3	Rs. 48	Rs. 60	Vethamanikkam catechist	1	1	13		15	
Kattiánénthal	S.E.	18	new	Rs. 45	Rs. 60	Sámitasan	4		6		10	

The school in Mallánkinaru is self-supporting.

Villages where Schools.	Direction from Station	Distance (in miles.)	Condition (Sept. 1.)	Probable Expense 1869.	Estimate for 1870.	Name of Sch. Master or Sch. Mistress.	Christian Boys.	Christian Girls.	Heathen & R. C. Boys.	Heathen & R. C. Girls.	Total.	Sch. [illegible]
Seminary, Female Boarding School & Station Schools.												
					Cost per pupil			Males.	Female.	No of pupils Supported by Mission appriation		
Pasumalai Seminary					R. 33			52		52		
Madura Girls B. School					R 30				~~[illegible]~~ 2	~~[illegible]~~ 5 2		
Battalagundu St. School					R. 36	Pelavénthiam. jacob		34	6	16		of which 8 from urban
Dindigul	"	"			R 36			8	2	8		
Máná Madura	"	"			R 36	Manuel. Mariammál		5	19	8		
Mandapasálai	"	"			R 36	Paul & his wife; Martha Taylor.		15	14	8		
Station Day School for Girls Madura care of Mrs Palmer					R100	15 Chn Girl & 2 H.						
Miss Hartley's school Madura for High Caste girls, expense uncertain						22 in no.						

Rec'd from W. B. Capron Esq. 1870.

Report of the American Madura Mission, for the year 1870.

We are called upon to record the dealings of Providence with us during the year 1870 which is the 36th year since the establishment of the American Madura Mission. And first of all we would record our grateful sense of Gods goodness to us personally in sparing the lives of all our number through a season which has been more than usually unhealthy.

At the beginning of the year there were 9 Mission families numbering in all 34 persons. Two children have been born during the year. In May we were permitted to welcome back Mr. Rendall who left us in August 1867 for a visit to America. Our sympathy for him in his bereavement was called forth afresh as we looked in vain for her who apparently in good health had laid aside her arduous duties to accompany him to America, but was called to her rest before half of the homeward journey was accomplished. With him came his daughter Miss Mary Rendall to assist him in his labors among this people. In July we were rejoiced by the arrival of Mr and Mrs Tracy who have returned again to India after an absence from its shores of a little more than three years. They have made but two visits to America during a period of nearly 33 years and though in feeble health have once more come to resume their labors here. The health of most of our circle has been

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At the beginning of the year there were 9 Mission families numbering in all 84 persons. Two children have been born during the year. In May we were permitted to welcome back Mr. Rendall who left us in August 1867 for a visit to America. Our sympathy for him in his bereavement was called forth afresh as we looked in vain for her who apparently in good health had laid aside her arduous duties to accompany him to America, but was called to her rest before half of the homeward journey was accomplished. With him came his daughter Miss Mary Rendall to assist him in his labors among this people. In July we were rejoiced by the arrival of Mr and Mrs Tracy who have returned again to India after an absence from the field of a little more than three years. They have made but two visits to America during a period of nearly 33 years and though in feeble health have once more come to resume their labors here. The health of most of our circle has been good notwithstanding the ravages of cholera and fever in certain parts of the district.

Our helpers too and their families have been for the most part mercifully preserved while more than ordinarily exposed to disease, as they have offered medicines and spoken of the great Salvation to numbers of sick about them. Our returns show that but one catechist, three catechists wives and six children of catechists, have died during the year.

In considering our work we may arrange what we wish to say according to the classes we have aimed to reach viz. adherents in and out of the church, children and heathen and shall thus be led to speak of churches, congregations, schools, and itineracy and Dispensary labors. We desire also however to present certain features of our work, which can be better reviewed by themselves and which we shall therefore consider before proceeding to the subjects already indicated. The question is often asked by friends at home, How do you go to work, What do you do, What is your main reliance in attempting to reach the heathen, and to raise up a native church? It will be our aim to answer those questions so far as we can do so conveniently, while while adhering still in the main to the more general plan of the report. We shall thus be led to speak somewhat in detail of our Sabbath Services, including Sabbath School and Monthly Concert, our Work among women &c.

"The field we occupy is, in general, the Madura Collectorate, situated between latitudes 9°5' ~~(N.)~~ and 10°45' (N) and in longitudes 77°15' ~~(E.)~~ and 79°30' (E), comprising the Madura District proper, the Dindigul Subdivision, and the two great permanently settled Estates, or Zemindaries, Ramnad and Sivagangi. It is in shape nearly an oblong 75 by 125 miles, ~~square~~, with the city of Madura as its center, containing according to official documents, 8789¾ square miles, divided as follows—

			Sq. miles
	Ramnad having an area of		2351
	Sivagangi " " "		1557
Principal Division	Tirumangalum Taluq		618½
	Madura	"	361
	Melur	"	617½
	Periakulum	"	1212¾
Sub-division	Dindigul	"	1091
	Palani	"	981
	Total area		8789¾ sq. miles

"The population of the Collectorate according to official documents for the year 1867, was 1846,289, comprising 1,765,527 Hindoos, 119,181 Mahomedans, 61,681 Christians, ~~which last item~~ including Romanists as well as those who have joined Protestant congregations. The whole of this district except a portion of the Ramnad Zemindary depends upon us for its evangelization. To supply the spiritual necessities of these near two millions human beings, how manifestly inadequate is our force! 11 missionaries ~~with~~ including the physician numbers but 11 families. The vacant stations

Pulney, Mélur & Sirupuvanam with their empty houses call for reinforcements from home, even if there were no significance in the fact that long service in the field is telling upon the health of several of our circle who will in all probability be obliged to leave us soon. To say nothing then of all the unoccupied region around us we must have recruits from home soon, or we cannot be expected long to hold our own in this land.

"The great proportion of the inhabitants of this collectorate are nominally either Sivites or Vishnuvites, with a great preponderance of the former, who comprise, it is supposed, about two thirds of the whole population. These two sects, in all this part of India, however, seem to be on the most friendly terms. In fact the masses pay little respect to either Siva or Vishnu, but are wedded to the invocation and adoration of devils, or of men or women of local celebrity who have long been dead."

II Sabbath Services.

We have in our Central Station two services on the Sabbath, one in the morning and the other in the afternoon. In the first of these the sermon takes the prominent place, while the second is occupied with the exercises of the Sabbath School as is the custom of many churches in America. The number of children and others who can

who can be gathered into our Sabbath Schools depends much on the size of the city or village, as also on the numbers of day and other Schools at the Station, and the size of the congregation, and varies in average attendance from forty persons divided into four classes as reported this year in Maná Madura, to two hundred and sixteen in seventeen classes as in Dindigul. The Missionary is able to attend these services on an average perhaps two thirds of the time, the other Sabbaths of the year being spent in one or another of his out stations.

Beside these regular services on the Sabbath other meetings are held in the different stations according to circumstances for example; Dindigul reports besides a third Tamil service, an English service in the evening.

Madura reports through the Missionary in charge preaching in two or three School houses near; and a second Sabbath School composed of scholars of four day schools who are required to attend the morning service, and remain from one half to three quarters of an hour, for catechetical and other instruction.

Dr. Palmer also reports another Sabbath School in Madura, He says "The Christian Anglo Vernacular School of which I have the management is in a flourishing condition with an average daily attendance of ninety. Certain members of this school, together with several pupils of the Zillah school, form the Madura Hindoo

Sunday School in which Mrs Palmer and I have classes. The fact that such a school with an average attendance of seventy could be maintained more than a year without diminution of numbers, when no pressure is brought to bear upon the children to induce them to attend more than the advantages they think thus to obtain speaks for itself."

Mr Washburn speaks of preaching in the evening in the villages near Pasumalai. Others report street preachings as supplementary to the regular services of the Sabbath, and meetings with the pupils of the boarding and day schools, (in the evening) for prayer and conference or the cultivation of sacred music. Still another reports a faithful attempt to preach the gospel to the poor, at an early morning service, with an audience of fifty.

The Monthly Concert of prayer for the conversion of the world, which we have been accustomed with friends at home to celebrate in years past, is very generally observed in our central Stations, and is justly considered the most interesting meeting. It is no small thing for the Christians in this land to be thus united with those in far distant lands, in desires and petitions for the coming of that kingdom which shall be universal. To us it is a part in the chain still binding us to christians at home, and we could ill afford to have a link broken at either end.

We are attempting to extend the benefits of the observance to our out-stations as well, but the difficulty has been to keep the catechists so supplied with Missionary news and facts of interest that they may make their meetings interesting.

The monthly Tamil religious newspaper of which Mr Washburne of the Theological School takes the general oversight, goes far to supply this lack, and we trust that the periodical which is thus fairly brought before our people, and has already won for itself a pleasant place in their confidence and esteem, may never lack a pecuniary support. In the account of Sabbath services already given, whenever the missionary is present, he conducts the service as a rule and at other times the catechist or teacher is expected to follow substantially the plan already stated, with the exception that the second service from the want of suitable men for teachers of classes, partakes more of the nature of a large Bible class, of which the whole congregation young and old are considered members.

III. Work Among Women.

"This work is always interesting, and of late has seemed increasingly hopeful. Our friends in America often ask us, Why do you not speak of the Zenana Work? is it not as encouraging with you, as in the north of India? In respect to this Mr Chandler remarks. "There are no Zenanas properly so

called, in Madura: but there is an opening for visiting the houses of the rich and of the higher castes and instructing the women." This remark applies with equal force to all our field.

"There is little or no seclusion of females with us; no Zenana, and hence no Zenana work, and as one brother remarks, "The less Zenanas the more accessible, but perhaps the less impressible." Mr Taylor thus speaks of labors among the women of Mandapasalie. "Miss Taylor holds a regular Thursday prayer meeting with the christian women and sometimes takes Miss Pollocks class of women when she is not at home, and there are almost every day frequent calls from native women and girls, whom the ladies instruct in the best way they can. As we open our doors freely to all who come to see either us or what are to them the sights of our house, there is much opportunity for labor in this way. A large chromolithograph in our sitting room, is the center of attraction and has brought us a great many hearers and made many friends." Miss Taylor while having almost exclusive charge of the station school, both the department for boys and the one for girls, has done considerable by way of visiting the women in near villages, while Miss Pollock has had whenever at home the instruction daily of a class, but has done more for the women of the station generally,

She states that in all her calls she has been well received that the women are often deeply interested and that she has been treated rudely in no case!

The following account of labor performed this year among native women in Dindigul claims a place here.

"The Hindoo Girls Day School in Dindigul increases in interest as the girls become older and are better informed. Most of them attend a morning Sabbath School held in their own school building." "I always feel a pleasure" says Mrs Chester, "in going to this little morning service, composed of the school girls and their mothers, sisters and other female relations, who often come in to see what is going on, and talk with me and the two school mistresses. The small girls are seat to one side of the room, and are taught the catechism and hymns, while all the others huddle up round me as close as they can get, and very bright are the large black eyes, and very pleasant the faces of little and big, lit up with equal interest at a picture shown or a story told them. The other day one of these girls who had been ill with fever and had recovered, was told by her mother to go and bring a vessel of cold water from the well, and pour it over the household idol, which was enshrined in a little thatched room in one corner of the open court of the house, as an offering for having been made well. She replied "Will that stone know whether the water is cold or not? No. I shall not do it, the missionarie's medicine made me well." The mother did not compel her to do it, but

came to the teacher and said "This is what you are teaching my daughter". But her anger was soon appeased by a few earnest words, and the appeal, "you know yourself that the stone is not God". The young girl still attends the school. Another bright little girl said she swept out the sauce house but that was all she ever did now. "Yes" another replied in rather an upbraiding tone, "everybody knows that she will not do Puja", meaning that the girl would not place the usual offerings before the household idol. This school room is a sort of meeting place for the women who come to get water from the tank opposite. They are all women of high caste as the tank belongs to Brahmins and none other than high cast people are allowed to go to it. Many of these women are fine looking, and are shrewd and intelligent and we often have interesting talks with them as they stand with their bright water pots on their hips. Sometimes they sit down for an hour or two, and I often hear of things they have said after such an interview, showing that they talk about what they have heard. This may seem like dropping seed by the wayside, but as they come again and again the seed may spring up and bear fruit sometime. This is another meeting place where the heathen women seem to like to come. For several months past I have been holding through the agency of a few christian women

a womens meeting in the house of a friendly ~~christian~~ heathen woman. The family is one of the most respectable in Dindigul and the house is in one of the nicest streets in the midst of the town. When I asked this woman to rent me a room in her house for this purpose, I had little idea she would comply with my request. It certainly was a bold step for her to take, and I earnestly hope that this large heathen family will some day be numbered among the Lord's children. In this room every Tuesday, there are from twenty to forty heathen women and girls, who come to hear the Bible and sometimes other books read and explained. Lydia the head school mistress, an earnest christian worker, takes charge of this meeting with two or three of the christian women of our Dindigul Church, who go in turn with her.

This meeting has been kept up with a great deal of earnestness and kind feeling. As there are none but native women present they are not afraid to ask questions and give their opinions upon what is said or read to them. These women from the very first have behaved in the most polite and respectful manner. There has never been any confusion or trouble among them, though they are huddled together like sheep in a pen, in the small space they occupy. They have very serious talks there sometimes and it seems as if the Spirit was taking the things of Christ and showing them unto them.

The womens meeting (Native Mission Link) is held once in four weeks in the place of the weekly womans prayer-

meeting which we hold the other weeks of the month. The women of our church have seemed to be lacking in kind courteous feeling and interest in each others welfare. So I thought if they met as a sewing circle, where they were expected to sit together and talk pleasantly to each other, it might help on a more desirable state of things. The day this little society was formed I laid great stress upon the word union, which seems to me an more in Tamil than in English, and insisted that those women who were not friendly with each other or would not speak with each other, could not join it. So I urged them to think well about it before they put their names down. Of the sixteen women present only one declined to put her name down, and she was one of the most clean and hard working women present, she offered me her initiation fee of two annas, but I refused it saying I do not want money, but love. At the next meeting this woman came bringing two annas as her monthly fee and two annas as a fine for having behaved so badly. The money gathered monthly is used for buying chinty to make garments for poor children principally infants brought to be baptized. It also pays for the rent of the room in which the meeting for heathen women, already mentioned, is held.

It is a very pleasant sight this circle of women sitting together in their clean clothes and neatly arranged hair, chatting pleasantly together with work in their hands.

They have leave to bring their own sewing also or mending, and one of the rules of the society is that if a bit of cloth is left when making garments for their own children it is to be given to the society, to make a garment for a poor child.

There are several women who have not joined, because (as they say) they do not feel right yet. They have offered me their monthly fee, but I have declined it, saying that it was true charity, love that was wanted, in this Society more than money. I think it is a point gained when they are ashamed of being at enmity with each other. I have reason to believe that there is a very good spirit shown among our women about giving charity. I know that several of our best women are in the habit of taking a little rice daily from their own part of the food (not giving less to the rest of the family) and putting it aside. At the end of the week, they measure it and give the value in money, to the various objects in which they are interested.

Do friends at home do more than this?"

"We have lately secured the services of a few Bible Women, (through the kind aid of the Woman's Board), who seem to have entered with zeal upon their duties. Referring to the labors of one employed in Madura Mrs Chandler says, "Her reports show a gradual increase in the number of houses visited, and the number of those who sit down to hear the Word of God". Of another she says, "She continued her labors in the North Market Street and rice bazaars till October, she was very successful in making her way among high cast families both Vellalas and Naiaks, and by her removal

we have lost an efficient and valuable laborer. She went to Salavathan for a month, and though a stranger visited most of the streets there, and became acquainted with many families who expressed regret at her leaving. In November she went to Ramnad, and is now employed by the Rajah in his palace to instruct the women in reading, writing, and ~~in~~ needlework. The school mistress has spent on an average three hours daily since September 1st in Bible work, and is most useful and very acceptable among the high caste women. She usually takes one of the older pupils with her, and in this way is teaching them to be useful. She has pupils learning to read in five different houses, and this month we are beginning to take fees. Dr. Palmer reports as follows: "Mrs Palmer has of late had under her direction two 'Bible Women' graduates of the 'Madura Girls Boarding School'. Besides their more general work, they have eight regular pupils in the city.

Many interesting incidents have occurred in connection with their labors from house to house within the past two months. As nearly as can be ascertained they have visited 486 houses and spoken to 1720 persons, to whom they have read portions of Scripture and tracts. They have given away sixty tracts gratuitously, and have received six annas for those sold.

III. Churches.

As will be seen in the table of statistics No II, the number of ~~our~~ churches in the mission is 28, with a total membership of 1403 persons, now

in good standing, ~~of whom~~ 95 ~~persons~~ in all or about 4 to each church on the average, ~~have been~~ were added by profession in 1870. ~~of their faith the past year.~~

Mr Rendall of Battalagundu who has charge of Pulney also says, "There has been an increase in the churches of both stations and others are waiting to unite with God's people."

"I have been struck with the power of the Holy Spirit in bringing in a man of high caste at Pulney Station. He is always ready to come to church when I visit Pulney, although his village is fifteen miles distant. He spends much of his time in reading the Scriptures and is preaching Christ."

Mr Herrick thus speaks of the churches in the Tirammungalum Station, "There are several candidates for admission to the churches connected with this station, though none have been received by profession during the year. Five have been added by letter, two have been dismissed to other churches, two suspended and one has died."

Although the increase in the membership of our churches for the year, as already stated is ninety-five, yet "there ~~has been~~ was so large a decrease through death or unworthy conduct that the net increase ~~is~~ was brought down to thirty one. ~~somewhat less than one third of the gross increase.~~ Besides twenty one names struck from the church records on account of irregularity, thirty ~~two have been~~ were subject to the discipline of the church, of whom 7 were excommunicated & 26 suspended. This fact is a sad one, though ~~one~~ not altogether ~~unknown~~ unparalleled at home, and certainly not to be wondered at, when we consider the ~~darkness of~~ superstition and ignorance from out of which the church of India is

~~recruited~~ gathered. It is ~~truly~~ relieved by the hope we have in the case of some who have died, that our loss is their gain." Of the church members who have died in the Kaumbane Station the past year, four were prominent men, and we shall miss their influence. Three of them were old men of a generation fast passing away, in which Christianity reaped its first fruits in this field.

"One of them" says Mr. Noyes, "was a man whom I found in my field several years ago. He was a sort of oracle among his own people, and was accustomed to carry about with him an old book, which he was fond of reading both by himself and to the people whom he met. I had several interviews with him, and finding him teachable and willing to read other books as well as his own I presented him with a copy of the New Testament. He became much interested in reading his new book, and kept it with great care. After a while he joined one of our congregations, and one day came of his own accord and brought me his old book, saying that he had no further use for it, as he valued the Testament I had given him more. The truth made him wise unto salvation, and he became a pillar in the church which he joined a few years ago. He was accustomed to go into the street of the village, with the catechist and preach the gospel. He died a few months ago, and in his death as well as in his life honored the Saviour. A short space should be allowed also for some account of another convert from

heathenism, who after giving most satisfactory proof of faith in the Saviour, has passed away; an aged man of the thieves caste who joined the church at Melur two years ago. In the previous examination he evinced a gratifying acquaintance with the spirit required of those who would follow Christ. If he was a child of God as we hope, the Scriptures have had much to do with his conversion. Besides the New Testament, he has had Pilgrims Progress and the Psalms in his possession. He had been held in great esteem among the heathen of his own and neighboring villages, and had usually been honored by the appellation of "Swami" or God. He was supposed to be able to foretell events and heal those bitten of serpents. When those who like him have long upheld Satans Kingdom in this land, fall before Jesus, we are naturally led to hope that it is that they may become pillars in the church of our God. This hope by his death has been disappointed but there need be no doubt that he has been permitted ere this to join "the general assembly and church of the first born in Heaven." Referring to his pastor Mr Burnell (now in America) he said, "I shall not see him again in this world, but I shall see him in the next". He was much in prayer before his death, and the last word upon his lips was the name of "Jesus."

Mr Noyes says of the churches at Kambam and Periaculum, "The one church at the central station under the pastoral care of the Missionary in the year 1854, with 47 members, has multiplied to 6 village churches at present, with 286 communicants in good and regular standing, most of

whom have been received from the heathen and Romanists, on profession of their faith." Our number of native pastors has been increased by the addition of one who has been ordained this year, and installed over the church at West Karasakulum. He has been for the previous seventeen years a teacher in the Seminary at Pasumalie and we are glad to welcome him to a participation in the responsibilities and rewards of the pastoral office.

We subjoin one or two extracts from the reports of the Native Pastors. One says, "by the consent of the congregation daily prayer meetings in the church are held at five o'clock in the morning, and at eight in the evening. A special meeting also is held every Wednesday in which the church members are asked to pray for the speedy coming of the Kingdom of Christ. With a view to reserve the Sabbath collections for other useful purposes, I asked the women of the congregation what measures could be taken to furnish lights for the church. They have since brought me some 50 measures of castor oil seed, the oil of which they keep in store for the use of the church." Another remarks "The members of the congregation of this place, meet of their own accord for exortation and prayer every Wednesday. This practice is I think conducive to their edification. Every Tuesday if the day is clear, my wife holds a prayer meeting with the women. In order that I may be better known and more useful to my people, I hold meetings in the houses of church members by turns once a week."

"The advance which the native church is making in the matter of self support

is very gratifying. Material assistance is rendered by the Native Evangelical Society, which draws its funds altogether from sources within the field. At least one quarter of the salary of the pastor is required from the people of the church and congregation in accordance with the rule of the Mission, and the lack is supplied from the funds at the disposal of this society. It is an agency which we highly prize and with which our churches do well to cultivate the most cordial relations. The secretary of the society, Mr. A. Barnes reports as follows. "On the 15th of September last, when the society held its annual meeting its funds as reported for the previous year were Rs. 1457-12-4 and expenditure Rs. 919-10-9 leaving a balance of Rs. 358-1-7 in its favor.

The sums which the churches severally contributed, as well as the sums which they received from the society, toward the support of their pastors during the year were as follows.

	Contributed.	Received.	Total.
Madurai.	Rs. 96.	Rs. 180.	Rs 276.
Kambai.	" 28.	" 79.	" 107.
Kottamedu	" 11.	" 129.	" 140.
Malankenerai	" 96.	" 108.	" 204.
West Karaikulam	" 16.	" 104.	" 120.
Kodikanal	" 80.	" 80.	" 160
Total	" 327	" 680.	" 1007

A slow but sure progress is being made on the part of the churches towards self-support. There are six, aided by the society, have undertaken to be responsible for nearly

one half of their respective pastors salaries. A measure was adopted at the last meeting which we hope will eventually teach them to help themselves altogether. The balance now at the disposal of the society is insufficient to meet the expenses of the current year, and unless our friends send in their contributions promptly there will be no balance left, with which to begin the coming year, as heretofore. The pastors receive their wages monthly, and there must be money in the treasury constantly to pay them.

IV. Congregations.

"In ~~the~~ our work among the congregations we find causes for encouragement and for discouragement, though it is a matter for thankfulness that the former predominate". In respect to the latter, Mr Capron writes, "I think that we have done more work the past year than usual, and with less apparent success. We have visited more villages, preached to and conversed with a larger number of heathen, distributed and sold more tracts and books; but the number of adherents has fallen off, and one congregation of ~~17~~ seventeen (five families) has gone back to heathenism. I would of course receive all who expressed a wish to join us, but I doubt the expediency of reporting them as christians until their sincerity has been pretty well tested, which may not be for years." It would appear that the principal man, in the congregation ~~mentioned above~~ came to us with a hope that

his son would be cured of leprosy in the Mission Hospital, in ~~which~~ this hope he has been disappointed, and therefore, to his mind the Christian religion does not pay for certain discomforts which, for so great a boon, he had made up his mind to bear contentedly. The hope of the rest was that in coming over to christianity they would at least be more secure from the petty exactions of the villages authorities, plus they were for a time under the healthful influence of a visit of the missionary now and there to the village. After a time the restraint wore off, and things returned to their natural course. The falling off in the Tirupuvanam station is owing partly to similar causes and partly to removals. The removals are chiefly in connection with the transfer of Mr. Penfield to another station, the defection chiefly in the new congregation first reported last year, and which are hardly yet to be considered as through their fair period of trial. But in this station also, one congregation has been given up. It had been reduced by emigration to other stations, and to Ceylon until from the time of famine it consisted of only one man and his family, and two widows and their children, too weak to make a stand as protestants, they informed us they had gone back to the Roman Priest. In a large station the defection should be more than made up accessions and on the whole there should be progress. But in a small station it may often appear from the statistics that things are going backward. In such a case let the comparison not be confined to one year but extend over several years."

Mr Rendall says "the congregations connected with the Battalagundu station, have changed but little during the year. It has taken some time to get acquainted with the members. In several of the congregations there is a spirit of inquiry, which I hope will soon produce good results in the way of accessions. There is no unfriendly feeling among the Heathen or Romanists. There has been one village added to the list where there are christians. One young man on leaving our station school returned with his aged mother to his native village, where there were no Christians. He is doing a noble work in preaching Christ and I believe is exerting a good influence far and wide. There has been a slight increase in members and we wait for the outpouring of the Holy of the Holy Spirit to revive his work in all other congregations.

In respect to the Periakulam and Kambam field Mr Noyes says "Though the progress from year to year ~~is truly encouraging~~ ~~yet when we look for gratitude~~ has seemed small, the aggregate of progress for the past seventeen years is truly encouraging, and calls for gratitude and thanksgiving to the great head of the church. The 12 congregations of 1854 have increased to 24, and the membership from 780 to 1500. Within this period 20 new church edifices have been erected, either to replace those too small or dilapidated, or for new congregations. Six have been finished and two others begun during the past year. Most of these buildings are commodious and present a respectable appearance. Five

of them are permanent buildings with tiled or terraced roofs. On an average less than one half of the expense of these buildings has been borne by the mission". Mr. Chester says, "much pains has been taken this year to secure regular attendance upon the Sabbath services and at least one service during the week in all the village congregations. In Dindigul itself the morning and evening service in the church each day in the week has been sustained regularly. In the morning at sunrise there is a prayer-meeting for half an hour conducted in turn by the missionary, native pastor and station catechist. In the evening at sunset half an hour is given to the exposition of part of one of the chapters for the day. This service is also taken in turn by those conducting the morning meeting. The catechists and teachers and those of the church members who know how to read, have been reading the Bible more regularly this than any previous year. All have now in their hands a copy of Mr. Cheyne's calendar for reading the Bible through in a year, and it has been a help and incentive to the regular and systematic reading of the Bible. Every month when the catechists and teachers come together for their monthly meeting, the matter of Bible reading has been made prominent, and the question directly asked of each helper, how nearly he and the native christians under his charge have been able to read according to the plan. The subject of giving in charity both regularly and according to rule, has been kept constantly before the people of the congregations both church members and catechumens. The congregations where the people are poorest have this year come

nearer than any others in the station to giving tithes. Two new congregations have been formed one among the coolies on the coffee estate on the Lower Pulnies. Twenty-seven have united with the churches of the station on profession of their faith. The majority of them had not been baptized in infancy their parents having been heathen."

The following is an extract of the report in respect to the congregations in the Kambam valley. "During the past year 79 members have been added to our congregations and yet the statistical table shows a considerable loss. There are several causes for this. One is the great prevalence of cholera and fever, producing panic among the people. Another cause is the reduction we were obliged to make in the number of native agents, there being now nine less than last year. But the chief part of the apparent loss arises from the fact that we have aimed to erase from the rolls all doubtful names of irregular members, which have been kept on with a hope of their reformation or return".

"By far the most important march of progress in the field is in the line of self support, as indicated in the table of amounts raised by Churches and Congregations". "In seventeen years this amount has increased 18 fold. It is Rs. 300, nearly more than the sum raised last year, and averages one rupee two annas for each adult in the congregation. The plan of giving tithes has been adopted and strictly adhered to by the native assistants for two years, and has been partially introduced

into 18 different congregations. This system of giving doubled the amount of charitable contribution in the station the first year it was adopted".

Mr Herrick says, "38 have been added by birth to the number of persons connected with congregations, while 28 have died. A few have been added from the heathen to several of the old congregations, and one new one has been received. Some advance has been made knowledge, and as I trust in a disposition to comply with the requirements of the Bible, but the greatest progress is found in the contributions, the amount given being greater by Rs 100. than that given last year".

The native pastor at Kambie says of a congregation near, "In Davarain we had heard that a few people had accepted the Christian way and through persecution of the Zemindar, had denied the faith and were some of them scattered in many places, but that a teacher had stood at his post without flinching. In the village thus deserted 90 souls in 22 families have since left heathenism and accepted our true way, and besids keeping firmly and heartily the observances of the christian religion they attend men women and children, the Sabbath services eagerly!" "As I have seen this I have given thanks to the God of Wonders!" "A church edifice has been built for them the members of the congregation having given about 15 rupees. The grain which they have given as their tithes is about two Kallams".

V. Schools.

Within the past year the Seminary as formerly constituted has been disbanded, and a Theological School opened. The design of the school as at present is not to offer a general education, but to give a theological training to such young men married or single as give evidence of piety and desire usefulness either as Catechists or Pastors.

Mr. Washburn thus reports, "After the examination in April last, the students were permitted to return home for their vacation awaiting the action of the mission at the May Meeting. At that meeting it was decided that those of the students in the lower classes whom their respective Missionaries thought worthy should go into the various station schools to continue their studies and those of the first class were left to be disposed of by the missionaries either as assistants or to return to the Seminary upon its reorganization. In its reorganized form it went into operation on the 1st June 1870. The stations are represented in the Theological School as follows—

Battalagundu—	1.	Mana Madura,	2.
Dindigul,	4.	Mandapasalai,	3.
Maadusa,	1.	Pasumalai,	1.
Melur,	1.	Tirumangalam,	2.
Kambam and Periaculam.			5.

Most of the members of the school are catechists some of them of much experience and high standing among our helpers, sent here not because of their previous limited

advantages, but to take a step in an advanced grade of Ministerial training. I are graduates of the Seminary and most of the others have been connected with it, in some of its departments heretofore. For a part of their studies the students are divided into two sections as in the schedule. (See Appendix C.)

It is most desirable that most of those now in the school spend at least two years in study, while for others a longer course will be required. The schedule presents substantially the plan drawn out at the opening of the school. It is subject to alteration, but I trust it will show that as the Mission increases in age we are placing ourselves in such a situation that at this training school for our spiritual agents, we can afford them a more extended course of Biblical and Theological study.

It has been at much personal sacrifice and inconvenience that most of the Mission have spared their helpers, for a considerable time of study. Certainly it could have occurred at no better time, than when after discovering from experience what and how much they need, they now return to the army to rearm themselves for their life's battle.

At the reorganization of the Seminary one of the teachers Mr Barnes was called to the Pastorate of the Church in West Kurrachee. At present two teachers are connected with the school, Mr Barnes who for 25 years has taught in the Seminary and Mr. Cotton for 22 years. They are men eminently qualified by their long experience for their present work, and their hearty cooperation and sympathy in our common aim and labor is a matter for thank-

giving." We cannot be insensible to the work already done for Christianity in the Seminary. Nearly all the most esteemed of our helpers men in whose labors and faithfulness we rejoice, were graduates of this Institution. The Seminary established by a vote of the Mission under Mr Tracy at Tirumangalum in 1842 was removed to Pasumalai in 1845 and has been under his care during his residence in the country. Rev J. Herrick has had it in charge for two different periods of about three years each. Up to April of this year 262 students have entered the Seminary for the regular course, 71 for a partial course, 53 for the course laid down for the catechists' class, making altogether 386 students. Of these 11 graduated and 71 completed the partial course. Of the catechists' class 39 are now in the employment of the mission and 196 of those in the regular and partial courses total 145, 113 more are in the employment of other Missions and 27 are servants of the Government. Of the students 225 united with the church while in the Seminary, and 65 elsewhere, making altogether 290. They are a class are among the most intelligent of our people and foremost in all good works. In respect to the "Female Seminary", formerly the "Madura Girls Boarding School", Miss Smith in giving her report says, "The first three months of the year the Boarding School was in the care of Mrs Chandler. After a vacation of two months, the pupils came together again early in June. It was thought desirable that some change should be made in the school; accordingly we selected 27 of the

older and more advanced scholars and received three others above twelve years of age. This prepared the way for the adoption of a slightly different plan in conducting school // The girls are required to do all their own work, ~~to pound their paddy, and~~ prepare their food, ~~also to~~ cut and make their own garments, as well as jackets for catechists and others, and as far as possible to perform those duties, that will hereafter make them most useful in their own house. We hope in this way to give them a more practical education. Their interest in their studies is by no means diminished. I have never before known them to manifest so hearty an enthusiasm in every department, as they have done the past year. // The amount received for sewing, crochet work &c is Rs. 40. A number of the girls have made jackets for their fathers and brothers in addition to those sold. All have paid the ordinary fee of 2 annas a month. The health of the girls has been excellent. During the month of August, the school was removed to Passumalai, in order that the wives of the catechists in the Theological School might enjoy its advantages. With the blessing of God we hope that by a course of study adapted to their requirements, and by Mrs Washburn's counsel and aid, they may be prepared for greater usefulness when they return to their villages. We have formed a teachers class of the older girls, who in turn conduct the day school here one morning each week. I improve the opportunity to give them lessons in teaching, besides meeting them weekly for the same purpose. // Five of the girls have been received to the church

and those who had previously professed their love to the Master have shown by a consistant life, that they are striving to do His will.

Their influence for good is very marked. We feel that the Spirits precious influence has been with us subduing, sanctifying and leading some of these dear ones to a closer union with Christ. Grateful for the many mercies of the year, we would go forward as the Lord shall direct desiring above all things, His blessing, and relying upon that alone for success.

Our Station Schools seem for the most part to be in a flourishing condition. Mr Herrick says of the school at Sirumungalum, "No one has been admitted who was unable to read, and it has been my design to receive none under 12 years of age!" Mr Chandler thus speaks of the Madura station school for girls, "The school was opened September 21st since then we have had 30 boarding pupils and four day scholars. In October the school was examined on the "Pay for results, system" and though not 15 pupils were eligible they passed a good examination and the school received Rs 110-8-0 from Government. We hope at the next examination, to have all ready and realize still more.

Mr Capron writes, "Of village schools have failed as our station school for girls has flourished and been the means of evident good. One pupil has been admitted to the church, and two other young women, who had received

all their good impressions while in the school but had recently left to be married. The only regular prayer meeting, which I have reported in connection with the village congregations, is kept up by a few graduates of the school, among themselves and their neighbors. The school is Mrs Capron's work and her reward. The endeavor is to train the girls for usefulness in their village, by sending them out two and two with proper supervision, to read and talk to the women who will listen".

In respect to the school at ~~Kaxxxxx~~ Mandapasalie, Mr Taylor says, "The chief aim of this school is to prepare the scholars to labor for Christ with understanding and true zeal among their own people. One of the girls has been received to the church during the year, and more of the scholars are interested in the subject of religion. Attention is given to Christian Lyrics, the scholars going with their teachers for the purpose of singing them, before the heathen in the villages where they also listen to Christian instruction and perhaps take part in the conversations that arise.

This school is an important element in our work of evangelizing the heathen. Few only can be sent to the Theological School, while many need the instruction given here. The good effects of their training will appear more and more in the future. As a branch of the station school, five young men have been under instruction most of the year, taught by a Catechist while their wives have been under the instruction of Miss Pollock. I shall look to them for an example of usefulness in their

villages, without pecuniary return from the Mission."

A few words must suffice for the Village Schools. Mr Chester says, "Careful examinations, conducted through the year have shown a decided improvement in the standing of the schools and the efficiency of the teachers. Both schools and teachers have gained from our having paid more attention this year to the teachers' class at our monthly meeting. Half of a day has been given at each meeting to as nearly Normal School instruction as the circumstances would permit, a class in one of the schools in the compound, being used as a practising school, and criticisms of recitations being regularly made by both catechists and teachers. In two villages comfortable and commodious school-houses have been erected by the village people, without any help from the Mission.

In one village school the scholars have begun to pay fees. In the schools at Dindigul these have amounted to about Rs. 450. mostly from the English school, in which the average attendance is 155. The general standing and efficiency of this school is in no degree below that reported last year. There has been also no change in the course of study".

Mr Caproe remarks, "In my own station I have insisted on a small fee, as the condition of establishing and keeping up a school, and this without the fear of Christianity has left us without a single village school in the stations of Mana Madura and Sivaganga".

"It is a region where education does not flourish. Of 112 villages visited by us in the month February and March we found schools in only two villages. Possibly others may have eluded our inquiries. There were many more schools before the famine".

In the general department of **Education** Mr Noyes in reviewing the results arrived at in Periaculum and Kambam, during his connection with the station for the last seventeen years remarks, "The corps of native assistants has increased from 13 to 36, nearly all of whom are natives of the station, and have been trained in our own Mission Schools. Instead of the 9 Catechists and 4 schoolmasters, most of them with very scanty education and brought in from other stations and other Missions, we have 20 Catechists and 16 school teachers, 8 of whom are graduates of the Pasumalai Seminary, 15 others have studied in the Seminary at least one year, and 6 have been at least a year in the C. V. C. Training School of the Christian Vernacular Education Society. Instead of one educated helper's wife, and very few if any women in the congregation able to read, we have 40 women able to read, of whom about half have received a Boarding School education, either in our own or other missions.

Instead of 3 or 4 lads and 2 or 3 little girls in the Mission Boarding School, we now have from this part of the field, 25 lads and young men and 15 young women and girls under training in the Theological and Boarding Schools and the Female Seminary: thus giving promise to the field of a still better educated

corps of native laborers, and a higher standard of piety and intelligence in the churches and congregations.

We have just 4 times the number of village schools, and more than 6 times the number of pupils in them, that we had in 1854; altogether we have disbanded 6 schools the past year for want of funds.

Of late years we have endeavored by education and other means to reach the higher classes. Almost all the adherents at first were from the lower strata of native society, but we have now 4 congregations gathered from respectable castes, and two schools which count among their pupils, not only Sudras, but a few Mahomedans and Brahmins as well."

VII. Itineracy.

Our returns of work done upon the itineracy this year are somewhat meagre, owing chiefly to sickness, and in some parts of the district to the rains that drove us from the field, the number of days labor thus expended by all the missionaries being but 93, against 126 of last year. Mr Chester says, "It has been matter of great regret to me as well as to my catechists, that the unusual amount of rain this year, has kept us more than any year before from the tent and the itineracy — I value the work as much as ever, not only as affording the opportunity of proclaiming the Gospel in villages where it is difficult for the catechists to go at other times, but also from the good effect it has seemed

to have upon the catechists themselves. But though we have visited fewer villages than usual upon the itinerary, the catechists have not neglected to visit and to preach in the villages within a circle of 4 or 5 miles within their own respective villages. An account of this work is always given to me at our monthly meeting. //"We meet with no opposition to our work among the heathen, They listen respectfully to our message, and still buy our Scripture Portions and Tracts; but there are few among them who give evidence of being convinced by the truth."//

//"The number of hearers on the Itinerary is reported as having been somewhat greater this year than last, and the tracts distributed a third more. This is due largely to the energy and independence of the Periculum and Hanbam helpers, who have pushed on the work even when Mr. Noyes could not be with them. Thus they report 64 days of encampment only 5 of which was the missionary able to spend on the Itinerary. We consider this work in many respects the most interesting of any we have on hand, and deeply regret when circumstances force us, in any considerable degree, to neglect it.

Mr Capron says, "The possession of a tent gives me access to my field. We have taken one tour of exploration eastward to the seacoast at Sonda, a distance of nearly 50 miles, visiting 166 villages on the way, and have explored several before unvisited neighborhoods within 12 or 15 miles of the station. I am gratified by the comments of the people, and especially by the conclusion that the tent, with these trips to unaccustomed villages, means business."//

VII. Dispensary.

"There have been treated during the year, 3160 new cases in the Mission Dispensary and as nearly as can be ascertained, 9,000 persons have listened to the reading of the Scriptures and the addresses which are made each morning before attending to the patients. Of these very few could read, but since the 15th of September we have given out 490 tracts.

At the May Meeting it was decided to erect an addition to the dispensary, and Rs. 1000. rupees were asked for this purpose. Soon after this, through the kindness of Mr Bliss Acting Collector, just that sum was given us from the "Famine Relief Fund". A new building 45 ft. by 17 ft. was put up, with three rooms fronting on the street. The whole cost of this addition was Rs. 1675-1-6, of which Rs 239. have been received by subscription. As the result of having a street front we have much larger audiences but no notable increase of patients". We have room for about 26 beds for in-patients, but having no appropriation for that class, we have permitted persons to live in the building and provide their own food. In this way 5 families have been provided for in the building within the three months since it was opened. Some 8 or 10 persons have been supported by charity during this time. Dr. Palmer reports 21 major operations with but two deaths. "One of these" he says, "a young man gave us reason to hope, that though his mind was dark he had peace with God,

through our Lord Jesus Christ.

The cholera prevailed to an alarming extent for about a month, and our dispensary helpers patrolled constantly the districts of the city assigned them, seeing 300 cases, of whom 28 died, included in which number are many who were in a dying state when found.

"I followed in the main the treatment which we followed in the U. S. Army during the prevalence of the epidemic in 1866.

The students in my medical class are doing well."

From the Dindigul Dispensary, we receive the following account.

There has been no decrease in the number of patients attending this year, as compared with the previous years, and no decrease in the amount of work accomplished. There has been a total of 12212 patients of which number 5948 were new cases or those coming for the first time. Patients have come from 415 different villages. We have had more cholera and severe cases of fever in the town of Dindigul and adjacent villages, than for a number of years.

The Residents of Dindigul have given ~~as this than last year~~, for the support of the Dispensary ~~in all~~ Rs. 227, & Rs. 87. have been given by patients attending the Dispensary. This is the sum gathered from time to time in the Dispensary Charity box. Much of this has been given by the very poor, in sums varying from 1 pice to 1/4 anna, but the

patients are always encouraged to give if only a trifle.

Kind friends among the Civilians have as in former years given their generous gifts to the Dispensary, to whom I feel truly grateful.

Their names and the amount they have contributed will be acknowledged in the Appendix.

The Government grant of Medicines and the monthly grant of Rs. 50. have also been continued, and made it possible to continue my Medical Work.

I have also this year through the very kind interest of Mr. Tr. Bliss Esq. M.C.S., then officiating Collector of Madura, received Rs. 1500, a portion of the "Famine relief fund", sent by the Madras Committee to the Collector of Madura, to be applied to objects of general and public charity in the District. I have stipulated however to employ all this sum, in the erection of suitable and permanent buildings, for the use of the Dispensary and Hospital so that it does not diminish the outlay for this year, for medicines and dispensary assistants. I have as in every other year, since the Dispensary was established, to attest its great help in my Mission work.

It affords us also the means of reaching a larger number of persons from adjacent and distant villages, who come with patients, and in some cases are present for weeks at the Dispensary, each

time hearing a portion of God's Word, and a brief address upon some Gospel Truth."

Brother Cofrou says, "It is worth remarking somewhere that our receipts for medicine average Rs. 2. a month and that our little experience is altogether in favor of requiring payment for medicine, except from the poor. It is the Christians only who have been accustomed to effect everything from us gratis, from whom it is hard to get fees.

In Conclusion we would tender our thanks to all our friends both here and in America, who by their hearty sympathy and their kind donations, have aided us in our work.

Acknowledgement of moneys received will be found in Appendix A.

We would also call attention to the other Appendices from which much valuable information may be gathered in respect to our past and present position.

No. IV.

EDUCATIONAL STATISTICS.

Name of Station.	Seminary and Boarding Schools.																	Village and Day Schools.												
	Seminary = S. Girls' Boarding School = G.B.S Station School = S. S.	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in full Seminary course.	Do. in partial Seminary course.	Catechists in Seminary Catechist Class.	Catechists recd. in 1870	Do. left in 1870	Pupils received in 1870	Do. left in 1870	Do. died in 1870	Male Pupils under instruction	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Seminary in Mission service from beginning.	Do. now employed in the Mission.	No. of Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist and Heathen Boys.	Romanist and Heathen Girls.	Total.	Total of Scholars.	Fees from all the Schools. Rs.	A.	P.
Muttalapuram	SS	1	2	0						26	20	1	40	7	88			8	7	1	30	17	47	82	7	89	136	46	4	0
Dendigul	SS	1	1							8	3	0	9	2	21			17	20	5	82	38	120	469	73	542	662	452	7	2
Kambam	~~SS~~	0	0	0							21	0	0					15	14	1	62	6	68	156	2	158	226	99	12	0
Madura	S&S	1	1	1							20	0	0	34	310			14	10	4	51	44	95	218	14	232	327	51	9	3.
Mana Madura	SS	1	1	1						10	10	0	3	22	49			0	0	0	0	0	0	0	0	0	0	31	10	0
Munnapusalie	SS	1	1	1						8	7	0	17	12	50			14	11	3	53	21	74	96	11	107	181	32	12	0
Melur	2S	1	2							22	2	0	20	0	20			6	2	4	21	7	28	37	8	45	73	0	0	0
Pasumalai	S	1	3		38					0	38	0	38	0	298	238	145	1	1	0	13	10	23	0	0	0	23	108	0	0
Periakulam																		2	2	0	27	5	32	21	0	21	53	2	8	0
Pettaiy																		8	7	2	26	19	45	77	3	80	125	5	12	0
Sanjamya																		0												
Tirumangalam	SS	1	2							25	0	0	25	0	25			10	6	2	55	40	95	97	1	98	193	51	4	10
Tirupavanam	SS.	1	1							4	11	0	11	0	12			5	1	8	8	6	14	66	0	66	80	36	7	0
		9	14	3	38					98	112	1	163	77	973	238	145	105	84	23	428	213	641	1319	119	1438	2079	918	6	3

EVANGELICAL AND PASTORAL STATISTICS.

Name of Station.	Itineracy. Number of Itineracies.	Number of Encampments.	Number of Missionaries.	Number of Helpers.	Number days' labor of Missionary.	Do. of Helpers.	Days of Encampment.	Number of Villages visited.	Number of Hearers.	Book Distribution. Bibles sold and distributed gratuitously.	Testaments Do.	Scripture Portions Do.	Tracts Do.	C. V. E. S. School Books and other Books.	Received for Books sold. Rs.	A.	P.
Battalagundu	0									2	6	75	220	150			
Dindigul	3	14	1	6	29	282	47	500	1554	80	24	382	5754	1140	46	2	0
Hambam	2	11	1	23	5	170	64	230	4144	36	67	360	2795	2000	62	5	1
Madura	2	14	1	9	20	127 (1)	27	218	11078	5	36	115	8377	232	15	8	5
Mand. Madura	6	10	1	12	19	173	35	199	6001	5	25	309	7784	1094	75	10	7
Mandapasalai	0									10	25	180	2000	200	28	4	7
Melur	0										2	78	475	181	9	7	11
Pasumalai	2	2	1	20	4	120	5	16	8000						4	0	0
Periakulam	1	3	1	9	10	88	12	58	5382	* included in Hambam							
Puthey	0									2	4	80	580	120			
Sivaganga	1	6	1	6	15	137	28	160	6000	included in Manamadura							
Tirumangalam	1	4	1	8	9	72	9	85	4259	4	34	314	5610	332	25	0	3
Tirupavanam	1	2	1	5	2	18	4	22	5567	0	12	50			7	8	0
	19	66	9	98	113	1187	231	1485	71682	164	239		33635	5249	273	14	10

Village Churches and Pastors. Names of Village Churches.	When organized.	Pastors' Names.	Number of Congregation.	Number of Communicants.	Added this Year.	Children baptized this Year.	Deaths this Year.	Subjected to Church discipline	Amount raised for Church expenses and other purposes. Rs.	A.	P.
Annaipatty	1859		236	46	13	4	0	0	74	11	11
Tumbam.	1856		469	94	10	7	2	4	263	14	4
Kanjampatty	1858		117	28	0	5	0	1	32	11	0
Karisapatti W	1855	Mr Eames.	129	29	0	2	1	13	41	0	0
Karisapatti E	1855	Christian	121	44	0	1	1	1	34	8	4
Kilamathur	1858	Kilamathur									
Kodikanal.	1857	A Savarimuttu	68	24	2	6	1	1	228	12	0
Koilapuram	1856		123	37	1	3	4	1	48	3	6
Mambai	1854	Mr Seymour	291	51	8	10	3	0	107	12	6
Mottaimadu	1856	Mr William	154	34	11	1	0	0	68	13	4
Madura W.	1868	J G Roland.	134	45	8	12	0	1	180	0	0
Malangkinaru	1858	Vethanayakam	367	67	0	7	1		169	13	9
Paralatchi	1855		109	22	0	0					
Parasalur	1858		111	14	0	0					
Samipatti	1859		132	12	0	0	0	1			
Senalpatti	1855		187	13	1	3	0	1	22	0	0
Vilanurini	1855		118	20	1	4	0	1	33	0	0
			2900	592	55	65	13	25	1295	4	8

No. II.

EVANGELICAL AND PASTORAL STATISTICS.

CHURCHES.

Name of Station.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanists.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good Standing.	Gain or Loss.	Remain suspended from Church privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregations not Communicants.
Battalagundu	1	4	1	3	0	5	0	0	0	0	0	0	0	0	122	+9	1	92	11	175
Dindigul	2	27	6	7	14	5	1	0	5	0	0	0	0	0	174	+28	1	245	21	106
Hanham	4	14	4	1	9	7	0	1	12	7	5	1	15	10	206	-28	14	286	26	261
Madura	2	26	7	10	9	0	6	1	10	0	4	0	3	0	196	+15	2	291	26	135
Mana Madura	1	4	1	1	2	0	0	0	2	0	0	1	0	0	21	*2	0	11	5	22
Mundapasilie	9	12	0	0	12	3	5	0	0	0	15	4	2	1	280	-2	21	571	25	182
Melur	1	7	0	1	2	0	0	0	0	0	0	0	0	2	27	+2	0	30	3	24
Pasumalai	1	1	1	0	0	1	0	0	4	0	0	0	0	0	54	-2	0	190	2	28
Periakulam	2	0	0	0	0	16	6	0	7	8	0	0	0	0	80	+7	1	44	5	90
Pulney	1	4	0	1	3	0	0	0	0	0	0	0	0	2	72	2	0	45	5	58
Sivaganga	1	0	0	0	0	0	0	0	0	0	0	0	1	0	11	-1	1	82	2	20
Vaimangalam	2	0	0	0	0	5	0	0	1	1	2	0	0	1	152	0	3	191	13	184
[illegible]	1	0	0	0	0	0	0	0	1	0	0	1	0	6	7	0	0	11	0	19

EVANGELICAL AND PASTORAL STATISTICS.

Acknd. Aug. 21. '71

CONGREGATIONS.

Name of Station.	When first occupied.	Native Agency. Number of Native Pastors.	Number of Catechists.	Number of Readers.	Total of Native Agency.	No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations.	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attendance.	No. of Men able to read.	No. of Women do.	No. of Children do.	Amount raised by Churches and Congregations: For local purposes. Rs.	A.	P.	For other purposes. Rs.	A.	P.	Total. Rs.	A.	P.	
1 Battalagudu	1857	0	8	0	8	15	7	106	112	216	428	+8	9	4	6	250	53	30	39	135	6	9	33	12	6	169	3	3	
2 Dindigul	1835	1	18	0	19	33	18	258	176	277	711	+92	22	3	13	605	136	48	83	152	9	1	218	12	1	371	5	2	
3 Kamham	1862	2	17	0	19	23	18	296	298	511	1105	-124	23	31	10	632	83	26	78	522	9	11	245	0	10	767	10	9	Sol 1/4 per annum
4 Madura	1834	1	13	5	14	16	16	234	192	228	654	-7	21	4	10	329	116	62	80	243	13	3	201	8	8	445	5	11	
5 Tirumanaiam Madura	1864	0	4	0	4	4	4	18	17	33	68	-25	3	0	1	70	12	10	12	24	6	9	67	12	1	92	2	10	
6 Manamadurai	1850	2	16	1	19	70	32	699	513	659	1771	+26	0	19	27	428	105	44	75	330	9	9	223	1	0	553	9	9	
7 Melur	1837	0	6	0	6	10	8	45	50	91	186	+17	3	2	0	100	21	8	21	19	9	3	19	0	7	38	9	10	
8 Pasumalai	1845	0	2	1	3	2	2	11	14	29	54	-1	2	1	1	121	9	7	10	72	2	8	74	6	5	146	9	1	
9 Periakulam	1848	1	6	0	7	9	6	87	103	200	390	-43	4	5	4	243	35	15	28	102	6	8	31	2	11	133	9	7	
10 Puliey	1862	0	10	0	10	15	10	94	96	172	362	-66	3	5	3	225	23	16	41	35	0	9	12	0	0	47	0	9	?
11 Sivagangai	1839	0	2	0	2	8	3	20	24	42	86	-5	4	3	1	35	8	8	6	1	12	6	22	3	8	24	0	2	
12 Tirumangalam	1838	1	17	0	18	40	22	317	264	412	993	+94	38	20	2	653	152	37	79	360	14	2	58	5	9	419	3	11	
13 Tirupuvanam	1839	0	3	0	3	5	4	30	35	70	135	-35	6	3	0	80	7	4	6	14	0	1	13	14	1	27	14	2	
Totals.		8	122	7	137	250	15	2215	1894	2940	6947	-57	138	100	78	427	670	315	558	2015	5	7	1220	15	7	3236	5	2	

dura Mission mes of Villages ere Schools. Dec. 1870	Direction from the Station	Distance (in miles.)	Condition 1. Prosperous 2. Satisfactory 3. Medium 4. Poor.	Probable Expense 1870	Estimate for 1871	Name of Sch. Master or Sch. Mistress.	Christian Boys.	Christian Girls.	Heathen & R. Cath. Boys.	Heathen & R. Cath. Girls.	Total.	Supported 1870
Battalagundu Station District Mr. Rendall.												
ation day school	..		2	Rs. 60	Rs. 84	Esther	7	6	8	3	24	
ikkuvár Pattí	E	8	1	Rs. 72	Rs. 72	Chinnappan	7		21		28	
nman Pattí	E	15	2	Rs 30	Rs 48	Dévasakáiam	5		10	1	16	
nmá Pattí	N.E.	10	3	Rs 30	Rs 72	Jacob	6	4	16		26	
ndanam Pattí	E	1½	1	Rs.	Rs. 60	David	2	1	7	1	11	
la Pattí	E	10	2	Rs.	Rs. 48	Kumpátham			11		11	
Silukkuvár Pat.	E	8½	3	Rs.	Rs. 60	Vétham	1	2	6	2	11	
viráli Puram	N.E.	8	4	Rs. 72	Rs. 72	Joseph.	2	4	3		9	
Madura Station District Mr. Chandler.												
adura West			1	Rs. 174	Rs. 174	Méthusalah & Peter.	18	10	30		58	
adura East			1	Rs. 150	Rs. 162	Abraham & Francis	14		40		54	
adura Line			2	Rs. 114	Rs. 114	Santhiágu	6	1	19	4	30	
adura Santhapéttai	E	1	2	Rs. 96	Rs. 96	Savariappan						
lli Pattí	S	7	1	Rs. 84	Rs. 84	Gnánapirakásam	3	2	16		21	
nnúr	N	1	2	Rs. 24	Rs. 36	Ammani			11	2	13	
ttanari	N.W.	2	4	Rs. 66	Rs. 66	Arulánthu	3		7		10	
lamáttúr	W	6	3	Rs. 36	Rs. 36	Mary	4	1	3	1	9	
élakkál	W	8	4	Rs. 56	Rs. 56	Dévasakáiam	2	1	13		16	
énúr	W	7	1	Rs 80	Rs 60	Tangamuttu			30		30	
tchaikatti	N.W.	15	3	Rs. 84	Rs. 74	Simon	1	1	15		17	
Dindigul Station District Mr. Chester.												
indigul Eng. Sch.			1	Rs. 799	Rs. 859	7 Sch. Masters.	9		163		172	
indigul Tamil Sch.			1	Rs. 216	Rs. 252	M. Ásirvátham & Gnánamuttu	21		39		60	
indigul Hindoo Gir. Sch.			1	Rs 110	Rs 120	Lydia & Sánthái		9	48		57	

Names of Villages where Schools. Dec. 1870.	Direction from Station.	Distance	Condition (see p. 1.)	Probable Expense 1870	Estimate 1871	Name of Sch. Master or Sch. Mistress	Christian Boys.	Christian Girls	Heathen & R. C. Boys.	Heathen & R. C. Girls	Total
Dindigul Continued.											
Dindigul Christian Gir.	Sch.		2	Rs. 48	Rs. 48	Mariammál		5		10	15
Kottárz Pattí	N.W.	8	1	Rs. 132	Rs. 132	Israel & Samuel	7	2	33		42
Pukziilzi Pattí	N.E.	9	1	Rs. 72	Rs 90	Yákappan	6	2	34		42
Emakalá Puram	S.E	9	1	Rs. 60	Rs 66	Pákkiam	1	1	30		32
Murukan Pattí	S	8	2	Rs. 78	Rs. 84	Venkappan & Sánthai	13	5	12	14	44
Michael Pattí	S.W.	5	3	Rs. 66	Rs. 66	Chinnappan	4	2	21		27
Kusava Pattí	E	8	3	Rs. 66	Rs. 66	Chinnappan	4	1	20		25
Puthu Kóttzi	N.W.	9	2	Rs. 66	Rs. 66	Joshua	1	6	20		27
Anderson Pattí	W	11	3	Rs. 66	Rs. 66	Isaac	5	3	10		18
Panjam Pattí	S.W.	4	1	Rs. 66	Rs. 66	Verappan	5		20		25
Kómbaizń Pattí	N.E.	8	1	Rs. 48	Rs. 48	Yákappan	8		11		19
Anuppa Pattí	S.E	8	1	Rs. 15	Rs. 66	V. Arulappan			20		20
Tarumattu Pattí	S.W.	11	3	Rs. 48	Rs. 48	D. Arulappan	3	2	13		18
Puthu Pattí	W	10½	3	Rs. 54	Rs. 54	Yákappan	1	2	12		15
Kambam Station District Mr. Noyes											
Pódinzikkanúr	N.E.	24	1	Rs 72	Rs. 96	Muttusámi	4		37		41
Kómbzi	N.E.	10	1	Rs. 90	Rs. 96	Appavu	7	1	9	1	18
Uttama Pálizam	N.	6	2	Rs 84	Rs 90	Simon	5		9		14
Kzmbzm			3	Rs 76	Rs 96	Mudiappan	10		3		13
Kúdzlúr	S	6	2	Rs 66	Rs 72	Isaac	11		9		20
Kóilá Puram	N.E.	8	2	Rs 36	Rs 48	Elizabeth Lovisa	7		7		14
Puthu Pattí	N	3	3	Rs 84	Rs 90	Savarimuttu	2		7		9
Sinnavanúr	N.E.	11	3	Rs. 36	Rs. 48	Puthumai Savari			9		9
Kámáchi Puram	N.E.	18	3	Rs 42	Rs. 42	David			19		19
Kuchanúr	N.E.	12	4	Rs. 24	Rs. 36	John	3	5	9	1	18

No.	Names of Villages where Schools [illegible] 1870.	Direction from station	Distance	Condition (See p. 1.)	Probable Expense 1870	Estimate 1871	Name of Sch. Master or Sch. Mistress.	Christian Boys.	Christian Girls.	Heathen & R. C. Boys.	Heathen & R. C. Girls.	Total	Surplus on total 1870.
	Kambam station continued												
1	Érziznzn Pzzti	E	4	3	Rs. 30	Rs. 72	Savarimuttu	4		8		12	
4	Ónzizn Pzzti	N.E.	5	4	Rs. 36	Rs. 48	Abraham	3		7		10	
4	Mandapasálai Station District Mr. Taylor												
3	Mandapasalai day sch.			3	Rs. 36	Rs. 48	Vóthamuttu	6	3	2	1	12	
4	érziúr	E	20	3	Rs. 84	Rs. 84	David	2	2	10	5	19	
2	evzl Pzzti	S	23	3	Rs. 84	Rs. 84	David	4		11		15	
2	urzszlúr	E	12	1	Rs. 30	Rs. 72	Barnabas	5		8		13	
2	ónálzi Pzzti	N.E.	6	3	Rs. 84	Rs. 84	Visuvásam	2		15		17	
18	PPzsthzm Pzzti	S.W.	5	3	Rs. 30	Rs. 36	Yésuthásan	4	2	4		10	
2	Karisarkulam	N.W.	4	3	Rs. 50	Rs. 60		11	6	6		23	
19	Nzrzszpuram	S	28	3	Rs. 36	Rs. 36		4	2	6	3	15	
20	Zttikulzm	S.E.	6	3	Rs. 30	Rs. 30	Pákkiam	5	3	7		15	
18	nizni pzzti	S	5	3	Rs. 12	Rs. 18	Mrs. Cornelius	6	1			7	
15	Mélúr Station District Mr. Chandler												
	élúr			1	Rs. 30	Rs. 36	Selvam	4	3	18		25	
41	ottzm Pzzti	N	14	1	Rs. 30	Rs. 30	Pákkiam	5	1	16		22	
18	vzl Pzzti	N	23	4	Rs. 30	Rs. 30	Esther	1	1	5		7	
14	mettirz Pzzti	N.W.	20	4	Rs. 54	Rs. 54	Savarimáickam	5		5		10	
13	ngulzm	S.W.	11	3	Rs. 48	Rs. 48	Savarimuttu	1	1	6		8	
20	nthzlz Pzzti	N.E.	10	4	Rs. 11	Rs.	Gnanamuttu's wife	3	1	5		9	
14	Pasumalai Station District Mr. Washburn.												
9	Station day sch.			1	Rs. 81	Rs. 81	Moses.	12	10			22	
9	Periaculam Station District Mr. Penfield.												
9	ottzimédu	W	1	1	Rs. 72	Rs. 84	Abraham 1st	10	5	13		28	
8	nizkáran Pzzti	S.E.	13	2	Rs. 30	Rs. 72	Abraham 2d	17		8		25	

Names of Villages where Schools Dec. 1870.	Direction from Station	Distance	Condition (See K. I.)	Probable Expense 1870	Estimate 1871	Name of Sch. Master or Sch. Mistress.	Christian Boys.	Christian Girls.	Heathen & R. C. Boys.	Heathen & R. C. Girls.	Total
Periaculam Station. contin.											
Kodikānal	N.W.	17	2	Rs. 72	Rs. 72	Alasu	6		8		14
Villu pattí	N.W.	20	2	Rs. 72	Rs. 72	Arunásalam			15		15
Pulney station District Mr. Rendall.											
Station day sch.			1	Rs. 186	Rs. 268	A. David & Moses.	12	6	25		43
Mánúr	N	5	2	Rs. 36	Rs. 48	Elisu	5	1	8		14
Kanakkampattí	E	5½	2	Rs. 48	Rs. 60	Gnánapirakasam.		1	15		16
Kumaralingam	W.	12	3	Rs. 60	Rs. 72	S. Moses	1	5	6	1	13
Kiranur	N	10	3	Rs. 36	Rs. 48	Annamaria		2	13		15
Válasamuttiram	S	3	3	Rs. 45	Rs. 45	Amirtham	2	2	6		10
Kalaiamputtúr	W	4	4	Rs. 48	Rs. 60	Daniel	2	1	4		7
Sattirapattí	E	10	4	Rs.	Rs. 54	Zacheus	4	1		2	7
Tirupuvanam Station Mr. Capron.											
Pirámanúr	S	3	2	Rs. 84	Rs. 84	Náraianan			33	0	33
Puthúr	E	½	2	Rs 110	Rs. 150	Ráyappan	2		20		22
Ulakkudi	S.E.	16	2	Rs. 30	Rs. 36	Manical	3	1	11		15
Tirumangalam Station Mr. Herrick.											
Mallánkinaru	S.E.	17	1	Rs. 48	Rs 60	Vétthanáiakam	18	9	9	1	26
Urappanúr	N.W.	4	1	Rs. 84	Rs. 90	Paranjothi	10	4	15		29
Tirumangalam			2	Rs. 94	Rs. 70	Vétthamánikkam	10	7	9		26
Nadukóttai	S.E	2½	2	Rs. 84	Rs. 84	Samithásam	2	1	21		24
Perunkámanallúr	W	14		Rs. 45	Rs. 10	Sunthiram	4		20		24
Múndudippu	S.E	17	2	Rs. 48	Rs. 48	Sámiadiál	7	8	4		19
Mathavanáiakkanúr	S.W.	13	3	Rs. 18-8	Rs. 36	Catechist	2	3	7		12
Kukkalánieri	S	14	3	Rs. 36	Rs. 42	Catechist	2	7	3		12
Pérziur.	S.W.	16	4	Rs. 24	Rs. 36	Rachel	4	1	3		8
Kalla pattí	N.W.	14	3	Rs. 36	Rs. 48	Catechist	1		12		13

Rs. 16 Mr. Cap. Rs. 20 Mr. Ly. Rs. 10 Mr. Ly. Rs. 20 Mr. Ly.

Total	Madura Mission Names of Villages where Schools &c. 1871	Direction from the Station	Distance (in miles)	Condition 1. Prosperous 2. Satisfactory 3. Medium 4. Poor.	Probable Expense 1871.	Estimate for 1872	Name of School-master or School mistress.	Christian Boys	Christian Girls	Heathen & R. Cath. Boys.	Heathen & R. Cath. Girls.	Total.	Supported 1871.
	Battalagundu Station District Mr. Rendall.												
14	tation day school			3	Rs. 96	Rs. 96	Esther	9	4	5	4	22	
15	nmá pazzi	N.E.	10	2	" 72	" 84	Manuel	2	3	26		31	
	lukkuvarpazzi	E	8	3	" 72	" 72	Sinnappan	4		30		34	
43	mmazn pazzi	E	15	3	Catechist	Catechist	Dévasagaiam	4		3		7	
14	silukkuvarpazzi	E	8½	3	Rs. 66	Rs 66	Vétham	6	2	17		25	
16	n danam pazzi	E	1½	4	Catechist	Catechist	David			7	2	9	
13	lla pazzi	E	10	4	"	"	Kurupóttan	1		11		12	
15	avirzipuram	E	8	4	Rs 72	Rs 72	Joseph	2	4	15		21	
10	ádi pazzi	E	16	4			Lazarus	1	2	9		12	
7	**Dindigul Station District Mr. Chester**												
7	digul Anglo vernacular.			1	Rs. 633	Rs. 660	7. Sch. Masters	17		143		160	
	ndigul Tamil Sch.			1	" 150	" 162	Gnanámuttu & Náraianan	14		36		50	
33	ndigul Hindoo girls sch.			1	" 144	" 156	Lydia & sánthai		11	[illegible]	39	50	
22	digul South Girls "			2	" 48	" 54	Annál				18	18	
15	Kaililai pazzi	N.E	9	1	" 78	" 78	Yákappan & Muttu	3	2	30		35	
	njam pazzi	S.W.	4	1	" 60	" 60	Vérappan	5		25		30	
26	ottára pazzi	N.W.	8	2	" 84	" 84	Israel & Samuel	3	2	24		29	
29	ichael pazzi	S.W.	5	2	" 66	" 66	Abel	2	1	18		21	
26	nakalá puram	S.E	9	2	" 60	" 60	Pákkiam		1	19		20	
24	ímbaián pazzi	N.E.	8	1	" 30	" 30	Yákappan	4		12		16	
24	vasimédu	S.E.	8	3	" 60	" 60	Arulappan			16		16	
19	urukan pazzi	S	8	3	" 60	" 60	Venkappan	3		13		16	
12	thu kóttai	N.W.	9	3	" 36	" 36	Louisa	7	2	11		20	
12	tu pazzi	N.	7	3	" 60	" 60	Yákappan	3		9		12	
8	ímala puram	S	9	3	" 60	" 60	Yákappan	3		11		14	
13													

Names of Villages where schools.	Direction from Station	Distance	Condition (See R. 1)	Probable Expense 1871.	Estimate 1872	Names of Sch. Master or Sch. Mistress.	Christian Boys	Christian Girls	Heathen & R. Cath. Boys.	Heathen & R. Cath. Girls	Total	Suggestions
Dindigal station (contin)												
Sinnálapatti	S	6	4	Rs. 60	Rs 60	Chinnappan			24		24	
Puthupatti	W.	10½	4	" 36	" 36	Isaac.	3	3	6		12	
Madura Station District Mr. Chandler												
Station day School			1	Rs. 156	Rs. 175	Abraham & Francis	15		35		50	
Madura West			1	" 168	" 195	Muthusalah & Peter.	15		30		45	
Madura sattiram girls sch.			1			Mr. Pákkiam		16			16	
Madura Hindoo girls sch.			1	Rs. 216	Rs 220	Appavu & Annatai				40	40	
Santha péttai	E	1	2			Sámiappan	2		25		27	
Madura Line			2	Rs. 108	Rs. 108	Santhiágu	5	1	21		27	
Sellúr	N.E.	1	3	" 36	" 36	Paripúranam	1		9	1	11	
Kilamázur	W	6	4	" 36	" 36	Mary	3	1	4	2	10	
Ténúr	W	8	2	" 36	" 36	Pákkiam	1	2	22		25	
Mélakkál	W	10	4	" 54	" 54	Dévasagáiam	1		16		17	
Valaiapatti	S	8	2	" 84	" 84	Gnánapiragásam	4	1	12		17	
Madura West Care Mrs. Palmer												
Station Day school				Rs. 125	Rs. 125	Anthóny		17		14	31	
Mandapasalai Station District Mr. Herrick												
W. Karisarkulam	N.W.	4	1	Rs. 60	Rs. 66	Barnabas	7	5	6		18	
Púmálaipatti	N.E.	7	1	" 90	" 90	Visuvásam	3	2	18		23	
Mandapasálai			2	" 66	" 66	Pákkiam	8	7	4	1	20	
Koppasthampatti	W	5	2	" 48	" 54	Timothy	6	5	3		14	
Sámipatti	S.E.	16	2	" 84	" 84	Yésadián	3	1	11		15	
Aruppukkottai	N.W.	12	2	" 30	" 30	Yésadián	6	6	1	2	15	
Sevalpatti	S.E.	25	3			Catechist	7		5		12	
Settikulam	S.E.	5	3	Rs. 30	Rs. 30	Yésadián	6	6	2	1	15	

Names of Villages where Schools.	Direction from Station	Distance	Condition (see p. 1)	Probable Expenditure 1871	Estimate 1872	Names of Sch. Master or Sch. Mistress.	Christian Boys	Christian Girls	Heathen & R. Cath. Boys	Heathen & R. Cath. Girls	Total	Superintend. 1871.
Mandapasálai Station (Contin)												
nazásapuram	S.E.	30	3	Rs. 72	Rs. 72	Yésadián	3	2	5		10	
njam pátti	S.W.	5	3	" 20	" 24	Savunthiaam	8		2		10	
érziúr	N	16	4			Catechist	4	1	4	1	10	
Mélúr Station District Mr Chandler												
Mélúr			3	Rs. 82	Rs. 84	Solomon	4	1	9	6	20	
ttám pátti	N	14	1	" 45	" 72	Gnánamuttu	4	2	17	1	24	
mutziráppatti	N.W.	20	3	" 54	" 60	Stephen	8	2	2		12	
val pátti	N	27	3	" 30	" 30	Esther	2	2	7		11	
nthalá pátti	E	8	4	" 36	" 42	Yákappan	5	2	3		10	
ténkulam	S.W.	8	3	" 48	" 54	Savarimuttu	2	2	16		20	
Pasumalai Station District Mr. Washburn.												
umalai Station D. sch.				Rs. 96	Rs. 96	Moses	14	13	2		29	
Periaculam Station District Mr Rendall.												
ttaimédu			2	Rs. 37	Rs. 60	Aláu	8		10		18	
niakáranpátti	S	18	3	" 64	" 66	Abraham	12		3		15	
dikánal	N	18	1	" 92	" 96	Washington	8	1	6		15	
lu pátti	N	22	4	" 72	" 72	Arunásalam			13		13	
ómbai	S.W.	28	1	" 90	" 90	J. Appávu	4	1	18		23	
dinaiakkanúr	S.W.	18	1	" 70	" 71	Muttusámy	2		21		23	
mbam	S	33	2	" 72	" 72	Vétham	18		2		20	
tamapálaiam	S	27	3	" 84	" 84	Simon	3	2	8		13	
ilápuram	S	27	2	" 36	" 36	Gnánamani	10	2	2		14	
thu pátti	S	30	3	" 84	" 84	Savarimuttu	4		6		10	
chanúr	S	23	4	" 36	" 36	John	6	3	2		11	
dalur	S	38	3	" 60	" 60	Isaac	6		7		13	

Names of Villages where Schools.	Direction from station	Distance	Condition (See p. 1.)	Probable Expense 1871	Estimate 1872	Name of Sch. Master or Sch. Mistress.	Christian Boys	Christian Girls	Heathen & R. Catt. Boys	Heathen & R. Catt. Girls	Total	Subjects
Pulney Station District Mr. Chester												
Pulney station day sch.			1	Rs 5	Rs. 27	A. David & Moses.	9	9	47		65.	
Kudzttúr	N.W.	15	3	" 60	" 60	M. Muttusámy			35		35	
puthu Áizkudi	E	3	2	" 48	" 48	A. Vétham			25		25	
Kírznúr	N	10	3	" 36	" 36	Annamariál		2	15		17	
Kzlzizmputtur	W	4	3	" 60	" 60	Barnabas	3	2	11		16	
Vzlzszmuttirsm	S	3	3	" 60	" 60	Amittham	2	1	12		15	
Szttirzpzzti	E	10	4	" 36	" 36	Chinnappan	1	3	11		15	
Kumarzlinzm	W	12	4	" 24	" 24	L. Moses		2	8		10	
Kzlikkznízikznpzzti	N.E.	2	4	" 48	" 48	Daniel	2	2	9		13	
Mznúr	N	5	3	" 36	" 36	M. Moses	5	1	3		9	
Tirumangalam Station District Mr. Herrick												
Urzppznúr	N.W.	4	1	Rs. 66	Rs. 78	Tévásirváttam	6	4	30		40	
Mzllánkinzttu	S.E.	17	1	Rs. 75	" 75	Joseph	13	11	2		26	
Nzdukózzi	S.E.	2½	1	" 66	" 75	Suntharam	2	1	27		30	
Tirumangalam			1	" 75	" 80	Váttamánikkam	11	8	18		37	
Múndzdzippu	S.E.	18	2	" 48	" 48	Sámiadiál	5	10	1		16	
Tónukzl	S.E.	17	3			Catechist	1	4	8		13	
Mzthzvnzikkznur	S	13	3	Rs. 36	Rs. 36	Samáthánam	3	3	4		10	
Tottzppznzikkznúr	W	22		" 36	" 66	Abraham	8	4			12	
Kukkzlánjéri	S	14	3			Catechist	2	6	1		9	
Tirupuvanam Station District Mr. Rendall.												
pirzmznúr	S.E.	4	2	Rs. 80	Rs. 100	Náraianan			31	~~34~~	31	
puthúr			4	" 46		Máyándi			31	~~34~~	31.	
Ulzkkudi	S.E.	16	3	" 25	Rs. 30	Mariál	14	1			15.	

For particulars of the schools see statistics in Annual Letter sent herewith.

W. B.

o means deceased.

Class - 1st = Men of Marked ability -

+ Mr Winfred Former teacher in Seminary & Pastor at Mallipuram
Mr Barnes 1st teacher in New Sem. & Pastor of Pasumalai Church
++ Mr Colton 2nd " " " "
" Rowland former teacher in Seminary Pastor in Madura.
" Cornelius teacher in Madura Girls B.S. & preacher -
" Pillevanthum " " Batt " " " "
+ " Alleine Tamil Pandit in Dindigul & Madura & preacher.
+ " Jacob. Teacher of English School in Madura -
o " Vaiagam Tamil Pandit at Periaculum & preacher.
" Mathiravagam Pastor in Dindigul Station
" Savarimuttu " " Periaculum "
" Vathanagam " " Sivamungalam "
o " Yasodiam " " Mondapasalai "
" Thampiran Teacher in Dindigul
" Lowries Preacher in Madura -
" Eames - Pastor in Mondapasalai -
" Gnanarathnam Preacher in Malur -
" Isaac - " " Periaculum
+ " Bond " " Sivamungalam
" Arseervanthum Teacher in Girls Seminary Pasumalai
" Santhiappan preacher in Mona Madura -

Mr. E. Seymour Postor at Kombai
" C. Williams " " Periculum
" Arms. Preacher in Madura Station
" Arseeyonthan " " Dindigul
" David Teacher in Pulney & preacher.
" Vethamuttoo Preacher in Pulney & Candidate for postor -
" Gnanamuttoo " " in Monamadura.
" Sowriamuttoo " " in Battilagundu
Perhaps a dozen others where
women & dust decal.

No. I.

EVANGELICAL AND PASTORAL STATISTICS.

CONGREGATIONS.

Name of Station.	When first occupied.	Native Agency. Number of Native Pastors.	Number of Catechists.	Number of Readers.	Total of Native Agency.	No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations.	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attendance.	No. of Men able to read.	No. of Women do.	No. of Children do.	Amount raised by Churches and Congregations. For local purposes. Rs.	A.	P.	For other purposes. Rs.	A.	P.	Total. Rs.	A.	P.
Battalagundu	1857		9	1	10	15	7	135	131	170	436	+2	12	8	10	312	68	34	47	176	14	11	15	15	6	192	14	5
Dindigul	1835		11		11	33	17	241	192	288	721	+10	22	13	8	654	158	49	84	234	14	1	77	7	11	312	6	0
Madura	1834	1	8	3	12	18	14	235	192	238	665	+11	20	10	15	471	123	66	93	352	0	6	334	10	1	686	10	7
Mánámadura	1864		7		7	11	6	40	41	81	162	+8	6	1	1	95	19	18	21	74	14	0	57	5	11	132	3	11
MandaPasálai	1850	2	18	1	21	65	29	516	427	639	1582	-289	58	21	15	821	184	45	101	373	13	8	33	10	0	407 ~~396~~	7 ~~7~~	8 ~~8~~
Mélúr	1857		5		5	11	8	47	54	94	195	+9	3	2	2	120	25	11	27	16	6	8	24	0	2	40	6	10
Pasumalai	1845	1	1	1	3	2	2	12	16	45	73	+19	12	2	2	120	31	30	39	102	15	10	85	6	0	188	5	10
Periaculam	1848	3	18		21	31	21	372	382	690	1444	-51	40	15	16	905	173	44	114	309	11	2	242	11	9	552	6	11
Pulney.	1862		7		7	15	9	98	103	197	398	+36	20	5	5	253	27	12	45	38	14	8	15	11	1	54	9	9
Tirumangalam	1838	1	14		15	45	20	316	279	429	1024	+31	31	21	18	762	156	46	93	389	11	8	51	9	4	441	5	0
Tirupuvanam	1839		4		4	6	5	41	44	80	165	+30	1	3	1	116	23	5	20	23	8	6	63	0	7	86	9	1
		8	102	6	116	252	138	2053	1861	2951	~~6866~~ 6865	-184	225	101	93	4629	987	360	684	2093	13	8	1001	8	4	3095	6	0

No. II.

EVANGELICAL AND PASTORAL STATISTICS.

CHURCHES.

Name of Station.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanists.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good Standing.	Gain or Loss.	Remain suspended from Church Privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregations not Communicants
Battalagundu	1	12	3	4	5	7			5					1	135	+13	1	104	15	178
Dindigul	2	2	1	1		14	7		7		3			2	185	+11	4	247	14	323
Madura	2	23	11	11	1	3	2		7	4	6	1		9	195	−1	7	314	21	215
Máná Madura*	1	4	2	2	0	0	0	1	0	2	1	1	0	0	34	+2	0	97	6	47
Mandapasálai	9	20	4		16			2			3			6	293	+13		591	23	295
Mélur	1	2	0	2	0	0	0	0	0	0	0	0	0	0	29	+2	0	32	1	31
Pasumalai	1	4	2	0	2	11	2	0	2	0	0	0	0	1	66	+12	0	202	9	74
Periaculam	6	35	2	2	31			1	4				11	8	309	+23	4	365	41	375
Pulney	1	3		2	1									2	73	+1		63	6	54
Tirumangalam	2	7	5		2	1	1	2	3		1			5	154	+2	1	191	12	192
Ti[illegible]	1	5	3	1	1	0	0	0	0	0	0	0	0	0	12	+5	0	16	0	34
	27	117	33	25	59	36	12	6	28	6	14	2	11	34	[illegible]	[illegible]	16	[illegible]	[illegible]	[illegible]

No. III.

EVANGELICAL AND PASTORAL STATISTICS.

Name of Station.	Itineracy. Number of Itineracies.	Number of Encampments.	Number of Missionaries.	Number of Helpers.	Number days' labor of Missionary.	Do. of Helpers.	Days of Encampment.	Number of Villages visited.	Number of Hearers.	Book Distribution. Bibles sold and distributed gratuitously.	Do. Testaments	Do. Scripture Portions	Do. Tracts	C. V. E. S. School Books and other Books.	Received for Books sold. Rs.	A.	P.
Battalagundu	1	8	1	9	10	179	13	196	5880		17	38	326	33	26	10	10
Dindigul	3	8	1	6	20	210	35	358	11.359	27	13	497	7.617	1468	72	15	8
Madura	1	11	0	13	0	205	16	180	9454	1	5	131	6,164	702	41	5	3
Máná Madura	4	20	1	12	51	511	99	475	18645	9	25	448	12,248	1476	166	0	5
Mandapasálai										4	40	91	1,133	572	63	4	2
Mélur											3	63	1.069	288	12	2	5
Pasumalai	8	10	1	22	20	188	23	126	8160		11	182	2.774	188	49	10	3
Periaculam	1	4	1	9	5	88	13	58	5382			28	657	29	2	1	8
Pulney											5	150	400	300	16	7	0
Tirumangalam	1	5	1	10	12	120	11	142	12471	5	34	417	2.746	1064	39	4	10
Tirupuvanam											16	124	2,069	281	14	1	7
Depository															131		
	19	66	6	81	118	1501	210	1535	71351	46	169	2169	37203	6401	635	0	1

Village Churches and Pastors. Names of Village Churches.	When organized.	Pastors' Names.	Number of Congregation.	Number of Communicants.	Added this Year.	Children baptized this Year.	Deaths this Year.	Subjected to Church discipline	Amount raised for Church expenses and other purposes. Rs.	A.	P.
Andipatti	1859		238	46	3	3	3				
Kambam	1856		469	102	12	12					
Kanjampatti	1858		186	27	0	0	1	0	7	6	8
Karisalkulam	1855	D. Christian	138	30	0	2	1	0	28	7	0
Karisalkulam W.	1855	M. Eames	324	72	6	6	2	3	78	4	4
Kodikánl	1857	A. Savarimuttu	64	23	2	3			144	8	0
Kóvilapuram	1856		224	39	4	4					
Kómbai	1856	E. Seymour	293	55	10	17	1		312	0	0
Kottaiméd u.	1856	C. Williams	156	34	4	2	4		96	14	11
Madura W	1868	A. G. Rowland	138	55	7	9	2	2	255	8	0
Mallankinaru	1855	G. Véthanaiakam	363	67	3	8	1	1	156	15	3
Paralaichei	1855		110	27	6	2	1		15	9	1
Pasumalai		A. Barnes	162	66	12	9	1	0	188	5	10
Purasalúr	1858		108	13			1		9	8	0
Sámipatti	1859		77	14					22	3	11
Sevalpatti	1855		223	20	4	3			15	2	5
Velanúrani	1855		125	20					9	13	8
		Total	3398	710	73	80	18	6	1340	11	1

Statistical Tables of Madura Mission Report for 1871. Recd. Ap. 5. 1872.

No. IV.

EDUCATIONAL STATISTICS.

Name of Station.	Seminary and Boarding Schools.																	Village and Day Schools.										Fees from all the Schools.		
	Seminary = S. Girls' Boarding School = G.B.S Station School = S. S.	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in full Seminary course.	Do. in partial Seminary course.	Catechists in Seminary Catechist Class.	Catechists recd. in 18	Do. left in 18	Pupils received in 18	Do. left in 18	Do. died in 18	Male Pupils under instruction	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Seminary in Mission service from beginning.	Do. now employed in the Mission.	No. of Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist and Heathen Boys.	Romanist and Heathen Girls.	Total.	Total of Scholars.	Rs.	A.	P.
Battalagundu	S.S	1	3							16	9		41	15	105			9	8	1	29	15	44	123	6	129	173	28	4	
Dindigul	S.S	1	1							2	2		9	2	23			17	18	3	65	19	84	402	57	459	543	476	12	10
Madura	S.S	1	1	1										38				12	10	4	47	38	68	174	~~53~~ 57	248	~~285~~ 316	39	9	11
Mánámadura	S.S	1	1	1						5	5	0	1	22	54															
Mandapasálai	S.S	2	1	1						19	3	0	28	19	77			14	11	3	79	37	116	65	4	69	185	48	9	6
Mélúr														96				6	5	1	25	11	36	54	7	61	97		13	
Pasumalai	T.S.	1	2		21			2	2						300	238	144	1	1	0	13	13	26	3	0	3	29	8	0	0
Periaculam	F.S	1	1	1										43				12	11	1	101	8	109	96		96	205			
Pulney.																		9	10	1	22	22	44	141		141	185	9	0	0
Tirumangalam	S.S	1	1							7	16	0	16		32			10	7	2	61	53	114	96	0	96	210	73	14	9
Tirupuvanam	S.S	1	2							34	3		31		34			3	2	1	14	1	15	48	0	48	63	65	0	0
																		93	~~78~~ 83	17	456	217	656	1202	131	1350	~~1475~~ 2006	810	13	
		10	13	4	21			2	2	83	38		126		625	238														

Annual Letter of the American Madura Mission for 1871.

W. B. Capron, Com.

Madura, Jan. 1872.

The year 1871 completes the thirty seventh year of our labors as a mission in the Madura District. We would acknowledge the hand of our heavenly Father in all the way in which he has led us; we rejoice in his goodness; we would accept with humble submission the more mysterious events of ~~the~~ his providence; we would be led by him in the future.

The Missionaries.

Changes. The past year has been remarkable in respect to the changes in our mission circle, especially by death and removal. Of the forty persons, adults and children, who formed that circle at the beginning of the year, only thirty one are now with us. Mr. Taylor, after an illness of about six weeks, died on the ~~4th~~ 3d of Feb. at the mission Sanitarium, on the Pulney Hills. Having arrived in Madura in Oct. 1844, he had seen a service of more than twenty six years, including somewhat less than three years of a furlough to the United States. He had accomplished a work which few missionaries in India are permitted to accomplish, and, it may be said, was regretted as perhaps few missionaries are privileged to be regretted. An estimate of his character is appended to the report.

Mr. Penfield, who had suffered from ill health

for a year or more, but who seemed nearly well in J
and was actively engaged in touring, returned hom
ill from some exposure or overdoing, and died in
malai of typhoid fever on the 19th of August. He
the youngest of the missionaries in charge of stations
ing arrived in Madura in May 1867, but in Jan. la
account of Mr. Noyes' return to the United States
placed in charge of the largest Station in addition
very responsible care of the Mission Sanitarium. An
cary notice will be found appended to the report. An
daughter of Mr. Penfield, born on the day of her fa
death, was spared to the bereaved mother but three
months and died on the 12th of Nov.

Naturally anxious that our friends at home should not forget the general healthfulness of this climate, as proved by the history of our mission, we would remind them that the only other deaths of adult members of the Mission in the last twenty five ye are, Mrs Little in 1848, Mr. D. C. Scudder (by drowni in 1862, Dr. Lord (in the city of New York) and Mrs. Rendall (on the voyage home) in 1867. The average number of adults members of the mission for the same period has been about twenty.

Mr. and Mrs. Noyes and three children returned to the United States in the early part of the year, being accompanied by Miss Hartly. Mr. Noyes had seen twenty two years of Missionary service in Jaffn and on the continent, without a furlough home, Mrs. Noyes having visited the United States in 1856, and returned in 1859.

Miss Pollock also, who arrived in Madura in company with Mr. and Mrs. Taylor in Jan. 1868, and was assigned to the Station of Mandapasálai for special work among the native women, finding a home in Mr. Taylor's family, has been obliged to confess that her strength was not equal to the task, especially to the weariness and exposure of touring. The spirit was willing, but the flesh was weak. She left us in August, hoping to recruit her health among her friends in Scotland before returning to her home in the United States.

It is very grateful, after this list of losses, to be able to add that Mr. and Mrs Burnell have returned to the Mission after an absence of two years and eight months, reaching Madura on the 20th of December. It is also pleasant to record that Mrs. Taylor and her daughter are remaining in Mandapasálai, occupying themselves in the charge of schools, and in various efforts for the native women. Mrs. Penfield and her young children expect to return to the United States early in 1872.

<u>Location and Work</u>. The following table indicates the present location of the missionaries. The name of Sivaganga (occupied from 1839 to 1855) has been at length dropped from the list of stations, that station* district being added to Mána Madura. The name of Kambam, first adopted in 1862, in order to divide the large Station District of Periaculam to Mr. Noyes and Mr. D. C. Scudder, has also been dropped, and Periaculam is extended to its former limits, including the whole of the Kambam valley.

Battalagundu. Rev. J. Rendall, (1846) Miss M. E. Rendall (187
Dindigul .... Rev. E. Chester, M. D., (1859.) Mrs. Chester.
Madura ... Rev. J. E. Chandler, (1847) Mrs. Chandler.
H. R. Palmer, M. D., (1869) Mission Physician,
Mrs. Palmer.
Máná Madura. Rev. N. B. Capron, (1857) Mrs. Capron.
Mandapasálai. Mrs. H. S. Taylor, (1844) Miss M. S. Taylor (1868)
Mélúr .. Rev. T. S. Burnell, (1855) Mrs Burnell.
Pasumalai. Rev. G. T. Washburn, (1860) Mrs. Washburn.
Miss. R. A. Smith, (1867) (in charge of the
Female Seminary.)
Tirumangalam. Rev. J. Herrick, (1846) Mrs Herrick.
Tiruputanam. Rev. N. Tracy D. D., (1837) Mrs Tracy.
In the U. States. Rev. J. T. Noyes, (1853) Mrs Noyes.

Mr. Rendall had charge of the Pulney Station District up to September, since which, on account of Mr. Penfield's death, that station has been committed to the care of Mr. Chester, and Mr. Rendall has taken charge of the Periaculam Station District and the Sanitarium. Mr. Chandler, in addition to Madura and the Treasury, has had charge of the Mélúr Station District the whole of the past year. Mr. Herrick has also had charge of the Mandapasálai Station District since the death of Mr. Taylor.

As to special work Dr. Palmer reports the preparation of Lectures on Anatomy, Physiology and Hygiene; Mr. Washburn, ~~in addition to his duties in the Theological School~~, has prepared for the press a small Manual of Lyrics for village schools, a Lyrics for a tract ~~"A Wreath of sacred Songs"~~ and

for hand bills. He has completed and carried through the press "The Church members Manual", a book of 126 pp. 2mo; ~~He~~ has the general oversight of the Tamil newspaper ~~(Sattiavarthamani,~~ or (the "True News,") and is carefully revising and adding to the Church History with reference to republication. In connection with the work of the Theological School, he has given an average of three hours a day, during term time, to the preparation of notes on the Epistle to the Romans for educated men—Pastors and catechists; ~~In~~ and in special connection with the duty of teaching Pastoral Theology he has ~~He has~~ partially prepared a Pastors Hand Book, which may at some future time be published if thought best.

The missionaries have been less occupied than usual with the work of building. Dr. Palmer, however, reports an addition to his Dispensary building, making a convenient room for Mrs. Palmer's Station Day School for Girls, and Mr. Chester has completed, in connection with his dispensary in Dindigul, a small operating room, and a medicine store room, and is erecting a Lying-in Hospital. This work of Mr Chester's ~~is~~ more particularly alluded to in the report of the Dindigul Dispensary on page 53.

The ordinary work of the Missionary is sufficiently often described. Though his first duty is no doubt to preach the Gospel to the heathen, he must follow up his preaching by the various institutions of the Gospel, and the danger is that

that which is first in importance will become last in fact, to be attended to as time can be spared from lesser, but nearer and more clamorous duties. At the Station he has a school, or two or more schools, all that his money and the fears and indifference of the people allow. These, with the families of the teachers and the station catechist and the servants, form a considerable congregation for the Sabbath, perhaps the most important congregation in his district, though, as in two or three stations, there may be few or no Christians in it who are independent of Mission aid. Thus the missionary finds his best audience at the Station, and the most intelligent. S. School, whenever he does not need to spend the Sabbath away from home. There are also many calls for medicine, which even those who have little medical knowledge cannot refuse to listen to - calls of civility, calls of curiosity - sometimes calls of inquiry, none of which can be neglected, and all of which offer more natural audiences than can be found among the idlers of the street.

Once a month, if not oftener, all the helpers of his station district are assembled for instruction, conference and reports of their work, (usually for a two days session.) This is in addition to accounts, correspondence, reports, building and repairs.

Then the Christian Congregations of his station District are to be visited once in two months or as often as he can find time for touring, the

catechists work more carefully inquired into and followed up. the lessons of the congregation heard and the schools examined. Of course many heathen also will be seen and conversed with on these tours, and some heathen villages visited, though the more continuous and organized work of preaching to the heathen requires something like what we call the itineracy - traveling with tents and other apparatus, and encamping for days in parts of the district where no converts have been made to Christianity.

It is our aim, of course, to present in our statistics all the more tangible results of our work, and the statistics will therefore generally indicate something with regard to the occupation of each of the missionaries - something not only with regard to his success, but with regard also his modes of labor. The present year is no exception, but it must be remembered that the first item of the statistics is two deaths in a company of but ten missionaries. If less than usual has been accomplished in some directions, e.g. in the most important work of preaching to the heathen, it is because in the multiplied embarrassments caused by the death of our brethren that work was the first to suffer. Two missionaries who would have been among the most ready to itinerate, have had suddenly thrown upon them the care of two large stations, which might well occupy all their time in the most favorable circumstances, but whose accounts, statistics, and working system were perplexing in the extreme for the

want of explanations which those who had gone could most readily have offorded. If there has been some falling off in contributions also, it will be found to be chiefly because the missionaries, newly placed in charge could not quickly gather up the lines dropped by their predecessors. If there has been some falling off of the congregations it will find a similar explanation, though it may show that our system of counting so unreliable men, even as nominal Christians, is open to grave objection.

In the course of the report there will be some comparison with the state of things fifteen years ago, that time being fixed upon only because the writer was then newly arrived in the country, and the first document relating to this mission which was put into his hands in Madras was the report of 1856.

Helpers.

The total number of our native assistants, Pastors, Catechists, Schoolmasters, Schoolmistresses, and Bible Readers, is 228 against 175 in 185[illegible] Pastors 8 now to 2 then, Catechists 102 to 99, this number then including a class of men who on account of their inferior education were called Readers. The Bible Readers of our present statistics (6 in number) are women, working specially for native women, a class of assistants which

did not exist in 1856.

"It is the general opinion of the missionaries that our helpers, as a body, are better fitted for their work than fifteen years ago; ~~comprehending~~ better comprehending the situation, more wide awake, ~~and~~ more ready for work & self denial. They are better educated, on the average, though we have lost several well educated men, who have been drawn off to other employments. About one ~~in five~~ fifth which have a fair aquaintance with English, sufficient to make them in various ways more serviceable to the missionaries, and to benefit themselves, if they choose to improve, by reading English books.

And there has been a more marked improvement in the character of the wives of our helpers, to be set down chiefly to the credit of the Madura Boarding School. Of the ~~18~~ 173 wives of Mission helpers. ~~[illegible]~~ 135 are ~~45 are~~ reported as able to read, of whom 80 have had a Boarding School Education. 23 have learned to read since they were married, of whom 15 have been taught by their husbands; 36 are said to hold prayer-meetings with the Christian women, and 56 are spoken of as manifesting an interest in doing good to their heathen sisters. This is certainly a much better record than could have been made even ten years ago. In this company of ~~nearly 750~~ more than 800 persons there have been the past year but 9 deaths, Catechists 2, Catechists' wives 3, Children 4.

Samuel of the Tirumangalam Station is reported to have been a good man and a faith

ful catechist — a man of slight education, able to turn his little to a good account; and quite effective in his off-hand addresses to the heathen.

Pichaimuttu of the Battalagundu station was quite a young man. He had done service as a catechist, but was assisting Mr. Washburn in literary work under the name of Munshi. In his sickness he is said to have given evidence of being a child of God, and he died in full confidence in Christ.

Anbai, the wife of Catechist Gnánáthiravam, of the Mandapasálai station, had long suffered from Asthma, and at last died suddenly. It is said that she learned to read, so as to be able to read the Bible in one year, under the instruction of Miss Pollock.

Eliza, the wife of Catechist Asirváthamu of Pasumalai, Mr. Washburn says, "died about the same time with Mr. Taylor." Let the expression stand for more than was intended, as indicating another loss to us, and our communion in sorrow with the native Church. She was born of heathen parents in the year 1837. Her father was a Subadar in a native regiment, but subsequently retired from service with a pension. After his death, by a kind providence, through the efforts of Catechist Seymour, (now Pastor,) the mother was prevailed upon to send her daughter to the Girls Boarding School at

at Dindigul, under the care of Mrs. Lawrence. On the union of the two Boarding schools in 1846 she was sent to Madura, but by the interfrence of an uncle she was soon after removed from the school, and remained at home till her mother's death. On becoming an orphan, and finding no one to care for her, the poor child be thought herself of the school, where she had been for a short period, and went to it as to an asylum. Her appearance was as untidy as that of a common cooly girl, but Mrs Chandler who had newly come into charge of the school, took her to the school girls, who recognized her with evident pleasure, and she was at once received back. She was then only ten years of age.

It was not long before an old women followed to claim her, but the girl refused to go with her. A sepoy was brought who declared that she had been promised to him in marriage. A vakeel (or native pleader) accompanied them, and some loud talking ensued. But the girl, standing between Mr. and Mrs. Chandler, declared that she would not marry the sepoy, and that she would remain in the school and be a Christian. In these circumstances she was not restrained, neither was she repelled, nor was there any appeal to law. She was firm, and never after shewed the least regret for her decision, while her heathen friends soon let her alone. Her deportment in the school is said to have been commendable. ~~Mrs Chandler writes that~~ She was intelligent, studious and prayerful. Her schoolmates say that in her leisure hours she could often be found in one of the prayer rooms with her books, praying and studying

by turns. She united with the church in 1852, wa
married the next year to Mr. K. Asirvatham a gra
uate of the Pasumalai Seminary, and after s
years of usefulness in Sivaganga and at Tirupuv
nam, removed with her husband to Pasumalai
1861. Being generally a strong and healthy woman
performed a good deal of labor and was seldom
seen idle. A native brother says, ~~that~~ "Her hands, h
mouth and her mind were busily engaged, and
for the most part in a good cause". Her health bega
to fail in April 1870, and though medical treatm
and kind attention were not wanting they only ava
ed to smooth the descending path. Her sickness wa
long and wearing. It however, gave her time to p
pare her family to leave them. She foresaw wha
must be the termination of the disease and ma
every preparation that a mother could make for th
welfare of her children after her death. She used
pray thus. "Lord, I am the mother of eight childre
If it be thy will raise me up; if not, thy will be d
At family prayers she would request her husban
to read her favorite passages of the Bible, and it w
not unusual for the older children to sit by their
mothers sick bed, and read to her portions of the Sc
tures by turns. She taught them, prayed with th
and had motherly conversations with them abou
her own death and their duties to one another af
she should leave them. A few days before her
death she requested her husband, "After I am
gone please see that no one deceives our little

ones by saying to them, "Your mother has gone to that place or the other, and will soon be back; Tell all of them plainly that their mother has gone to heaven, at the call of the Saviour, and that they also will follow her if they love Jesus, and are good children When my body is placed in the coffin, and let down into the grave, tell them that their mother is not there, but has entered into a place which is full of joy."

Though she suffered much, day and night she bore it all with patience. Her heart was not troubled, her faith being founded upon the Rock of Ages.

She died on a pleasant Sabbath morning, just as the congregation were dispersing after worship. She had told some women who were in the habit of visiting and helping her and who had stopped to see her on their way to church, to go first to the house of God and then come and see her at rest. Her last words were "Let me take leave, I am going to the marriage feast."

The native brother to whom we are indebted for the most of the above, though it has been necessarily abridged, adds,

"There are here and there, scattered throughout this mission, field, several women of the above stamp, and others are being brought up in schools. These are the results of Female Education conducted on a Christian basis. The care, the self denial, the labor, the fervent prayers and the

patient expectation of the missionaries, missiona ladies, and of the worthy and benevolent Christians of America will never be lost to the people of this heathen land."

The mission as a whole, is sufficiently supplie ~~congregations, but several~~ with catechists for the care and instruction of the congregations, but several of the missionaries express a desire for mor good men for the special work of preaching to the heathen. The number stated as needed is 20 and the additional expense would be about Rs 2000.

The Church.

It would be natural to expect that the native helpers should be considerably in advance of the great body of the church in all that pertai to mental, moral and spiritual improvement, and so it is. "It is hard, when our attention is confined to the present state of the church, or when we compare one year with the previous, to find occasion for special encouragement. Bu when asked to look back over a series of years, every missionary gives direct and positive testimony to the fact of progress. It will not expect escape observation, that only one new chur has been formed since 1859, but the missionar are now satisfied that the haste to form chur at that period, (~~with the slenderest~~ organizati

~~simply a confession of faith, a covenant, deacon and a roll of members, but~~) without pastors, was excessive, and that these twelve or fifteen years have hardly brought us back to a just ratio of churches to church members, and especially of churches to pastors. But the number of churchmembers has increased 85 per cent since 1856, viz. from 804 to 1492 and the number of Pastors has been quadrupled - viz. 8 instead of 2." This still leaves eight churches, (three in the Periaculam Station District, and five in Mandapasálai,) which have not, and never have had a pastor.

"But the improvement in the character of the church members, in this long period has been almost equally manifest. The native church has made decided progress in education and benevolence, and progress, though less marked, in the observance of other Christian duties, ~~and escaping from the superstitions of heathenism~~

~~Not only have the schools been benefiting the church, but the instructions of the catechists.~~ There is also more study of the Bible, and more reading of the Scriptures in connection with family prayer. Not only is the duty of giving more generally accepted, but more is given - more help in building prayer houses and school houses, much more toward the support of pastors, and something to catechists and towards the education of their children. The Sabbath is better observed, and meetings on week days ~~also~~ are better attended. There is

more urging the truths of Christianity upon the heathen, and more solicitude to have their relatives accept it. There are more Christian marriages and funerals, fewer intermarriages with the heathen and Romanists, less regard for heathen feasts and ceremonies, less bondage to heathen superstitions.

In many places the Christians are winning good name among the heathen, while some of the little Christian communities are fearlessly appealed to by the missionaries, before the heathen as examples of peace and good order.

If it is inquired, "How about caste," we have not very much to say, certainly not much to boast of. Still we do not agree in the opinion that the church of India is to be a caste keeping church. The pastors and mission helpers are leaders of public opinion among the Christians and they ~~are~~ certainly are giving up caste. Some discard it utterly and ridicule it. We have no love feasts as in former times, to test the spirit of our helpers in this respect, partly because such tests were never to be relied upon, but still more because they are no longer needed. The itineracy is a better test of Christian brotherhood among our helpers, more natural, more thorough, when reasonable attention is given to their comfort upon these tours and encampments, there is very little manifestation of a feeling of caste.

One missionary reports that his ten helpers are of ten different castes, and that nine have

accompanied him upon the itineracy, living and eating together as brothers, the Lascor, who cooked for them, being of a still different caste, and socially, inferior to nearly all of them. In this company there was absolutely never any difficulty in regard to food, unless when they killed a fowl or a sheep, and the most of them were anticipating a feast, one who had been brought up a Saivan, could not over-come his repugnance to animal food, and had to have a separate cooking of a vegetable curry, or to content himself with plain rice, with a piece of saltfish, or a green pepper, as a relish. The tenth helper, the best educated of all, and who seemed to shirk the itineracy on account of caste, though he is a non-observer of caste when out of sight of his relatives - is now horrifying his relatives by proposing to marry a well educated Christian widow who is socially his inferior.

A catechist mentions it as a proof that caste is being abandoned among us that there have been ~~seven~~ twenty six such marriages in our mission - i. e. between persons of different castes. While the missionaries are grieved and annoyed by the still remaining evidences of caste feeling in the native church, the catechists insist upon it that the Christians are giving up caste, that there is more harmony and a more friendly feeling between church members of the different caste - more sociability, more visiting each other houses. Some of this is apparent also to the missionaries, and at any rate we rejoice in this testimony to what ought to be true.

It should be said that the greatest sticklers for caste are those whose caste is of the lowest grade, or rather who are out-castes. A Brahmin on becoming a Christian gives up caste utterly, the social distance from a Brahmin to a Chu-lar being not practically greater than from a Br-min to a Sudra. But men of the lowest castes flourish their observance of caste in a manner which is simply contemptible.

"As indicating to some extent the present state of the church, and at the same time offer-ing an opportunity to note progress hereafter, it is reported that 115 of the members of the chur-are intelligent enough to conduct divine wors-on the Sabbath in the absence of the catechist, to the profit of the audience, ~~110~~ 120 including proba-ly the most of the above, are spoken of as exerting themselves to some extent for the conversion of their neighbors or countrymen. Three or four of the-have rendered help on the itieneracy - noticeabl-one who prefers to pay his own charges. Weekly pra-er meetings are reported in 53 villages, aside fro-the stations, and 136 heads of families are said to be in the habit of family prayer, not including the mission helpers." The reports in regard to the reading of the scriptures are less encouragin-though this is a subject to which we have of late been giving special attention - Only about 2-including helpers, are known to have been rea-ing the Scriptures the past year according to an-

regular plan, and only ten were attempting to read the Bible through in the year.

In inquiring into the statistics of Bible reading it came out that one of the catechists had began in 1839 to read the Bible through in course, and had read it through every year since except one.

One woman, the wife of an assistant in the Department of Public Works who has a salary of twenty rupees a month, committed the whole of the Book of Proverbs to memory, winning thereby a prize of Rs 10, which she at once gave away in benevolence.

She is now committing to memory the Psalms. Her husband testifies that she is faithful to all her household duties. They together have now offered a prize of Rs. 20 to any one who will commit to memory the book of Psalms.

"The results of the labors of the native pastors are very gratifying, though some of them have shewn themselves unequal to the responsibility so suddenly thrown upon them by the providences of the past year. The three ~~native~~ pastors of the Periaculam station report 35 persons received to the church on profession. It is the pastors themselves, who, by their activity and fidelity, are doing most for their own encouragement, and to encourage the mission in bringing forward candidates for the Pastorate."

One has been added to their number the past year, and 4 more have been named as candiates, with the approval of the mission.

Mr. Washburn writes, "Mr. Barnes was ordained

over the church in Pasumalai on the 30th of Nov. by a council composed of the churches of the native Chr~~ist~~ian Union and the Station churches. Tirumangalam, Mallankinaru, Madura East, Madura West, Mr. Karisalkulam, were represented by Pastors and delegates, and Tirupuvanam by a delegate. Mr. Barnes was carefully examined on the usual topics attended to one such occassions. After an experience of 25 years and more as a teacher of the Bible and Theology in our highest school, we could not look for any thing else than that he was eminently prepared for the duties of a pastor, and his life and religious character for that time gave us equal reason to believe that he would teach a Gospel of which he has had abundant experience. The ordination services were conducted in the mission Church in the afternoon by the moderator of the council, Rev. J. Herrick, assisted by the members of the council. Rev. A. G. Rowland, Secretary of the Council, read the minutes of the Council and vote. Rev. J. E. Chandler preached the sermon. Rev. G. T. Washburn offered the ordaining prayer. Rev. G. Vethanayakam gave the right hand of fellowship of the church and Rev. J. Herrick gave the charge to the Pastor and people. The matter has called out much prayer among the members of the church, and I trust that the Pastor has the sympathy and cooperation of his flock in all he seeks to do for their good."

The contributions of the people for the sup-

port of the pastors are as follows,

to Mr. Barnes	R. 7	a month	of	R.	35
" Christian	R. 1½	"	"	"	10
" Eames	R. 4	"	"	"	16
" Rowland	R. 12.	"	"	"	25
" Savarimuttu	R. 10	"	"	"	20
" Seymour	R 3¾	"	"	"	15
" Vethanaiakam	R. 9	"	"	"	17
" Williams	R. 3½	"	"	"	14

Of the above Mr. Barnes only receives a portion of his ~~sla~~ salary from the mission for work in the Theol. School. But R. 8 of his salary and the balance of all the other salaries are paid by the Native Evangelical society.

Some extracts of ~~Abstracts of~~ the reports of the pastors are give on page 57.

Though the number of deaths in the congregations is about the same as in previous years, the number of deaths of churchmembers is double the number of any year since 1866.

The names of four who have died have been already mentioned. (See page 10) A catechist writes "Elizabeth Ross, who died of cholera in the early part of the year, was a good woman, teaching her country women, going among the women very freely to do good, selling and distributing the Scriptures and tracts - and a regular attendant upon religious meetings - She died peacefully in Jesus in the 35th year of her age". It is important to add that she was an independent worker, supporting

herself by teaching in the families of some rich natives, and for the most part asking no assistance from the mission.

There has been but little Church discipline, perhaps less than the good of the church requires. The good name of the church suffers if Christians are allowed to walk disorderly, and retain their position without public rebuke.

The Congregations.

In reporting congregations we follow the example of the Tinnevelly missions, and differ from our brethren of the Mahratta Mission and of Jaffna. The system has its disadvantages. For one thing it is expensive. It often commits us to a considerable outlay for a series of years with little perceptible return. In nearly one third ~~one fourth~~ of the congregations, (~~38~~ 44 out of 138) and some of them of 25 years standing there has never been a baptism. It as often perplexes us with the troubles of people who are rather oppressed than persecuted for the sake of Christ. It also burdens the Christian name with numbers of ignorant and degraded people, who having taken the name from interest, work only slowly on toward conviction, and meanwhile are the contempt of the surrounding heathen. Such questions as the following have been discussed in our meetings with our helpers and have

from the Mission.

Nathaniel of the Pemaculam Di
had been formerly a Mission helpe
his illness he spoke to all who came
him of his comfort & hope. The night
fore his death he said to the deacon wh
called to see him, "The time is near w
I must leave the world. As the pastor
absent you must do me a favor.
not let the heathen touch me, but le
the Christians do what is necessary fo
me in a Christian way. Bury me in
garden under the tamarind tree wher
I always used to pray." Like his name
sake who resorted to the shade of the fig tree,
we may well suppose that he was not un
observed of the Saviour. The pastor
writes, "There is one soul less to the
church here, but glory to God for the blessed
hope that one soul more has joined
the church above".

There has been but little de

been sent to Christians at home for solution

"Should a congregation be received and have a catechist appointed to it which does nothing toward building for itself a prayer house, and promises nothing toward the catechist's support?

"Can a congregations be received which does not promise to give up the habit of eating the flesh of cattle which have died by disease?

"Should a congregation be accepted, or continued, which does not abandon the habit of beating tom-toms at Cavadi processions (in fulfillment of vows) and heathen feasts?"

Buff "the system also has its advantages. It commits men to the side of Christianity in opposition to heathenism, and collects them in willing audiences to listen to the fuller presentation of the Gospel. It preoccupies the mind of the young with the truth and so, humanly speaking, makes sure of the second generation. It is the first fruits of the harvest we expect when the people shall abandon heathenism in masses."

The missionaries generally comprehend the disadvantages as well as the advantages of the congregation system, but it is the one in hand, and it seems best to continue it with such corrections and improvements as experience suggests. Congregations are not received as eagerly as in former times. In addition to a renunciation of heathenism, and a pledge to observe the Sabbath and learn the Scripture lessons appointed them, some would insist upon their bearing a propor

tion - according to their ability, in the expense of building a prayer house or school house, and of supporting the catechist or teacher. Some effort is made, though with indifferent success, to induce the older congregations to contribute to the support of their catechists, as the churches do to the support of their pastors. One congregation is reported as giving 4 as. a month to this object, four others 8 as. each, one 13 as. and one a rupee, but generally the congregation make their contributions without specifying the object, and the missionary on consultation with his helpers, appropriates them to such objects as may be thought best, crediting only the balance remaining at the end of the year to the support of catechists.

It is clear that there should be comparative uniformity both of principles and practice in the management of the congregations. They are not to be urged on to self support except by a firm but even pressure. There must be some working plan and the cordial cooperation of all the missionaries in it.

"If we look back over an interval of 15 years the congregations appear to have improved in essentially the same particulars as the churches i. e. in knowledge, ~~and~~ in good order, and general stability. They have not increased in number in the same ratio. Though within this period 61 congregations are reported as having been receiv the present number ~~of congregations~~ is only 11.

greater than in 1856. (viz. 138 instead of 127) Doubtless several congregations have gone back to heathenism or Romanism, but in other cases small congregations have been united and the total number thus diminished. The number of members of the congregations has increased from 5349 to 6865 or about 28 per cent. The number of villages where there are Christians has also much increased. Perhaps this history, and the fact that no movement appears which promises any considerable accession of congregations soon, should lead us to turn our thoughts still more earnestly to the conversion of individuals.

"The state of morality in the congregations, though far from satisfying us, will compare favorably with the state of things at home. Some intemperance is reported, but the general reply is, "not much", and "decreasing", while intemperance is notoriously increasing among the heathen. As to the sabbath, our people generally obstain from labor on that day, and attend service at their churches or prayerhouses." Not much is attempted by the missionaries in the way of disciplining the members ~~for~~ of the congregations, though the congregations sometimes impose fines on their own members for flagrant offences, and especially for quarreling. Some persecution is reported, but less than usual. The Southern and Eastern stations are considerably affected by emigration to Kandy, Ceylon. This may have something to do with the large decrease in Mandapa sâlai. i. e. Mr. Taylor may have continued to count a considerable number of the men. (the loss of women and children is much less.) who

were absent, since all who go expect to return. On the other hand Pulney, our most Northwesterly station, is reported to be some what affected by emigration to the Nilgherries. We continue to have occasional accessions from the higher castes - the past year a Vellálan, (or cultivator,) a Chetty, (or Merchant) some Naiaks, and one Mohammedan, a young man who has received baptism and is studying in the Theol. School. There is no village yet reported in which it can be said that the Christian influence predominates.

Education.

"Our educational work has been much changed within a very few years. We have now in operation a Theological school, a Female Seminary, seven station schools, nine Station Day Schools, 81 Village schools, 3 Hindu Girls Schools and ~~(see statistics.) on page~~

The Theological School. The object of ~~this sch~~ is to provide suitable men for the pastorate. The school, as at present constituted, was opened in June 1870, and two classes were received from the Catechists already in mission employment, ~~and the~~ most of whom had graduated at the mission seminary. One of these classes - of our better educated young men - it is proposed to send out at the end of March, after about two years of special study and to receive another class in June. "Although

it is the general wish of the missionaries that these young men should be come pastors on their return from the Theol. School, yet as there must be churches for pastors as well as pastors for churches, some of them are likely to return for a time to ordinary catechist duty. Mr. Washburn reports as follows,

"A full Report of the Theological School and the course of studies was made last year. A particular report this year would only be a repetition of that of last year. The course of study and method then marked out has been followed out during this year.

"The school was examined in April last by a committee of the Mission. After specifying the studies in which the examination was made they say, 'There was evidence of diligent study and decided interest in the subjects examined. The system of instruction, mainly through lectures and discussions, showed fruits in a manliness and independence of thought and freedom of expressing their thoughts by the students, which was exceedingly gratifying. The committee would express their satisfaction at the proof which was given at the present examination of the decided efficiency of the school and promise of increased usefulness.'

"Beside the studies of the regular course instruction has been given in Vocal music. Lectures on Anatomy, Physiology and Hygiene have been delivered weekly by Dr Palmer, and lectures

on Hinduism have been given, and lessons on Bib
teaching to Sunday schools, with illustrations of
blackboard exercises, have been given by one of
the teachers.

"During last year and the early part of the
year, four students left the institution. One, the most
advanced in the class, was allowed to leave in re-
gular course. Two others were obliged to abandon
their studies on account of the illness and death
in their families, and another left after the
first term to enter an other occupation. Four other
have been received in their place, so that the
number of last year - twenty - is still preserv
and "the character and standing of the men make
us hopeful in respect to their future usefulness
Nine of those in the most advanced class, having
studied nearly two years, it is expected will be
permitted to leave the school at the end of the next
term". The other class being less advanced, it is
thought best that they remain another year.

"Aside from the routine studies of the school,
much has been done both in village preaching
and in preaching and distributing books and tracts
at the great feasts at Sikkandamalai, the statistics
of which will be found in the tables at the end of
the ~~which will be found~~ report. In the tent, in
villages and in festivals, more than a year's labor
of one catechist has been given by the students
and teachers this ~~present~~ year to Evangelical
work in the station. Both in and out of the

school the year has been a laborious one, and we have reason to be thankful for the tokens of God's blessing which we have enjoyed.

The Female Seminary. The object of the seminary is to give a good education to young women who may be expected to become the wives of mission helpers, and as far as possible a Normal school training to those who may be willing to teach. Being located near the Theologi School, ~~the~~ most of the students of which are married men, it also aims to instruct the wives of these men and give them some better preparation for the duties which will fall to them should their husbands become pastors". Miss Smith's illness has prevented a special report.

Station Schools. The present plan of station schools was suggested in a letter of Dr. Anderson, (then our home Secretary) of the date of Jan. 1. 1866, in response to a request of the mission for the establishment of two Boarding Schools for Boys.

~~How gladly the mission avail~~ It seems best to recall the attention both of the Prudential Committee and of the missionaries to the terms of the original grant. by copying here a part of that letter.

Copy.

"It has seemed to us, after a free conversation with Mr. Herrick, (who being easy of access was invited here for the purpose,) that the best thing we can do is to adopt some such plan.

"I. To allow each missionary occupying a station, if he desires it, and the mission judges it expedient,

to have a small boarding school of boys, or, girls, or both. The approval of the mission will appear in the Annual Estimate sent to the Prudential Committee. The appropriation of the Board, however, for the ordinary station Boarding School should ~~guarantee~~ ~~guarantee~~ the support of no more than eight pupils with a native teacher. If the school receives a larger number of boarders, the reliance for the additional ones must be on private aid, private solicited, in India, or in the United States. For obvious and weighty reasons, it is desirable to make these schools as far as possible, self-supporting. Were the eight pupils to earn each, half his support in some way, the Board's appropriation would suffice for a school of sixteen, and the effect would be excellent in the school.

"II - The governing object of these station boarding schools, should be to raise the intelligence of the villages, of the village congregations, of the village churches. The education should therefore not be continued so long as to unfit the youth for going back to his village employments, if they be careful, nor so long as ~~to interfere with~~ to interfere with imparting the benefits of the school to the largest possible number. If the brightest boys are selected from the village schools it would seem that one year, or at most two, would ~~[illegible]~~ suffice. It is that they may be the better Village teachers of the Gospel, village church members, village deacons and elders and Christian villagers, ~~we~~ educate them.

"III The giving of names to beneficiaries, as was done in former times, is deemed inexpe

dient. and it is also inexpedient for the pupils to be allowed to regard themselves as beneficiaries of particular persons or societies in America.

"IV Yet there is no objection to individuals, societies, or Sabbath schools in America regarding themselves as supporting one or more pupils, or even an entire school at a given station, as this may prove a useful incentive to the churches at home. Whatever the irregularity of having these extra donations (for pupils not supported by the Board) pass through our Treasury, and expended in the missions just as if they had been embraced in the ordinary appropriations of the Board, they had better go through that channel notwithstanding, and the irregularity be tolerated until by its growth it be no longer tolerable, should that ever be.

"V The treasurer of the Mission should not pay out funds for these schools without satisfactory evidence that the same will be expended in strict accordance with the appropriation.

"VI The mission may arrange the course of study in some one of the station schools for boys, should it deem the measure expedient, with special reference to the higher education, and in that school to expect pecuniary provision for a native teacher and for as many as twenty pupils.

"VII It is assumed by the Committee as indispensable to the success of the plan that whatever buildings are necessary for these schools, will be the plainest and cheapest native structures."

In a subsequent letter it was requested, for sufficient reasons, that the new Schools should be called Station Schools, and not Boarding schools.

How gladly the mission availed itself of the Mission will be seen from the fact that four Stations Schools were at once started which have since increased to seven, as missionaries there absent have returned and various hindrances have been removed. And all are agreed that no monies appropriated to the mission have been more profitably spent. It is the one feature in mission policy in which all are united, and it seems to have had the blessing of the Lord. 19 Pupils have been received to the church from these schools during the past year.

The large station of Periaculam, being practically denied the benefit of a station school by the missionary having his residence on the Hills, it was ~~that~~ thought to be consistent with the spirit of the first grant of these schools to allow Periaculam the appropriation for 8 pupils, to be sent elsewhere at the discretion of the missionary, and as they have been regularly sent to Battalagundu an additional seem is granted to the Battalagundu school for teachers.

As a fair illustration of the aim and practical results of these schools we give in full Mrs. Taylor's report of the station School of Mandapasala

"The School was established in Aug. 1868, and has two Departments, Male and female

The number of pupils who have been connected with the female department is 40, of whom 2 are day scholars, and 3 are women over twenty years of age - of the whole number 4 were able to read when they entered, and 9 became discontented and left, or were removed by their friends before they were able to read well. The remaining 27 have learned to read in the school, and probably very few of them would have done so had this school not been established. They have also been taught plain sewing, writing, arithmetic, singing, and have received careful and systematic instruction in the Bible and catechisms. Three fourths have also studied geography. Their improvement in deportment and general intelligence and habits of order, has been very marked. Four have been received to church, another is to be added soon, and five or six give reason to hope that they have chosen the good part. Public sentiment is very much more favorable to female education than it was three years ago, evidently through the influence of the school and the visits of the young ladies to the villages.

"The number connected with the male department from the beginning is 42, of whom 11 were men over twenty, several of them married, and bringing their wives to learn also. These men, after studying about a year, return to their villages to work for a living as heretofore, but fitted to be more useful members of the community. Many of the boys were able to read when they entered school. The branches studied beside reading, writing,

the Bible, and singing Christian lyrics, are Arithmetic, Geography and Dictation. Most of these lads, after being in school from one to three years go back to their homes and their farming, or other work, for a livelihood We hope thus to do somet to raise the standard of education and intelligen among the common people.

"There are several girls and many boys now in school who have been members of it for three year. Most of these will leave at the end of the school year, April 1st."

The thanks of the Mission are due to the mankind friends in the United States, and in this country, who have contributed so generously to these schools. The aid from Government to these and other schools is also gratefully acknowledg The Mánámadura school has received so abundant donations from friends that for three years it has not drawn the mission appropriation for the support of 8 pupils, nor accepted aid from Government.

Station Day Schools. These schools would seem to be sufficiently described by their name, but in fact there is no feature of our mission work which so differs in different places, according to the interest of the missionary, or the funds at command or the jealously or indifference of the people. At Mánámadura the Station Day School has fallen through under the demand for fees and the requirement to study Bible lessons and attend

the S. School. In some cases they are slender schools of small children, held upon the veranda of the mission house, in others flourishing Tamil schools for both the Christians and heathen, and in others still Tamil schools offering one lesson a day in English. Both Mrs. Chester and Mrs Palmer have flourishing Day schools for Girls at the Station, and Mr. Chester's Anglo Vernacular School has a roll of 7 teachers and 160 pupils, far outstripping the Govt. High School in Dindigul.

Schools for Hindu Girls, ~~These schools~~ are like rare plants in our gardens - started with much painstaking and watched over with special care. There are now in operation one in Madura, under the care of Mrs Chandler, and two in Dindigul, under the care of Mrs. Chester. Mrs Chandler writes "The school has prospered the past year. The average attendance is better than before, and we have recently introduced the practice of opening the school each day by singing and prayer. No one has objected seriously, though it is talked about." The girls in the school pay no fees. Those who are able purchase their reading books, and they have made a good degree of improvement the past year."

Mr. Chester reports, "These two schools are both in the town of Dindigul. One numbers 50 pupils and the other 20, They are conducted like any other school, except that teaching sewing &c. occupies two hours of the morning or afternoon session. As one result, the girls, and the women

who live with them and see them, are much be behaved than formerly. The mothers and sisters much more accessible and favorable to Christia ~~By~~ and their example and words they are influence their relatives among the men as well as the wom In some cases they are quoted as authority in c tain matters. Those who have left the school because too old to be allowed by their parent to attend it longer, are still reading our religious books. Many of them stand up for the views they have gained at school. There are two cases where heathen parent living in the villages, have made provision to have their daughters live in Dindigul so that they may attend school.

Village Schools. Our village schools are bette than formerly to the degree that they have profitted by the assistance of the Christian Vernacular Educatio Society's Training School in Dindigul, whose influ ence indeed is felt and gratefully acknowledge in a our schools. There is some unexplained falling off from the numbers of last year, but if we look back several years the schools have much increased in number and in attendance and they are better instructed. All the masters of the village schools except ~~three~~ are reported to be Christians. Twenty of the masters and one school mistress have had a Normal School training. The schools aim, of course to reach all the Christian children who are of a suitable age to attend. But no doubt more car ~~is~~ needed on this point, ~~But a little more~~ somewhat less than

one half ~~two fifths~~ of the children are reported as too young to attend school. If this be correct nearly one quarter of all the children are still to be accounted for.

By mission vote in Jan. 1868 the following rate of school fees was adopted for all the schools in which the pupils receive board - 2 as. a month for girls, 4 as. for boys, and twice these rates for the study of English. These fees are regularly collected, but with exceptions in the station schools of Battalagundu and Mandapasalai. In one school, by request of the villagers, the school fees of the pupils are paid from the tenths of the villages from which they came, the well-to-do thus helping the poor. Mr. Chandler reports that in the Madura girls school they require double these rates. Two pupils in the girls school at Mánámadura pay R 1 each. Two boys in the school of 20 pay R. 1 each, and 4 pay R 2 each.

There is no mission vote fixing the rate of fees for Station Day schools and village schools. Consequently the reply of the missionaries generally is "I do not insist" which means substantially "I do not collect fees". Mr. Chester replies, "I require fees in all my schools, and rate these according to the poverty or ability of the parents of the boys." A fair rate for the Tamil schools is 1 anna a month for boys, and half this sum, or even less, for girls. But these rates would be considered ridiculously ~~two~~ low in the poorest native school ~~District~~ of the District.

The Day schools in which English is taught charge from 2 as. to 12 as. a month, these rates also being

less than in native schools, and much less than in schools of the Government. English is taught in all the Station Schools for boys, in the Station Day Schools of Dindigul, Madura, Pasumalai and Pulney and in 1 village school of Dindigul one of Pulney and 2 of Mandapasálai.

The habits of the missionaries in regard to the supply of school books are very diverse. One hal provide all the books needed for the schools freel Mr. Chandler says, "Some Schools buy all of their books and others only a part." Mr. Chester says, "I sell all my school books now, except to the poorer scholars, and to those we lend books only for the d not allowing them to take them to their houses. Th boys in the English School have to buy their Bible now." Mr. Herrick says "I furnish no school boo gratuitously except to members of the Station school, who pay regular fees, though I do not ch full price for all. I make no reduction on the Tamil First Book."

With reference to Bible lessons in the Stat Day Schools and attendance at church, or the S School, all the missionaries reply that these th are required of all the pupils.

"There is no part of our work which is mor adverse to heathenism, and which at the same time more compels the attention and admiration of intelligent heathen, than the education of fe males."

Mr. Chandler says. "Many of heathen are

becoming desirous that their wives and daughters should learn to read." Mr. Chester says; "The heathen are much more favorably disposed to female education" Mr. Rendall says that the heathen in Battalagundu are waitting anxiously to have Miss Rendall open a school for their girls.

Mr. Herrick says, "A submagistrate when hearing some girls in the school recite their lessons, sing &c. expressed his admiration, and spoke to the heathen present in praise of the girls. A girl in one of the villages, in the absence of the catechist, sometimes reads from the scriptures, while a member of the congregation unable to read offers prayer. This girl has lately been admitted to the church. After two daughters of a native pastor had read and spoken in the street several heathen spoke of the excellence of our schools, as giving to girls a much better education than their schools give to boys.

The mission, though consistently opposed to the receipt of money assistance from the Government in the form of Grants-in-aid to the schools, early perceived the fairness and the advantages of the offer of payment by results, and by vote in Jan. 1868 approved of the missionaries who desired it accepting such aid for the schools of their stations. ~~For an account of money grants received from Government the past year on this plan see the table on page 71.~~

The Christian Anglo Vernacular School of Madura, though it does not receive money aid from the Mission, deserves mention in our report from the rela-

tion which it bears to the cause of Christianity
the District, and the attention bestowed upon it b
one of our member. Dr. Palmer writes, "The E
lish school, which is kept on the verandah of th
Dispensary, has an average daily attendance o
70. The Sabbath School is still kept up, and is no
largely attended by the boys from the District Go
School. The average attendance is 65.

Evangelical work among the heathen.

"Beside the special work of the itineracy, an
the visits to villages in the neighborhood of the st
tions and outstations, by the missionaries an
the native assistants, various plans are devise
to reach the heathen with the Gospel. Many we
ly fairs are visited and annual festivals atte
ded. Especially the monthly feasts at Sikkanda
malai, near Pasumalai, are well improved. On
days the exercises of the Theol. School are omitte
and the day is given to preaching. Most importan
of all is the great feast in Madura in April.
Catechists are also sent two by two on tours throu
the Stations, or a catechist with the superintend
ing pastor. There are few parts of the more com
pact stations which have not been visited b
the mission agents, while some have been gone
over again and again". To the East and North East
only are there large tracts which have been ne
lected for want of a sufficient force for the duty.

Itineracy. The statistics of the itineracy will be found upon page 75. It is still comparatively a new work among us, and we regret that the good progress which was being made should have been at all arrested. But our present working force is unequal to much more than the care of the ~~extra~~ stations, excluding those now left vacant, and the itineracy is the first to suffer. Still, some long tours have been taken within the year, and hitherto unvisited parts of the District explored. One conversion is reported as resulting from the work of the itineracy the past year, and 8 as the result of special efforts for the heathen. We have many occasions to see that our visits and message are not welcome to the people, but we are rarely treated with rudeness, and we meet with few incivilities, except in the vicinity of large temples, and occasionally in the streets of Madura. We are often enough not listened to, and often enough see a hopeful audience scattered by the influence of a single breath of opposition, but, on the whole, in public and in private, we believe that we are gaining the attention of larger numbers, and that the people are becoming acquainted with the truths and claims of Christianity. It is reported that about 400 heathen, for the most part irregular attendants, are attracted to our places of worship on the Sabbath, More than 50 are reported as reading the Bible, some regularly, and many of them acknowledging its truth. Nearly 150 subscribe for our Tamil Paper and the monthly periodicals of the C. V. E. Society. Still idolatry is alive and flourishing, and here

and there is building new porticos, new towers, n
temples, and on a scale and of a solidity which
dicate no intention of abandoning the field for a
least the next hundred years.

The occasion of the Eclipse of the Sun on the 12
of Dec., total in all the Northern part of our distr
was well improved. The heathen have a proverb, "
the Shástras are a lie look at the eclipse" so we to
them to look, and helped them by the thousand wi
smoked glass and clear explanations, and tur
the proverb against them — It is in their ridic
ous explanations of nature that the Shástras m
break down.

<u>Tract and Book Distribution</u>. The mission
has entered heartily upon the business of sellin
portions of the Scriptures, tracts and books, ac
cording to the off repeated request of the Bible
and Tract Societies. By mission vote prices a
fixed as follows, For Scripture portions, 3 pice
(or three quarter of a cent) each, viz. for Genesis,
Exodus, Psalms, Proverbs, the Gospels and Acts-
For tracts of 24 pages, not including the cover, 1.
price; of pp. 24 to 48, 2 pice; of pp 48-96 3 pice,
and for tracts wholly of poetry (their popularity
helping their sale) double these rates. For large
tracts, and for school books, special rates.
We are greatly indebted to the M. R. T. & B. Soci
for our variety of tracts and to the American
Tract Society for the ability to supply ourselv
and to sell at such a discount, and in a sim

lar way to the Bible Societies for supplies of the Scriptures, and to the C. V. E. Society for an abundant and varied supply of school books, many of which are excellent for circulation among the people by sales. Possibly the school books now and then hinder the sale of a tract or a portion - but not in the long-run, not to say that some of the C. V. E Society's school books are as good as Tracts. Though in small places frequently visited the market is easily supplied, this is by no means true of the District generally, and our total of sales should show a steady increase from year to year. Tracts without covers and hand bills are given gratuitously. Of a hand bill of the M. R. T. & B. S. in regard to the eclipse we distributed more than 2000 copies. Various facts of interest in regard to the sale of the Scriptures and Tracts might be mentioned.

Mr. Washburn says, "Some of the devotees are very much annoyed at the distribution of Christian books so much at feasts, and curse and fume whenever they find any one vending books. On the other hand there is now and then one who is sincere enough to tell his friends that they are good books and that no harm will come of buying and reading them. Such was the case with an ascetic priest the other day when Mr. Bolton was attempting to sell a book and the countryman feared a little to buy it.

"A little boy received a book of Proverbs from a catechist and carried it to his mother, to see

if he might buy it. 'No, No' said she, 'not at
They are all bad books. You shall not buy it a
all'. The catechist opened and read, 'My son hear
the instruction of thy father, and forsake not the la
of thy mother. For they shall be as an ornament o
grace unto thy head, and as chains about thy neck
'Ah' said she, 'is that what your book says'? I thoug
it was a bad book. He is an undutiful son and
will buy the book to teach him to obey'. That the b
are read we see from the same book being sough
for often.

"At the last great feast one of the chief Guru
one of the class of holy men who journeying about
on elephants, with two or three Palanquins and
umbrellas, was present, and seeing a catechist
selling books, signified his wish to one of his ser
vents to have one. A tract would not satisfy h
He wished some thing larger, but his servant
demurred at paying for it, as it was for a Guru
However, there was but one way, and they ~~fanni~~
finally gave the price. The book was a Gospel,
and the catechist explained that it contained
the history of a Guru far greater than he - the
founder of the religion of Christians

"Another instance is that of a little gir
who came with her mother from Dindigul.
She had studied in Mrs. Chester school. Her mo
said she had kept her waiting there half an
hour to see a catechist and get a book. Both the
mother and child spoke affectionately and a

preciatingly of Mrs Chester's School.

"Another little girl came from one of the houses in Madura where Mrs. Chandler's women are at work She too wished a book, and bought a Scripture portion, Some persons near by, perhaps their neighbors, objected that these were Christian books, and would pervert the child. 'Let her become a Christian them'; was the mother's reply. 'There is nothing bad in that religion.'" Our statistics do not include all the distribution of the Scriptures in the District, as the M. A. B. Society supports 4 colporters working under the general superintendence of the members of our mission, but reporting to their own Society. The plan is carried on harmoniously, and is said to be of undoubted assistance to us, in which case the mere loss to our statistics need not occasion us any regret. But our catechists are becoming colporters in fact, if not in name, and with great addition to their usefulness. We are getting the business systematised, and have imitated the Bible Society by offering our helpers a small percentage on their sales, - for the present to be paid in books for the benefit of their slender libraries.

Heathen Women. // "Special efforts to reach the heathen women are some what new. Six Bible Readers - women - are employed, half them in the city of Madura.)

Mrs. Chandler writes: 'Five women, who have learned to read with the Bible women, have removed to other places. ~~They~~ Each took a Testa-

ment, ~~with them~~ and promised to read it. We have had three Brahmin women, twelve of the Cultivator caste, and several Naiaks learning in their houses during the greater part of the year. These all pay fees of two, four, or eight annas monthly, and pay some thing for materials for needle work and embroidery."

"Mr. Chester says: "There are three meetings in the week in Dindigul with special reference to heathen women, held on different days, at different places, and attended by Mrs. Chester and one or two of the native women. The attendance at these rather increases"

"Mr. Washburn reports the Pasumalai Bible woman as going out to the near villages, and usually accompanied by two or three women of the Catechists families, who are thus initiated into the work. He says, "They have also been regularly to the feasts at Sikkandamalai and sold some books. The feasts offer good opportunities for work, as a large number of those who come half at least - are women. The people seem some what surprised, but not unfavorably so, to see Christian women selling books and talking with women and girls; and they remark with some astonishment that there must be some earnestness among the Christians to spread their views."//

Mrs. Capron writes, "Fear of others has been plainly seen in all attempts to gath

any number together, however small. On the other hand we are not left without encouragement that the Master notices and blesses individual effort. I had suggested to our Christian women that the house of mourning was a fitting place to carry the story of Jesus' tender sympathy for the afflicted. On one occasion, during my absence, three of them went to a house where the husband and father had that day died. They told ~~the~~ widow ~~that~~ though strangers they wanted to speak to her of Jesus who raised Lazarus from the dead. ~~They told~~ She was much touched by the visit, and expressed satisfaction. This was followed by other visits, and those who went were affectionately received. ~~Rel~~ work was so pressing but that it could be laid aside to listen to some incident in the Saviour's life. My school girls always begged the privilege of going to her house, so sure were they of a welcome. Declining in health she determined to go to her own relatives and she made the effort to walk to our house to make a fare well call.

"After speaking of her health and plans for the future, she said - 'I love to look at you all. I have been sitting with the school girls an hour. I love to look at them all - You all of you look so good. I can never forget any of you. Why did you all love me so much?' She had been much interested in the story of the resurrection, and I tried fix in her mind the idea of a present helping Saviour. When we heard of her death three months

after, I think the prevailing feeling was that as Jesus had opened her heart to receive the great message, perhaps He has saved her immortal soul.

"Another case is that of an old women, the mother of a court pleader. From our first coming to the place she called on us in a friendly way. Though she seemed possessed of an obstinate nature, ever rough and blunt, she won me by a visit which she made after the death of our child. 'I could not stay at home,' she said, 'I did not think it best to trouble you, but I stood down by the gate when you buried him and cried for you, and when I went by the temple on my way home I could not pay worship to the stone swamy, and I didn't when I came here this morning.' She occasionally came to a Sabbath service, and once asked many questions as to the sacred day. Although she was an eager listener she always closed the conversation by saying, 'The great swamy knows that I pray to Him, and that yours is the true way, and that I cannot leave my family in my old age.' About six months ago a young man overtook me as I was walking in the street. He asked me if I remembered this oldwoman. Of course I did. She had died two weeks previously, while on a visit, of a tedious disease. He told me that if any one came from Mánámadura she inquired eagerly about the missionary's family,

that she persistently refused to rub ashes, and the observance of heathen ceremonious common to the sick, and that she always kept the Sabbath as a special day. He mentioned these particulars as of childish old age, but I could not but trust that a gracious Saviour had perhaps at the last hour revealed Himself as even her Saviour."

We have no Bible women at the outstations, and no proper zenana work any where. In fact we have no zenanas, except that young women are some what jealously shut up before and after their marriage.

Benevolent Contributions.

These columns of our statistical tables (see p73) will be the first looked at by many of our friends, and with good reason, for they point the way to self support. We are sorry to be compelled to report a falling off. The loss is coincident with the loss of missionaries, so that we shall have the anomaly, unless the difficulty be remedied, that even when the native church becomes able to support itself, the missionaries will still be needed to raise the money. The fact is that money is collected by many devices which are unknown at home, and which require not a little management and forethought. Contribution kalaams, to be broken once a year, or once in six months; contributions of grain at harvest and

on Sabbath mornings; offerings at Christmas, New Years, the baptism of children, and on other special occasions; monthly subscriptions, annual pledges, collections by committees. All these plans are in operation in the mission, but without any uniformity or agreement. "All the pastors, nearly all the catechists, and a majority of the schoolmasters are said to be giving a tenth of their income in benevolence, and many of them keep an account. A few of the people have practically accepted the plan, and two congregations are said to give of their harvests at this rate. When the good people at home have accepted this plan the missionaries will all readily fall in with it, and the native church will not be found lagging far behind." It is easy to say that a tenth cannot be the rule when God claims all. But practically objections look not to an increase but to a diminution from the rule of tenths, and when the just proportion is sought it should be remembered that no less fraction than a tenth is even alluded to in the Bible. In the grand exposition of the principles and practice of God's people in Bible times, though the prizes are reserved for those who obey the command of Christ, "freely ye have received freely give," the scheme of tenths does receive an honorable mention, which cannot be said of any lesser proportion. "The most acceptable object of benevolence, to the people,

is the building and repair of their churches and prayer houses. One church, costing Rs 480, has been completed this year, of which the people have raised R 180, and a half only has come from the mission. ~~Other repairs and building are reported at an expense to the native Church of Rs~~

Station benevolent funds are given to relieve poor Christians, to give cloths to poor widows, and in other ways to render help in sickness and in unexpected losses, to bury the poor, and for the care of the churches. Though the Christians are often spoken of as poor, it is only comparatively speaking, and a few of them, by the blessing of God fewer than of the heathen, require the bestowal of alms.

To the previous objects of benevolence the native Christians have this year added a Bible and Tract Society, not auxiliary to the Mission, or to Madras, or to New York, but independent, and to which the mission is expected to be auxiliary. We have yet to see what it will do in the way of raising money, but we hope well of it. It is called in brief the Sattia Vetha-Sanmarkka Puttaka Sangam: i. e. the Bible-and-other-good-Books Society

The Native Evangelical Society, which is the Home Missionary Society of the District, is still prosecuting its most useful work. The Secretary of the Society, Rev. A. Barnes, reports as follows,

"The income of the Society the past year from all sources was R 873. 4. 7. Previously in hand R. 538-1-7. Total R. 1411.. 6.. 2. The expenditure for the year was R. 1014, 5, 3 of which R. 990 were for the salaries of the Native pastors in part supported by the Society. Balance in hand Sept. 1. 1871, R 409- 0- 11. This balance is less than for many years. For the present number of pastors, and especially for any increase in the number of pastors, we must not fail to give and collect a considerably larger amount of money."

A few Statistics of the Widows Aid Society are subjoined from their last Annual report.

Number of members,	154
Of whom Native Pastors,	7
Catechists and Schoolmasters,	126
Otherwise employed by the Mission,	5
Not employed by the Mission,	16
Income for yearending ~~Sept.~~ Aug. 31. 1871,	R. 926- 0- 11
Total fund Sept. 1. 1871.	R. 6478- 5. 7

Medical Department.

The Mission Dispensary is located in Madura, in charge of Dr. Palmer. The Dispensary at Dindigul "has been built up by the Donations of personal friends at home and solicited and unsolicited donations of Europeans and natives in this country, with grants from Government and from the Munnicipality of Dindigul, but with little help from the Mission." Dr. Palmer reports as follows

"The Dispensary has been open every day except Sunday throughout the year. The monthly average attendance has been something over 900 - or nearly 10,000 for the year ending Nov. 15th I have perfomed only seven capital operations this year, with no deaths.

"The Municipality gave 300. rupees to the Dispensary this year, with promise to continue helping us.

"A short address has been made every day, and, for a few days, (nearly a month,) when we "numbered the people", we found an average of about 90 adults present, many of whom were only passing and stopped to hear. The medical class members five young men, who are all making good progress. The course this year has been Anatomy, Materia. Medica, Chemistry and Physiology."

Dindigul Dispensary. Mr. Chester. reports; "The work in the Dindigul Dispensary has varied but little from that of previous years, and the number of patients who have been treated, is about the same as last year.

"There has been a total of 12.080 patients, of which number 6059 were new cases, or those coming for the first time. Patients have come from 419 different villages, and these varying in distance from one to over 100. miles.

"Of the 6059 new cases, 3224 were medical, 2355 surgical, 331 both medical and surgical, and 149 cases of vaccination. Of these 39 were Europeans, 49 East Indians, 801 Protestant Christians, 961 Roman Catholics, 453 Mohammedans and 3756 Hindoos.

There have been 103 Inpatients A total of Rupees 1.26.6.6. has been received for the support of the Dispensary and Lying-In Hospital. Of this sum. Rs. 36-14-0

were received in the Dispensary Charity box, gifts of patients; Rs. 7-0-6. from the sale of special medicine, asked for by patients; Rs. 600. in 12 monthly grants from Government; Rs 150. from the Dindigul Municipality; Rs. 142-8-0 from residents of Dindigul, principally natives; Rs 75. as a fee, though unsolicited, and the balance from kind friends among the civilians and natives. ~~The names of donors, and the amounts given, will be found in the Appendix.~~

"One kind native friend, who has taken a warm interest in the Dispensary from its establishment, and has each year sent me a ~~yearly~~ subscription, unsolicited, has this year made the most generous gift of Rs 250 to the Dispensary. Two other native frinds, though having removed from Dindigul, have kindly remembered the Dispensary, and sent me their gifts.

"For all the kind donations received I desire to record my sincere gratitude. These gifts have cheered me in my work, and made it all the more easy and pleasant.

"I desire, also, to render thanks to Almighty God for relieving me, from April of the present year, of all anxiety in regard to the entire support of the Dispensary, and for so wonderfully providing for its permanency, in the future.

"The Local Funds Board of the Dindigul circle and the Dindigul Municipality have made a joint grant commencing with April 1871, of Rs 117. per month for Dispensary assistants, bazaar medicine, diet of patients and contingencies, and a further

joint grant of Rs 500. a year, for the purchase of European medicines and instruments. Provision has also been made for the erection of additional permanent Hospital buildings.

"I still feel most grateful to Government for so kindly sanctioning these measures, and permitting me to retain the entire control and management of the Dispensary in my own hands.

"The Lying-In Hospital, with six separate rooms, a veranda six feet wide, entirely surrounding it, and a ridge ventilator, erected at a cost of about Rs 1800, will be entirely completed, early in the month of February, 1872.

"The native midwife, connected with the Dispensary, without comfortable Hospital accommondations, has had 26 cases since the 1st of June of the present year, besides rendering valuable assistance in the Dispensary during her leisure time.

"I completed, early in the year, a small operating room, with sky light, and also a room for storing my medicine. These have proved of the greatest service.

"I have also been greatly pleased with the general plan of the small detached houses for In-patients, four of which were built last year. The natives seem much pleased with them, and they have been almost constantly occupied.

"This year, for the first time, we have had the Dispensary regularly inspected by the Deputy Inspector General Indian Medical Department, Southern Division. It was exceedingly gratifying to the one

in charge of the Dispensary, as well as all the assistants, to receive from the Deputy Inspector General such kindly praise and approval of the whole plan and work of the Dispensary.

"It is very pleasant to find that the natives are becoming more and more familiar with the Dispensary and more ready to make use of it. We do not hear of a fourth part of the cases really benefitted by our treatment, but the work pays in seeing even a much smaller proportion returning to bring some of their family or friends and then confessing that they themselves do not need further care.

"And it pays in hearing in villages all over the District, and even those quite distant from Dindigul, some of the Gospel truths, which are regularly made known to those attending the Dispensary. I have not a more quiet and attentive audience on the Sabbath, in our Dindigul Church, than I have each Dispensary day. And there is seldom a day when there are not one or more patients, who are entire strangers to the Dispensary, and listening for the first time to the truths of Christianity. ~~Such most~~

"Such must be, though perhaps in a very limited degree, 'Light bearers' to their fellow villagers, whose faces we may never see, and who may never listen to our words.

"A Mission Dispensary is very good ground for sowing Gospel seed, and though the harvest be not in our time, the seed will not be sown in vain."

Conclusion.

The usual appendices contain an acknowledgment of moneys received by grants from the Government to our schools and donations from many kind friends in this country and in the United States. We are grateful for all, and especially for the many assurances of sympathy with us in bereavement and sorrow, and for remembrance in prayer. The work in this country is more hopeful as we believe that it is borne on by the prayers of God's people, than from any footing up of results hitherto. The Lord increase this disposition to prayer, that he himself may give a gracious answer, and to him be all the glory.

Extracts from the reports of the native Pastors.

Rev. Mr. Christian reports that on Mr. Herrick's taking charge of the Mandapasálai Station, on account of Mr. Taylor's death, he divided the station district into three portions for better oversight and assigned to him the Eastern portion, which, in addition to his pastoral duties, he visits, and examines the congregations and schools.

Rev. Mr. Eames reports that another third of the same district was assigned to him, with a general oversight of all. Beside visiting the villages of his third once a month, he says that he has been three times through the Southern villages of the station to the Sea, and has twice visited the villages is the Eastern part of the Station. He has also much to do in the instruction

of the Catechists and schoolmasters.

Rev. Mr. Seymour reports that in addition to other duties he has been out eight days on the itineracy.

Rev. Mr. Savarimuttu reports that he has been out fifteen days on the itineracy. He says "I was thinking some time since that as the congregation at Kodikānal is small, if I should leave it and go down to the plains I might do much more work for the Lord. But he who said 'my ways are not your ways,' having a purpose to shew me that I might while still remaining here do much more work for him took the Rev. Mr. Penfield to his kingdom. I reflect that the Lord has set me and the other helpers to consider his sovereign acts, and am doing what I can to help on the mission work."

Rev. Mr. Williams says, "Four times the heathen and Romanists have united with my people in a picnic to the number of 120 persons, and invited me. On these occasions a good opportunity was given me to preach Christ. As the people sat quietly in the shade I read the Scriptures and preached and we had singing and prayer.

Five families, numbering twenty souls, joined us last year in the village of Mēgnānapuram. A heathen of that village by the name of K. N. seeing that they had no place of worship, expended Rs 35 in building a prayer-house for them and R. 5 more in providing a feast for the catechists who came to the dedication. The man is a soothsayer, but for this great help to

poor Christians let us pray God that he also may become a Christian".

Rev. Mr. Vethanaiakam mentions the following fact. "About six months since a woman who had learned the scriptures in her childhood, but who had been married to a heathen and had lived like her husband, a heathen, for four years, was awakened, and brought under conviction by the Holy Spirit. Her husband and some of her relatives seeing in her some marks of conversion, such as hearing the word, keeping the Sabbath, prayer &c., persecuted her in various ways, and made much effort to prevent her becoming a Christian. The beatings which she received, and the suffering which she underwent on this account were not few nor slight. After bearing all this patiently for four months, and continuing firm in her faith in Christ, the Lord at length strengthened her to declare herself a Christian. The result is that her husband has left off persecuting her, and is now living at peace with her, and she comes joyfully and without hindrance to the house of God".

Rev. Mr. Rowland's very full report must be for the most part omitted for want of room. He says, "During the year I have visited the new jail 17 times to shew the convicts the way of Salvation. Sometimes Scripture portions and tracts are left in their hands. They read them very carefully, and those who are unable to read ask for First Books to learn to do so. During the year I had the privilege of talking, not only in the jail, but also in the place of execution and under the gallows, with six persons who were sentenced to be hanged.

The sick also in the Hospitals are not forgotten. I have been twice with the catechists to the itineracy and spend about 20 days in the villages.

It has been thought best to build a spacious substantial church at a cost of R 4000, of which the mission have given R. 1500. From private sources, including the gifts of the members of the Church, and donations of Europeans and native friends, we have raised about R. 1000. The masonry has progressed considerably, the wall and the arches of the doors and windows being nearly complete - But the work is now stopped for want of funds.

Obituary.

Rev. H. S. Taylor.

Our Mission mourn the loss, this year, by death, of the Rev. H. S. Taylor, a dearly beloved brother, who had been closely identified with us during the previous twenty six years. He was a most successful preacher to the heathen, winning them by his simple mode of presenting the truth, by his love manifest in his address, and by patience in his labors in their behalf. He leaves behind him one of the most useful tracts on our list for distribution among the heathen.

He was very successful in gathering Christian congregations from among the people. From the year 1848, two years previous to his removal to Mandapa sálai, he was most deeply interested in this work, and when called to leave us, there were thirty two

congregations, embracing seventeen hundred and seventy one souls, connected with his station. Regarding these congregations as the precursors of the Church, his attention was early directed to this most important subject, and by God's blessing, he was the means of organizing ten villages churches, and of ordaining five native Pastors among the people of his charge. The native Church will long remember him as an earnest, faithful laborer, zealous to promote their progress and welfare, and remarkable for his fidelity to his Master.

Mr. Taylor engaged in his work, in the very Spirit of Christ. He was eminently a friend of the people. In all his communications with the Pastors, Catechists, and Native Christians of his Station, he moved among them, not so much as a Master, but rather as a friend and brother. In all his labors for the people it was manifest that he came among them as a friend to do them good. Very rarely does any foreigner so closely identify himself in feeling and in interest with the people, or win their respect and affection, as did our departed brother.

Self denial was apparent in all his plans of labor, in his daily work among the people, and in his sacrifices during the entire period of his Missionary life. He ever put the cause of Christ first, and scarcely thought of even necessary comfort when engaged in his work.

He was also eminently patient, in the prosecution of his labors, but in the exercise of this grace, he never yielded to the superstitions of the people, nor did he sanction, their prejudices. He bore with

them patiently, aiming to enlighten their minds and lead them to see and embrace the truth of their own accord. He had special tact in winning over an opposer.

But the grace which shone forth most prominently in his life, which gave strength and tone to his character, and which secured God's blessing so abundantly upon his labors, was his simple faith in God. The promises of God were to him "Yea and amen". He never doubted. Even in time of discouragement, and in hours of trial, he was hopeful and confident. By his example of faith in God, by his piety and devotion, he leaves a rich legacy to all his missionary brethren, and to the native church in this District.

He has left us for a better land. He has entered into that rest prepared for the people of God, and his works do follow him.

Rev. T. B. Penfield.

After Mr. Penfield's death a scrap of paper was found in his pocket-book containing the following entry. "Apr. 19th 1846. Dr. Scudder asked me to be a missionary and go to India and help him, and I intend to. T. B. Penfield." This record was made 26 years ago. The purpose which it records, the purpose of a child, grew with his growth, strengthened with his strength, and shaped his whole life. Just before his death Mr. Penfield said to his wife, "I do not

wish you to feel that we made a mistake in coming to India." (They had been in the country only about 4½ years) "India is Christ's. India belongs to Christ; it is all Christ's. I had hoped to labor long for Jesus here, but that is not permitted me."

Mr. Penfield was born in the State of New York October 2, 1834, and was therefore 12 years old when he gave himself to the missionary work. His father had died when he was a mere child and his mother soon after married Professor Bowles of Oberlin College. From his early childhood Mr. Penfield yielded himself to religious motives, and in his boyhood became a member of the church at Oberlin. He fitted for college and went through his college course at that institution - studied Theology 2 years in the Union Theological Seminary, New York, and returned to Oberlin to complete his course and graduate. He soon after married Miss Sarah C. Ingraham, the daughter of Dr. Ingraham, a Medical missionary in Jamaica. At no time does he seem to have lost sight of his early dedication of himself to the missionary work. When in the Seminary he was a member of the band of young men who proposed to go out as missionaries, and when he graduated ~~he offered himself to the A. B. C. F. M. to come to India~~, but as the health of his wife appeared to preclude his appointment to this country ~~Not however to be baffled in his purpose~~ he offered himself to the Am. Miss. Association, was accepted, and appointed to Jamaica. Whither he sailed Nov. 7th 1858. Here he spent somewhat more than 7 years in labors among the freed negroes of that island. Her wife's health ~~was~~ failing, he sent her to

the United States, and soon followed her only to attend her in her last illness. He then returned to Jamaica, closed up the work he had been doing, and the same year returned to the United States where he was married to Miss Charlotte Hubbard of New York city, was appointed to the Madura Mission, India, and sailed Nov. 7th 1866, 8 years from the day he sailed to join the Jamaica Mission. He reached India April 27th 1867. Thus, after 20 years waiting, the dedication made in his childhood was accepted, and the wish of his heart accomplished. After passing his 1st examination in the language he was appointed to the Station of Tirupuvanam. When, by the departure of the Rev. Mr. Burnell to America, the Mélur Station was left vacant, he was put in charge of this Station also. In March 1870 Mr. Noyes, after 21 years service in India, received permission to visit America, and in providing for the large stations of Periaculam and Rambam it seemed best that Mr. Penfield should be transferred to Periaculam. He accordingly moved there in July of last year, and undertook the work of the station.

He entered upon his new labors with great alacrity and hopefulness, at the same time giving what assistance he could to Mr. Noyes, and learning as much as he was able of the history and condition of the various congregations and the district in which he was to be. His health, however, while in Tirupuvanam was not strong, and soon after his removal an attack of cholera much reduced him and greatly aggravated the chronic ailments from which he had previously

suffered. He was obliged after several attacks of diarrhea to change his residence to the Pulney Hills and suspend work entirely. During these months of leisure his health manifestly improved, and on coming down he expressed the hope and expectation that the family could again take up their residence at Periaculam. He was, however, less able to bear the wear and tear of his daily work than he expected. Indeed what we have learned of his health since his death indicates that he was wholly unable to take the charge of the Station to which he was appointed.

His last labor was a tour through his station during the middle of July. He returned home ill, and though he rallied sufficiently to preach on a subsequent sabbath his public work was done. After an illness confining him to his house for a little more than 2 weeks, he died of Typhoid fever about noon August 19. 1871. His end was a triumph of faith, cloudless as the summer noon day on which he died. "None but Christ" were words continually on his lips. He died as a missionary would desire to die, in the midst of his labors, with those whom he had come to seek and to lead to the Saviour about him, and ministering to his comfort, and at last witnessing his departure.

Appendix A.

The following Donations are thankfully acknowl

Received by Rev. M. B. Capron.

For the Female Seminary, Pasumalai, and the Mānāmadura Station School for girls.

	Rs. A
~~A~~ Mrs. Chas. ~~otte's~~ Scudder, Boston Mass. U. S. A. (Received in 1870)	35-11
Miss. L. J. Brown Boston Mass. U. S. A.	40-0-
Mrs. Charles Scudder Boston Mass. U. S. A.	40-0-
Union Church Miss. G. Soey. Boston, Mass. U. S. A.	80-0-
Infant S. Sch. Class. Hartford, Conn. U. S. A. through Mrs. R. Brown	54-0-
S. S. Falmouth, Mass. U. S. A.	54-0-
Infant S. School, Walnut Avenue Church, Boston, Mass. U. S. A.	4-7
Error in acknowledgment of 1859	92.10
Total	400.12

Received by Rev. J. E. Chandler.

For the Madura Station School for girls, and Bible women's work; also for Hindu Girls Day schools.

	Rs. A.
C. R. Baynes, Esq. M. C. S.	100-0-
J. F. Smaith, Esq. M. C. S.	10-0-
H. Muttukishna, Esq.	20-0-0
Mrs. Dr. Morton	25-0-0
Mrs. Meadows	10-0-0

	Rs.	A.	P.
A. Friend	5	0	0
Mrs. Harriet Zilva	10	0	0
Ramanjaloo. Naidu.	3	0	0
C. Phillips. Esq.	7	0	0
Mrs. C. Phillips	7	0	0
Mr. Hensman	2	8	0
Mrs. S. E. Atwater. West Haven, Ct. U.S.A.	27	4	6
Lewis Fitch, Esq. West Haven, Ct. U.S.A.	36	0	7
Miss. Susan. Whittelsey. West Haven. Ct. U.S.A.	44	10	3
"Childrens Fair" through Mrs. Andrews. Cincinnati, Ohio, U.S.A.	200	0	0
Infant class in Howard Avenue church, New Haven, Ct. U.S.A. through J. S. Chandler.	34	13	1
Howard Avenue church New Haven. Ct. U.S.A. through Mrs. White	125	3	7
1st Congregational Church S. School. New Haven, Ct. U.S.A. through Dr. Bradley,	195	0	0
Mrs. Collins New Haven Ct U.S.A. through Miss. C. E. Chandler	45	4	0
Miss. Louisa Apthorpe New Haven, Ct. U.S.A. through Miss. C. E. Chandler.	44	10	3
"Madura Band" New Haven Ct. U.S.A through J. S. Chandler.	135	2	2
Total	1087	8	5

Received by Rev. Edward Chester.
For the Dindigul Dispensary

	Rs.	A.	P.
Madras Government, 12 Monthly grants	600	0	0
Dindigul Municipality	150	0	0
Residents of Dindigul (principally natives)	142	8	0
Dispensary Charity Box	36	14	0
J. F. Snaith, Esq. M. C. S.	50	0	0
Mrs. Bliss	30	0	0
Mrs. Sealy	40	0	0
Mrs. Sharp	10	0	0
O. A. Hayne, Esq.	15	0	0
Mrs. Jackson,	12	0	0
A. Friend	10	0	0
A. Fee (unsolicited)	75	0	0
Mr. J. B. Sanderson	23	0	0
A native friend	250	0	0
M. R. R. Strinivasa Murtti Iyangar (a Thank offering)	25	0	0
M. R. R. Andiappah Chettiar	20	0	0
M. R. R. Ramanjalos Naidoo	25	0	0
Medicine sold at Dispensary	7	0	6
Total Rs.	1521	6	6

For the Dindigul Mission English School.

	Rs.	A.	P.
Mrs. Sharp	5	0	0

For wall around Grave yard.

Wm. Yorke, Esq.	20	0	0

Received by Rev. J. Rendall.

For the Battalagundu Station School

	Rs.	A.	P.
Sabbath School, Pres. Church, Camden, N. Y. U.S.A.	44	8	0
Sabbath School, Cong. Church, Quincy, Ill. U.S.A.	100	0	0
Mrs. T. Pope and others, Quincy, Ill. U.S.A.	50	0	0
Sabbath School, Cong. Church, Payson, Ill. U.S.A.	136	8	6
Sabbath School 2d Pres. Church, Brooklyn, N. Y. U.S.A	89	4	8
Mr. D. C. Robbins, Payson, Ill. U.S.A.	9	0	10
Rev. E. Webb, Glasgow, Delaware, U.S.A.	36	0	7
Gran-children of Mrs. M. A. Dunton Philadelphia, Penn. U.S.A	43	14	0
Miss E. H. Gould, Chicago, Ill. U.S.A.	43	14	0
Total	Rs. 553	2	7

Received by Mrs Taylor.

For the Mandapasalai Station School.

	Rs.	A.	P.
Rev. H. Leonard	54	10	0
Mr. Sidney Strong, Supt. S. School, Youngstown, Ohio, U.S.A.	57	11	9
Mr. Geo. W. Haney	54	10	0
Rev. D. Witter, Burton, Ohio, U.S.A.	57	9	6
Rev. S. Goddard, N. Hartland, Conn. U.S.A.	17	7	9
Ch. & S.S. in Rootstown, Ohio, U.S.A.	24	7	3
Pres. Church	52	7	1
Total	312	15	4

Received by Rev. G. T. Washburn.

	Rs.	A.	P.
Mrs. E. Washburn, Mrs. L. W. Blossom & Mrs. C. Sedgwick, Lenox, Mass., U.S.A	181	1	3

Received by Rev. A. G. Rowland.

For the Madura West Gate Church Building.

	Rs. A. P.
Capt. T. H. Guthrie	10. 0. 0
" D. L. S.	10. 0. 0
Rev. W. Tracy, D.D.	15 0. 0
" L. Bissell	10. 0. 0
" J. C. Smith	20. 0. 0
" W. W. Howland	10. 0. 0
Mrs. Capron	25. 0. 0
Miss Annie A. Capron	3. 0. 0
" Laura E. Capron	1. 0. 0
Mr. A. Barnes	2. 0. 0
" D. John	2. 0. 0
" Gnánarattinam	1. 8. 0
Mrs. Arulammál Anthony	100. 0. 0
Mr. George Ignatio	10. 0. 0
Mrs. C. Phillips	10. 0. 0
" M. G. Moss	5. 0. 0
Arukirakam pillai	20. 0. 0
R. P. Véthakanu pillai	5. 0. 0
M. Sambi sámi pillai	5. 0. 0
Rev. J. Rendall	10 0. 0
C. A. Sambi pillai	27. 8. 0
J. Pakkiamátha pillai	5. 0. 0
J. R. Chinnasámi pillai	3. 0. 0
Mr. C. Samuel pillai	1. 0. 0
Rev. E. Webb	10 0. 0
Rev. J. S. Burnell	10. 0. 0
Mrs. C. M. Chandler	10. 0. 0
H. R. Dawson, Esq.	5. 0. 0
G. R. Leggatt, Esq.	3. 0. 0

	Rs. A. P
W. B. Young, Esq.	3. 0. 0
The West Gate Church.	30. 0. 0
Total	382. 0. 0

Appendix B.

The following sums are reported to have been received from Government on the payment-by-results system for the year ending Nov. 30. 1871.

		Rs. A. P
Battalagundu.	Station School	172. 12. 0.
Dindigul.	English School Central School Hindu Girls School	535. 11. 0.
Madura.	Station School Station Day School West Gate School	
Mandapasálai.	School in Punálaipatti	15. 0. 0
Pasumalai.	Station Day School.	
Periaculam.	School in Bodinaiakkanúr	50. 0. 0.
Pulney.	Station Day School	144. 8. 0.
	School in Kiranúr	
	" " Mánúr	
	" " Aiakudi	
Tirumangalam.	Station School of 20	110. 8. 0.
	Station Day School	54. 10. 0.
	School in Nruppanúr	78. 9. 0.
	" " Nadukóttai	31. 8. 0.
	" " Mallankinaru	98. 0. 0.
		1191

Jan. 1872.

Rec'd April 5.

Rodaikanel Pulney Hills. Jan 31st 1867

Rev. N. G. Clark D.D

Dear Brother

The following is a brief report of the two Stations under my charge for the year 1866

I. Periacolam Station.

It may be stated in general terms that taking into consideration the circumstances of the station very fair progress has been made

Congregations.

The statistics show a membership of 416. being a net gain of 60 since last year's report was made. There is the beginning of what appears to be a good work in three villages where we have heretofore had no congregations. I visited these places recently & was much encouraged by what I saw. There are about 20 families which profess to embrace Christianity

Church.

Eleven persons have joined the church, on profession of their faith, during the year; increasing the number of communicants to 64. A new church of 38 members was organized in November at Andypuddee

and steps are being taken to secure a pastor. The pastoral relation between the Kottahmeedu church and its pastor, Mr E. Symonds, was dissolved in May, by a Committee appointed for the purpose by the Mission. This church has suffered much by the divisions and quarrels of two leading men one of whom has been suspended, causing a withdrawl of a few of his friends, but producing a more harmonious state of things among the remaining members.

Education.

In consequence of there being no Mission family residing at the Station, there is, at present, no school in the Mission compound. There is a flourishing Government School in Periacolam village, and a Mission School at Kottahmeedu; but the village schools are small and the scholars are chiefly from Christian families. Four children from this station are sent to the "Battalagundoo Station School", and four are in the "Madura Girls Boarding School"

Heathen.

Besides the care of their congregations the catechists are accustomed to go into the surrounding villages and preach to the Heathen. Many labors in the Itinerancy this year, as on several former

occasions were devoted to the Heathen villages within the bounds of this Station. In this way I have been able to supply in part the work which should better be done by a resident Missionary.

Helpers.

The only pastor at this Station, Mr E. Seymour, who for 6 years ministered to the church at Pottahmeedu though not officially connected with any church performs the duties of a pastor to all the churches & congregations connected with the Station, and, in that way, is a very great help to the Missionary in charge. The newly organized church in Andyputtie has given him a call to become their pastor which he has accepted, and he may even be installed pastor of that church. One of the catechists of this station has been appointed a Colporteur of the "Madras Auxiliary Bible Society" which pays his salary and employs him to labor in this and Kambam stations. He is doing a good work. The Native helpers have manifested a good degree of Earnestness in their work. They cordially adopt the native pastor as their head and leader and treat him with the honor due to his office.

III. Tanjam Station.

Congregations.

The Statistics indicate only a small numerical increase, being only a net gain of six over the losses by death and otherwise; but I am convinced that much real progress has been made, though not indicated by figures. The failure, last year, to obtain redress for some native Christians, who had been shamefully treated by a Zemindar, and the consequent triumph of their enemies, resulting in the imprisonment of two catechists, and the breaking up of two important congregations was a circumstance which, at the time, greatly operated against the work in that part of the field. It has continued to have much influence in preventing the people in that Zemindary from joining our congregations; but on the other hand, it has been a warning to the catechists and to the people (always too fond of legitation) not to trust to temporal means to promote Spiritual ends. The lesson thus taught by adversity has been a moral gain.

I note as another sign of progress the circumstance that the cause has somewhat gained in influence and respectability by accessions of persons from the higher castes. We have three good congregations gathered from the Shanars, a much respected class in this

region, and we have been recently permitted to receive two adherents who not only held a position in society on account of their caste, but who also have a further concession of respectability among the people on account of their being men of property. One of them is a wealthy Shanar a young man who has married one of our Christian girls. The other is a member of the old Zemindary family of Poamby, who has considerable property in land, and is a man of character and influence. He had received instruction privately from a catechist and had for sometime been in the habit of reading Christian books, so that he came to us with a good knowledge of Christianity, and "thorough conviction of the truth. He wished to be baptized and thus fully commit himself, and, after a satisfactory examination, he was received to the church. He has thus far, by his bold advocacy of Christianity before the Heathens and by his patience in the enduring of considerable persecution shewn himself a worthy member.

Church.

Another indication of progress is that though the congregations have not been much increased the accessions to the church are larger than usual. There has been no special religious excitement, but a healthy though slow advance has been made increasing

the membership by 28 admissions on profession of faith. 1

Education.

In the rural districts we are usually driven to the alternative of having small schools, either the congregations, to which very few of the Heathen will send their children, or of having schools, outside of the congregations among the Heathen, in which, if we neglect the prejudices of the people in relation to caste, and especially if we introduce into them the study of English we may collect a large number of pupils even though some Christian lessons are taught; but from this class of schools our Christian people would derive comparatively little benefit, and, as their influence, as an evangelizing agency, is merely incidental and usually uncertain, we have preferred in most cases to have our schools where they would most benefit our Christian people, even though few of the Heathen would avail themselves of them. The consequence is that our schools are small, composed chiefly of the children of Christians and their neighbours of the same caste. Even the Christians care far less for education than they should and are willing to make next to no sacrifices to keep their children in school. As soon as they can earn any thing by watching cattle and working in the field they are taken from school, and our only hope of securing for them even a common education is to take them at the age

their parents would take them for work from the day to the Boarding School; ~~by~~ and we must often send the girls to the Boarding School before they have learned to read if we would educate them at all. A Boarding School would be a benefit to this Station, but situated as I am, one could not be satisfactorily carried on. Our next best thing is to avail ourselves of the advantages of the "Boarding School at Battalagundu"; to that School four children, ~~from this station~~ have been sent, and we hope to have the prevelege another year of sending more. Several girls from this Station are in the "Madura Girls Boarding School" several boys are in Passumalai Seminary, and two young men in the V. E. Training Institution; so that, with the present facilities, I trust that education may be much advanced in the Station.

Heathen.

It has been frequently remarked that the aspect of the Heathen community is indifference in religious matters; and it is partly true. We meet with no opposition from the people in general, we can go anywhere and preach and have large audiences. The people hear the word willingly, and they are not only willing to receive and read our books, but, some ~~one~~ enough for them to buy them; yet there is no decided

movement towards embracing Christianity. The truth has not yet, to any great extent, taken hold of the Heathen minds. The people still have a strong liking to the religion of their fathers, and it would not take much to arouse them into opposition to Christianity and lead them to persecute its adherents. Let a few inroads be made into their ranks, causing a breaking forth from caste and clan, Let a few prominent persons come forward and embrace Christianity from almost any of the castes and the spirit of persecution will be aroused at once. No stone will be left unturned to find means of turning converts back to Heathenism. The high caste Heathen scarcely less than the follower of the False Prophet is jealous of any movement tending to draw men from the ancient faith. Excepting the Zemindars, whose temporal interests are affected by it. the people care nothing of converts being made to Christianity from the lower castes; but when the day comes that will witness so many breakings forth from the aristocracy we may expect to see anything but indifference.

Helpers.

The one native pastor at the station, though not a man of great talents

or any considerable energy, is still very important to any corps of native helpers: he has character and influence, which, with the dignity conceded to his office, gives to him the position of a leader among them; and, being a man of good judgment and common sense, he is a safe leader. Many of the catechists have during the year shown a commendable degree of earnestness in their work. There has been among them a combined and united effort to carry forward the work of the station. They have held monthly meetings among themselves presided over by the native pastor, in which they have compared notes as to their studies and their work, and have inaugurated new methods of labor. They have chosen from their own number committees to visit schools, have divided themselves into companies of two or three for distant touring expeditions among the Heathen, and have systomized plans for collecting charity funds. One important desideratum, viz. the lack of educated women in the Station is being supplied by the wives of the younger catechists and teachers, who are now mostly the graduates of some Boarding School. The worth of a native helper is vastly increased by his having an educated woman for

a wife. Formerly most of the helpers wives were uneducated; but Kambeum Station now has twelve educated native women who are capable of teaching School. One of them has passed the Government Examination for the 5th Grade. and three of them have been teachers in Female Boarding Schools.

Benevolence.

Until the present year the charity of the people was confined mostly to what they did among themselves in helping their own poor, paying their church sweeper buying oil for their evening meetings, and assisting to build or repair churches and schoolhouses, but during the past year, though these objects have not been neglected, the catechists have made special efforts to induce the members of their congregations to contribute to the funds of "Native Evangelical Society" and it is by their efforts principally that the collections for that Society in the Station have been increased more than fourfold. The people have also done something towards the support

of the native pastor and the catechists; but it is hard to get them to realize their duty in this respect. Their teachers have always been provided free of expense to them and they feel that their whole duty is done if they give heed to the teaching which good people in a far off country have provided for them. They fail to see why they should now be called upon to help in this matter. It is much easier to induce them to contribute towards the erection or repairs of a church. They see at once that the good people at home may not as readily appreciate their want in buildings as in teachers, and that the more money they can collect for this object, the more work can be done and the better their churches. One of the congregations has determined to raise, the coming year, at least 400 Rupees towards the erection of a new brick Church. They are very much interested in the project and will probably raise among themselves the greater part of that sum

Scriptures & Tracts.

Until the month of August the only instrumentality for distributing scriptures and tracts has been for the Missionary and the catechists to take a certain number with them on their preaching excursions and to sell or give them according to circumstances, but since the month of August a Colporteur has been employed in the work of selling the Scriptures.

The number sold in this station during the year has not been large. We have adopted the plan of selling but not exclusively; nor do we give gratuitously to any great extent. We would always sell if we could, but where we are sure a person is unable to buy a book and yet will receive one gratuitously and will promise to read it or get it read to him we would seldom refuse to give. There is danger on both hands. There is danger of giving the people the impression that our work is mercenary and that we sell books for

gain and there also is danger that by giving too freely we make the books worthless in the eyes of the people and that they use for a worthless purpose what they procure too cheifly

The number of persons who can read in this district is comparatively small; but Schools are increasing. Government Schools and Heathen Schools, and with these the number of readers will increase. There is no doubt an increasing desire among the people to read. it is not so much to books that the people are indifferent as to Christian Books. These are not usually attractive

I am my Dear Brother
Yours very truly
G. Noyes

Kodai Kanal Jan. 1. 1867.

Rec'd March 27.

A. Murray 25/67

Report

Madura February 6. 1860.

To Rev. R. Anderson D. D.
Sec. A. B. C. F. M. 3

Rev. & dear Sir

In this letter we call your attention to the following minute adopted at our late meeting held at Battalagundu:

"Voted that Brethren Rendall Tracy & Herrick be appointed a committee to reply to the circular letter of Dr. Anderson of November 8. 1859. assenting cordially to the proposal to limit the expenditure within the bounds of the mission to the appropriations of the Prudential Committee, but clearly stating the impracticability to devote any portion of our appropriations to the travelling expenses & first years support of new Missionaries, or to defray the expenses of Missionaries returning home."

In regard to the subject treated in the printed circular we assure you that we most deeply sympathize with the Prudential Committee in their effort to devise a plan, which will prevent the Board in future from being so involved in debt, as they have been in years past. We fully believe that the principle announced by the Apostle "Owe no man anything" is as applicable to a Missionary Society like the Am. Board, as to private christians. We therefore take great pleasure in assuring you that we shall ever make it a christian duty, as honest men, never to be the means of running the Board into debt, by having our annual expenditure exceed our appropriations.

To show you the principle which guides us in appropriating to the different members of our mission, I quote a minute from our Records adopted some time since.

"Voted that in no item of expenditure, shall a brother be permitted to charge to the mission in excess of the particular appropriation granted him by the mission, at the annual meeting, unless such excess be granted at the stated meetings in June or September."

This rule secures two important things.

1. Our expenditure will always be kept within our appropriations, & generally a balance will be reserved in favor of the Board; &
2. Each department will always be regulated by the appropriation made to it. No brother is authorized to transfer an appropriation for one object to another.

But while we most cordially pledge ourselves not to exceed our appropriations, we are very decided in the opinion that the Committee should not require us to pay the 1st years salary of new Missionaries, or their expenses from Madras to Madura, or the expenses of Missionaries returning to America, from our ordinary appropriations.

Our reasons are

1. The Prudential Committee will always know who are expected to join us in a given year, & they should properly make arrangements to meet the necessary expense of the journey through, & provide for their salary also. It is also true that they will in most cases know who are expected to leave the mission in time to make arrangements to defray the expenses of the journey. The rule requiring us to get the sanction of the Prudential Committee in all ordinary cases of a family's visiting America supposes this.

2. Our providing for such expenses, in many cases, would have all the disadvantage of an ex post facto rule with us, as we always appropriate at our January meeting. In such case, no arrangement which we might make, could be depended upon; because we cannot tell to what expenses we might be liable in the course of the year.

3. Our providing for such expenses would be very injurious to our Mission from the inequality of its bearing. In some years no such expenses would be required. In other years there would be such liabilities, that to meet them, would be ruinous to many of our operations, Indeed should such a rule be made to apply to our Mission by the Prudential Committee, the least they could do for us, would be to allow us to keep as a fund on hand that part of our appropriations unexpended from year to year, to meet any exigency which might occur. We are sure, from our experience that grave evils would result from any such rule. Nor does it seem to us, that such a rule is at all required to secure what the Prudential Committee aim at.

Should all the Missions of the Board adopt our system of requiring each Brother to keep within his appropriation for each specific object letting the surplus go back to the Board, there would necessarily be a good amount saved, which would be a security against any debt from over expenditure.

In conclusion we hope, that the churches, in our native land, will come to the aid of the committee ~~in~~ give hereafter so liberally

to the funds of the Board, that there will be no need of planning for cutting down our operations; but rather such a devising of liberal things, that the Missions will have the means to go forward, & extend the work as God opens the way to his servants.

We are Yours very sincerely
In behalf of the Mission
J. Rendall
signed (W. Tracy)
J. Herrick

P. S. We are all much rejoiced to hear of the appointment of Dr. Green to our Mission

Extract from the Records of the A.M.C. Madura Mission Friday, January 20, 1860.

"Voted that it is desirable that a second lady be sent from America to share the charge of the Girls Boarding School."

"That the Secretary be requested to assure Dr. Anderson that we shall take occasion to give all our native christians an opportunity to contribute to the A.M.C. Board as early as practicable during the year of Jubilee."

"That Brethren Rendall Tracy & Herrick be appointed a committee to reply to the circular letter of Dr. Anderson of November 8 1859. assenting cordially to the proposal to limit the expenditure, within the bounds of the mission, to the appropriations of the Prudential committee; but clearly stating the impracticability to devote any portion of our appropriations to the travelling expenses & first years support of new Missionaries, or to defray the expenses of missionaries returning home"

(Signed) J. Rendall
Secretary A.M.C. Madura Mission

True Extract
J. Rendall
Sec. A.M.C. Madura Mission

Madura Feb. 6, 1860.

Rec'd. Apr. 7.

Ack'd

New female teacher.
New regulation.
Rel. Cal

Chas. R. Scudder M.D.
Secretary A.B.C.F.M.

Report on Itinerating in destitute portions of our field.

"The Committee on Itinerating in destitute parts of the district, recommend that the systematic visitation of the more destitute parts of our field be entered upon by the Mission for the following reasons.

1. We have urged the Committee at home to send us more Mis=
=sionaries, on the ground that evangelical societies, by common con=
=sent, leave this large field entirely to us. If on this account, sim=
=ple consistency would require us to do what we can for the whole field, it is doubly important, & our duty, now that we have urged forward, & completed arrangements, by which one such Society has actually withdrawn, & we thus have assumed the responsibility of doing what now should, & can be done by way of preaching Christ in every part of the field.

2. The reflex influence of a proper itineracy on ourselves will be good. As we become settled in our stations, come into the charge of established congregations, & have regular churches to care for, the tendency is gradually to fall more into the work & habits of pastors, than of Missionaries. The systematic visi=
=tation of the destitute parts of our field will counteract this, & make us more missionary like in our views, & feelings, in our whole field, & in our particular stations, & will practi=
=cally help us in the right development of the native churches & pastors, so that they may gradually take off from the Missionary the more strictly pastoral labors, leaving him free for his proper missionary work, while they are benefitted by being awakened

Mad. Conf. 1860.

to a better comprehension of their own sphere of duty.

3. An influence of the same nature, & of great importance, will be made to bear on the whole body of native christians. As the Itinerants go through the destitute regions, let a few native christians from different stations, accompany them. Let these all help in the visits to the villages in the vicinity of the encampment, let there be daily seasons for reports, consultation, advice & prayer; Let reports be sent back, as may be convenient to the stations; Let prayer be offered, for those itinerating by those who read the reports, & thus with the blessing of the Lord of the harvest, will those native christians, who assist in this their proper home missionary work, be watered also themselves.

The Committee believe that as a general rule, each station missionary should be in the itineracy one month yearly, & that the itineracy should be in the field not less than six months in the year, & that should we have a suitable man for the purpose, it might well be kept up by him continuously; that at present the plan should be to have two missionaries itinerate in company; that these should be so selected as to have one more experienced in the work, in company with one less experienced, that one or more natives of experience & good judgment should always accompany, though others who attend may be less gifted, & that a committee on the itineracy should be appointed at each annual meeting to oversee & make arrangements for it, reporting these arrangements to the mission, for approval

at each mission meeting.

The Committee believe that a tent costing about 200 Rs. is essential to prevent needless waste of health & life, also a small tent costing 50 Rs. for the attending catechists & servants. Two bandies, at not more than 30 Rs. per month, will be needed to carry tents & baggage, & a lascar at 5 Rs. per month. The itineracy should have a tapal for each missionary while itinerating, at 4 Rs. per month, & each missionary 4 Rs. batta for two servants, if needed, & also 25 Rs. monthly for his travelling & all extra expenses. The wages & batta of the accompanying catechists & native christians should come from benevolent funds, or station allowances. The expenses of this itineracy would thus be for the first year (1862) as follows.

	Rs.	As	P
Tents	250	"	"
Current expenses	306	"	"
Allowance to Missionary	300	"	"
	856	"	"

Committee H. S. Taylor
W. B. Capron
C. T. White

A true copy of report
G. Rendall

June 6. 1861

Madison, June 6. 1862.

Rec'd Aug. 7.

Ans'd April 12, 1862.

Pub. Cal

Itinerants.

Peace Appointments.

Extract from Mission Records.
Friday May 9th 1862.

"Bro. Herrick received permission to write to Dr. Anderson, for leave to visit America, the latter part of 1863"

"Resolved, That in view of the time Bro. Herrick has labored in this climate, & in view of the state of his health, & of that of the health of his family, & the age & circumstances of his children, we approve of this proposal, & we unite with Bro. Herrick in asking the Prudential Committee to comply with his request."

L. Rendall
Secretary Madura Mission

Madura, June 9th
Received June 23

May 9. 1862

Rec'd July 17.

Ans'd Aug 1, 1862

Mr. Hemichs unit

Pub. Land

Report of Committee on Salaries adopted by the Madura Mission May 11. 1863.

"The Committee which was appointed to consider the general subject of the necessity of an increase in the salaries of missionaries & helpers, beg leave to report.

1. That the present time seems to be exceedingly unfavorable to ask the Prudential Committee, for an increase in the salary of missionaries, on account of the greatly increased burden imposed on the funds of the Board, by the payment of high rates of exchange - a result of the war.

2. We know that our brethren at home are suffering in various ways, in consequence of the war, & we are willing, & desirous to bear our full share of the burden.

3. Still as the growing inadequacy of our salaries for a comfortable support, continually forces itself upon our minds, & in a measure impedes our usefulness, we think it well to record at the present time, & also to present to the Prudential Committee the reasons for our needing an increase of salary, & to ask that our request may be acceded to, as soon as the funds of the Board will permit.

4. The present salary was fixed at Rs. 1600

May 7. 1862.

in 1855. In comparing the preceding year 1854, with the present year, it appears, that there has been the following rise in the prices of the necessaries of life. It should be remarked, however, that the sum of Rs. 1600 which was fixed upon by the Prudential Committee, in 1855, was less than was agreed upon in the meeting with the Deputation. It should also be remarked, that the present year 1863 is a year & a year of comparative plenty in this district.

(1) As to the Doble, beef & pork have risen in price 25 per cent. Mutton, milk, butter, sugar & Coffee 50 per cent. Rice Dal & potatoes 75 per cent, while fowls, eggs, ghee, cocoanuts, & fruits have fully doubled in price. Bread & flour, alone of all the list of provisions, retain their former price, while there is scarcely any other article, on the list of provisions, which has not risen more than 50 per cent.

(2) The expense for fuel & lights has doubled.

(3) For the items of furniture, & furnishing 33 per cent must be added.

(4) For servants wages we pay 17 per cent more than in 1854, which ought to be increased still more, to enable them to live suitably.

(5) For Traveling, add 50 per cent, if we keep

to our accustomed routes, where we are known, but add 200 per cent, if we have occasion to ask the magistrate to station bullocks. If on the other hand, we prefer to keep bullocks, we must pay a first cost, which is nearly double that of eight years since, & we must pay twice as much also for their keeping.

(6) Those articles coming under the head of wardrobe, & house linen, which can be purchased in this country, have risen one third in price. This does not include the extraordinary rise in the price of cotton, on account of the war.

(7) The expenses on American goods - viz - freight insurance, duty &c have increased 10 per cent. This does not include the extraordinary rates of freight &c, which now rule, on account of the war. Nor does it include the rise in the price of those goods in America.

(8) The only articles of expense remaining are books, papers, stationary, postage & such personal matters, as cannot be easily classified. In some of these, there has been advance in price, & some stand at their former rates.

5. While in 1855 the majority of the missionaries were able to keep in credit, on the Treasurer's Books now a large majority are in debt.

6. Under these circumstances, & believing that there has been a rise in the general average.

of the prices of the necessaries of life, & of our other necessary expenses, of nearly 50 per cent since 1854, we think that it will be within the limits of propriety & necessity, to ask the Prudential Committee, for an increase of 25 per cent in our salaries. (This does not extend to the allowances for Children)

7. With regard to Mission helpers, the Committee believes that the absolutely necessary expenses of their helpers have increased 50 per cent, since 1854, & though the Mission has done what it could to meet this emergency, that the present wages of the majority of our helpers are insufficient, & that 12½ per-cent should now be added to the Estimates for helpers, on this account."

W. B. Boppo
W. Tracy } Committee

A true copy of the report as adopted by the Mission.

G Kendall
Sec. Madura Mission.

A copy of Mr. Burnells Protest

"The missionary life, from its nature is & ought to be one of self denial, yet in reference to physical comforts, the remark has been general, that we have been much better provided for, than we expected, when we entered upon the work. And though for

a few years past, there has been a rise in the prices of many articles of food & clothing, yet while bread "the staff of life" remains at the same price, it ever has, & while meats, especially beef are still very reasonable while our houses, & wardrobes are still filled with many needed comforts, to say nothing of many elegancies & luxuries, & while our salary is such as to allow of the means of respectable support, of scripture hospitality & benevolence, & in view of the fact that up to within a year or two, a period of very unusual scarcity, the large majority of the Brethren have gone on free from serious embarrassment, & that there is now a good prospect of fruitful seasons, & more reasonable prices, & especially in view of the fact, that the increase of salary asked is equal to the support, at present rates, of <u>three new brethren</u>; & in view of the difficulty of commending & justifying our request to the mass of contributors to the Board, who are now & will be burdened with war & its results, high taxes, from which we are mercifully exempt; & moreover in view of the fact that a respectable minority of the Mission, is not anxious for the measure, & also that the Board is, & has ever been very kind & generous to us in reference to (providing) provision for medical & other aid in time of sickness, & debility, & has also been liberal in our

traveling & other allowances, I humbly but earnestly beg leave to protest against the vote asking for 25 per cent increase of salary."

Signed T. S. Russell.

A true copy of protest as signed by Bro. Russell.

T. Rendall
Secretary Moderator Mg

Reply to protest as adopted by the Mission May 13, 1883.

"With esteem for the conscientious motives of the writer of the above protest, & regard for his opinion, we yet believe that the inferences which would be gathered from this protest would be erroneous, & the statements specified below to be inaccurate in the particulars.

I In regard to the articles of provision introduced, it is to be said of one of these two articles, viz beef, that it forms so insignificant an article of diet, as to be of no importance. It is rarely procurable, except at one or two stations. In regard to bread, it should be remarked, that in India it by no means occupies the prominent place, as an article of food, which it does in America, where wheat is generally cultivated, & the grains of the tropics are not easily procurable.

II In regard to a decrease in prices which the writer of the protest anticipates, it should be said, (1) This decrease is yet prospective,

(2) Rail roads & other facilities of transportation have been so extended, as to render an accumulation of transportable produce in any district impossible. Even during the past years of famine, grain in considerable quantities, was exported to Ceylon & to the districts North of this.

(3) The turning of attention to extensive cotton cultivation, together with the facilities for the transportation of provisions, tend in the same direction.

(4) It is to be remembered, that since the visit of the Deputation, & the fixing of the salary of the Missionaries, an ~~ex.~~ extensive Rebellion, a change in Government, & a general waking up of a spirit of enterprise among the people, have altered the face & tendency of things. It is in view of all these, that the Christian has taken this step.

III In regard to a respectable minority, who, it is said, are not anxious for the measure, it is to be remarked, that as this protest can only represent the views of the signer, so particularly is this true in this statement. For while there was a difference of views, in regard to specific points of the subject embodied in the report of the Committee, there was no difference of views, in respect to the fact that an increase of allowance was needed.

IV With regard to what is said in the protest of the affluence, & comforts bordering on luxuries.

still existing in the houses of missionaries, we think it is a statement calculated to mislead as to fact, or as to the source whence the so called inquiries were obtained

In conclusion we would again call attention to the report itself of the committee appointed to investigate this subject. This was founded on a careful comparison of the actual accounts, kept by members of the Mission, during the time in question, & in general understates the actual increase in prices. These statements do not appear to have been met by the writer of the proceeds.

A true copy of the reply as adopted by the Mission

G. T. Washburn
H. S. Taylor
G. Rendall
Sec. Madura Mission

Madura Mission
Received
Aug. 2d
Sept. 30
Nov. 11.

Report

On the increase of salary
adopted by the Madura Mission May 10, 1864

"The Committee to whom was again referred the subject of an increase of salary beg leave to report.

1. That our thanks are due to the Prudential Committee for the relief they have extended to us in answer to our request, though in a time of extraordinary drafts upon the treasury, & of inadequate contributions, & also for the additional appropriation for our catechists.

2. The appropriation of 15. per cent additional for our salaries was made for our present relief, & the hope was evidently entertained, that the necessity might prove but temporary. We regret to feel assured, that in no single item of our necessary personal & family expenses can there be any hope of a reduction, except for the cotton fabrics of this country, & goods from America, with the freights & insurance on the same, all which items being effected by the war were carefully excluded from our former report. Bread & flour, which were mentioned in that report, as the only items, the price of which remained stationary, have risen twenty five per-cent within the past year. Whereas we said a year ago, that there had been a rise in the general average of prices, & of our necessary expenses of fifty per cent.

Madura May

since 1854. This has gone on increasing the past year, & we believe must increase still more rapidly in the future, since it has been retarded of late by the extreme pressure in the money market of this country.

3. While therefore we do not forget the present emergency of the Board, as well as of our country, we must renew our request, that at the earliest practicable period, the Prudential Committee will add at least twenty five per cent to our salaries, as a permanent arrangement.

4. With regard to the Mission helpers, we reported that the absolutely necessary expenses of these helpers had increased fifty per cent, since 1863, though we asked only an increase of 12½ per cent to their wages. This was entirely inadequate & the topic has been forced upon our attention, the present year, to our almost alarm. We cannot refuse several of our best helpers an immediate increase of twenty five per cent to their wages, but in order to do this, we must wrong many others, or we must resort to the expedient, already many times employed, of reducing the number of our helpers, to the great detriment of our work.

Signed W. B. Capron
W. Tracy } Two members of the Committee

The above report was amended by vote of the Mission, so as to ask the same proportion of increase to the allowance for children.

A true copy

J. Kendall
Secretary Madura Mission

June 21, 1864

29

Kodi Kânal, Pulney Hills.
South India, May 12, 1865.

Rev. R. Anderson D.D. Sec'y &c.

Rev. & Dear Sir,

We have had before us at our mission meeting your letters of Feb. 8, & Feb. 9, & would reply to both, though to the latter only have we had occasion to give very much discussion.

It is a subject of rejoicing & congratulations among us that Mr. Hazen has been designated to our Mission. We pray the Lord to bring him to us in safety, & we will give him a hearty welcome, & join hands with him in this good work. Your remark that you have designated "as yet but one" new missionary to Madura, is a pledge that you have our necessities in mind. We beg you to ask the young men in the seminaries, (but not Mr. Hazen,) how he is to fill the places of Mr. Webb, Mr. Taylor, & Mr. Scudder — the former carrying away from us a thorough scholarship in the Tamil, the result of eighteen years of study, — the second depriving us, for a time at least of the experience resulting from twenty years of continuous labor in preaching & the gathering of congregations, — & the latter with the enthusiasm & zeal of youth, & the scholarship of riper age, suddenly transferred to a higher sphere. All these places are vacant, or if Mr. Chester has been transferred to Dindigul, it is at the expense of another station, & Tirupuvanam, Mandapadalai & Periaulam all plead earnestly for resident missionaries.

On noticing your remark that you had written Mr. Hunt in such a way as would prob-

ably lead to his making us a visit, our Secretary wrote to Mr. Hunt, informing him of the time of our meeting, & inviting his attendance. Mr. Hunt, however, thinks that he is so well informed of our views of the question of continuing the Madras Mission, that so long a journey is unnecessary at this season of the year, & in his state of health.

The Wesleyans appeared sometime since to be casting a wishful eye on the Madura District, but we suspected them of having the higher aim of a Sanitarium on the Pulneys. There would probably be less danger of their encroaching on our territory if you would send us six new missionaries, & remove the force of their assertion that we do not properly supply the District. But though they make this assertion we believe that were they to enter our district they would not seek out the unoccupied portions, (or we should have less disposition to complain,) but would take up their residence at one or more of the most accessible towns — Madura, Dindigul or Puluey. It is, however, our impression that they are turning their thoughts in other directions for missionary territory, & that we need not at present give ourselves further anxiety on the subject.

The statistics indicating progress toward self-support shall be attended to. We will hereafter report the amount contributed for Schools, Catechists & Native Pastors.

With regard to our own support we cannot tell you how reluctant we were to ask an increase of salary in the very season of the greatest difficulty of raising funds. We are grateful for the fifteen per cent which was added to our salaries last year, & repeated

the present year, & we are satisfied to leave our necessities to your care. But we fear that you did not comprehend the state of the case when you wrote, "If the increase in the cost of needful articles with you is twenty five percent here it is fifty, seventy five, in many cases a hundred percent, & sometimes even more". Now so far from the increase in the cost of needful articles here being only twenty five percent, we wrote in 1863 that it would average nearly fifty per cent, & only arrived at that result by excluding from the estimate as far as possible what we hoped was the temporary influence of the American war. If we add this influence of the war upon the price of cotton goods, your account of the rise of prices in America is really inadequate to describe the state of things here two years ago, while, with the exception of cotton goods, the price of almost all needful articles with us is still advancing.

We have not wished to urge upon you the special influence ~~of~~ upon prices here of the American war. If we feel that influence we know that you feel it still more, & that you are prepared to take it into account in making provision for our support. But the circumstances of this country are peculiar, the enormous rise in prices & wages being the consequence of great general prosperity & of the influx of money, which is rapidly diminishing in value. The rise in prices cannot stop but must go on; & though in ~~though~~ a time of trouble, when we should have been glad to be silent, we asked for an addition of twenty five percent to our salaries, we do not feel that that sum would allow us to labor on with the freedom from pecuniary care & from debt of former times. On the

contrary we fear that the time is near when we shall have to ask for fifty per cent addition, not only to our salaries but to all your appropriations for our missionary expenditure. But American Christians who, in defence of the national life, have witnessed the accumulation within four years of a debt of $2.000.000.000, & who have no other thought than that the debt is to be paid in full, will not falter though the salvation of India should prove more costly than they had anticipated.

We love our country, & when we hear of its sacrifices we have to reason ourselves out of a feeling that we are not in some way shirking duty by not hastening with our brothers & friends to the front. But if we cannot take our places with them least of all would we exhibit at such a time a love of ease, & unreadiness for self denial.

Very truly yours,

W. B. Capron,
(Signed,) J. E. Chandler, } Committee

Boston May 12, 1865.
Rec'd July 26.
1865

Kodikânal, Pulney Hills,
So. India May 13. 1865.

Rev. R. Anderson, D.D. Sec. &c.

Rev. & Dear Sir,

Your letter of Feb. 9 responds for our discussion, though not precisely in the manner which we should have preferred, the general subject of education in our Mission. You request us to write freely & fully, & we will endeavor to do so, premising that we have given nearly a day to the discussion of the subject at our present meeting.

It has not escaped your attention that our Mission schools have for the past few years been deteriorating in character to a most lamentable degree. This is true not only of the village schools, but of the Seminary, & Girls Boarding School, which depend on the village schools for material. Your letter, however, relates chiefly to the supply of material for the Seminary, because it is to the Seminary that we are to look mainly for Mission helpers.

Let us take up the topics of your letter in nearly their order.

1 You ask, "How came there to be a failure in realizing your anticipations concerning your village schools?" To this we would reply.

(a) Those expectations were too large, & were not fully entertained by the Mission. They were willing to try the experiment, & desired, but were not confident of its success.

(b.) In consequence of the distribution of the people in so large a number of villages, schools cannot be brought to the doors of all. Many children

May 12. 1865.

also are kept from school by the poverty of their parents. For these & other causes, only one fifth of all the children of Christians, & scarcely one third of those who are of suitable age, are reported as attending school.

(c.) The teachers provided have in many cases been most inadequate to the duty. When such a burden was thrown upon the village schools by abandoning the Boarding Schools, the true course was to establish at once a training school for teachers. This was not done, nor were teachers in any considerable number drawn from the Seminary, nor, of course, from the native schoolmasters of the class that had formerly been employed by the mission, since these, though they understood their business, were heathen. Schoolmasters were made, like Jereboam's priests, "of the lowest of the people". This was necessitated both by the want of funds, & by the fact that our schools were generally located in the Pariah suburbs of the villages. Men who could barely read consented to teach school for very small wages. It is confessed that this was not the way to grapple with the ignorance of our people, & the mission waked to the fact, & five or six years ago asked for a normal school. The Prudential Committee approved, but the plan is held in abeyance to await a trial of the plans of the Christian Vernacular Education Society.

(d.) The children cannot be retained in the village schools a sufficient time to prepare them properly for the Seminary. The parents, in most instances, cannot afford to lose their service. They would send them if they could be saved the expense of their food & clothing, but they cannot feed & clothe their children, & still lose their labor.

(e.) Some parents, especially among our helpers, miss neither the Boarding Schools nor the Seminary are available for their children, & especially since they find no prospect of their learning the English language with us, send their children to Tinnevelly, to Ramnad, to Tranquebar, even to the Boarding School of the Jesuit Priest. These are often the brighter & more promising lads.

(f.) Our village & station schools, as now conducted, furnish for the Seminary altogether too large a proportion of Boys of low caste. Though we do not intend to neglect the education of our people of the very lowest castes, we cannot shut our eyes to the fact that men of this class, however well educated, cannot be of much assistance to us in preaching the gospel to the heathen, except of their own castes.

2 Having gathered from our Reports & letters that our schools are in so inefficient a state, you ask, "If it be settled that the village schools cannot be so elevated as to give you the candidates you want, ought you to institute a Preparatory Class?" & you inquire, "Will it be worth the expense?" "How large should it be?" "What & how long should be the studies?" "What addition will such a class make to the cost of the Seminary"? & "What will become of the boys who are not found worthy to enter the Seminary?"

It is in many respects undesirable to attach such a preparatory class to the Seminary. There are now evils connected with the retaining of the lads in one place for so long a course, & also with the bringing of young men of so different ages into one institution. We would if possible exclude at least one fourth of those who are now in the Seminary, & so really form a preparatory class. Young Men's own minds are turned so much to the re-establishment of two Boys Boarding Schools. These would

give us all the benefits of a Preparatory Class in the Seminary without the disadvantages, & if they would be more expensive, they would also secure another object which we think desirable — to give us a larger class of lads from which to select the more promising for the Seminary, while the considerable number of lads who would be sent back to their villages would help to raise the character of our Christian community in intelligence & stability. Perhaps we ought to add here that we believe that the idea that the Boarding Schools were an obstacle to the development of the village schools, is a mistaken one, & that on the contrary we are convinced that the stimulus of the Boarding Schools is one thing needed to increase the efficiency of the village schools. The sum named in our estimates as the probable cost of two Boarding Schools for Boys is reached by allowing R 3 per mensem for each of twenty five boys for each school & R 10 to R 12 per mensem for teachers, monitors, & miscellaneous expenses.

3 You are disappointed that since the time of Winfrid almost none of our highly educated men have become pastors of churches. This is true; but a partial reason is that our highly educated men are retained in posts where they are greatly needed, while men of less education, but of equal piety, are placed over the churches as pastors. But we would not have you think that the educated men are more unready than our other helpers for the labors & trials of the pastoral office. Were the providence of God to give us churches of more intelligence & discretion & more educated members, then the most of those which have hitherto had pastors

ordained over them we doubt not that there would be found men among our educated catechists who would respond to the call. The teachers in the Seminary are men of such a spirit, & we esteem it a great blessing to have such men to form the minds of our catechists & others who are educated at the Seminary.

4 You are right in supposing that we would be quite as likely to find pastors among the members of the Preparandi classes as among the regular graduates of the Seminary. We may also find them among those who once studied in our Boarding Schools, but who never entered the Seminary; & we may find them among the uneducated members of the congregations, & ordain them after appointing them but a very few months of study. While we look for sincere piety, humility, & practical good sense, & a certain measure of native authority as the very first requisites for the pastoral office, we must be prepared to take the men wherever we find them, & to give them afterward some special training for their work. It would be as impracticable to set apart certain lads upon their entrance into the Seminary, to be trained, either by a shorter or longer course, for future pastors, as to pick out candidates for the ministry from the Primary Schools at home. This special training of converted men for pastors is the most appropriate work of the Seminary — more so than the training of its pupils of the regular course, & we shall be glad if ever the time comes, when its whole object shall be that of a Theological Seminary, & when we shall have other means of affording a good secular education to the children of some people.

5 With regard to the education of the "select few,"

we felt that it would work so unfairly & so injuriously to select a few boys at any part of the course for the study of English, that we resolved some time since to give all the members of the two upper classes in the Seminary a little instruction in English. The limit is not difficult to fix. The language is studied as a classic, & is not made the medium of instruction. It is not thought that any provision can be made in the Seminary for the high training of the few men required for Seminary teachers & other similar posts, but as such men are needed they must be selected from the best of the graduates of the Seminary, & special arrangements made for their additional studies.

6 As educators of the people we cannot ignore the English language if we would. We may omit it in our village schools, & in our Girls Boarding School, but if we refuse to teach it in the better class of station schools, & in the Seminary, the only result will be that we shall be let alone, except by the very poorest class of scholars, who will submit to a few years instruction for the sake of a few years support.

If you ask definitely what we deem necessary in the way of education for the advance of our work, we would say.

1 Village schools taught by Christian masters, not only in villages where ten Christian children can be found to attend the school, but as far as possible where any Christian children can be found to attend the school.

2 Day schools of a superior order for our station villages & towns.

3 Two Boarding Schools for boys instead of a preparatory class in the Seminary.

4 The Seminary & Girls Boarding School as now, but urged to higher efficiency by the adoption of a higher standard of admission.

Very truly yours.

W. B. Capron
(Signed.) J. Rendall
(Signed.) Geo. T. Washburn } Committee

Report of Committee

Kodi Kânal, May 13, 1865.

Rec'd July 26.

Ack'd Aug 3, 1865

Schools - English

To be referred to Chief Sly

Pub. Cond, with letter

Rev. R. Anderson. D. D.

Dear Sir

The Mission wrote you in September of last year in regard to a clerical Mission in Madras and also in regard to the press and agency. The gravity of the crisis which has been brought on by the last remaining member of the Madras Mission — our strong interest in the press which has been the right arm of our own and the other American Missions — and in the agency for facilitating the general working of the Mission have compelled the Missionaries immediately on coming together, unanimously to make an urgent representation to yourself and to the Prudential Committee respecting these two departments of the Madras Mission.

We lay aside for the present the question of a clerical Mission; but we consider the press and agency as naturally and mutually supporting one another and capable of fulfilling their entire purpose in relation to our Am. Missions without a clerical Mission at Madras. There is no absolute and necessary connection between the former and the latter. The agency has a constituency of Missionaries equal to any in the Madras Presidency while nearly all of these societies German as well as English go to the length of supporting a secretary and his establishment at Madras

to supervise their monetary matters and to afford assistance to Missionaries. — On the other hand so far as the press is concerned Madura furnishes a large constituency of native christians and a population of between two & three millions waiting emphatically upon this press for Scriptures and Tracts.

2 In deciding the necessity of maintaining a press in Madras we cannot overlook the fact that the funds of the board are already invested, and the press in full working order is in our possession. We have not to raise and invest fresh funds; we have no new expense to undergo — but to continue only to use what has been made ready for us. Such an establishment in perfect order and proportions, with its fonts of Telugu and Tamil type just suited to the religious work it carries on expresses an amount of Missionary and sagacious management which years only could accomplish.

3 In taking into consideration what is to be done with the press we can calculate upon no disposal of it which does not involve the total breaking up of the establishment, the scattering of the materials and the loss to all future time of the capabilities of the press. Even Mr. Hunt can suggest but one plan and this plan you have already learned by Mr. Murdock's memorandum is futile. The breaking up of the establishment would so far as its future value to Missions is concerned be only next better to throwing it into the sea. The fate of the Mahratta & Jaffna presses painfully confirms us in this view. Of the Mahratta press —

worth six years ago scores of thousands of Rupees the remains of the vernacular department - once comprising fifteen fonts of types in six languages was sold not long ago for 2000 Rupees! The Jaffna press with its three fonts went into obscurity by a shorter road but no less ruinously. It has not fulfilled the expectations of those who trusted to its success under native management.

4 The present establishment at Madras contains sixteen fonts of types in two languages. The matrices for nearly, if not all of them, were devised and prepared by the skill of American Missionaries connected with the Board. The present director of the press to whose devotion and skill we owe - if we mistake not - the first Pocket Bible in any Asiatic language and most of the great improvements in the vernacular does not estimate these materials of the press too highly when he says they are of "priceless value" - "they cannot be bought with money". Nor does he state the case too strongly (!) when he says "It would be a great pity if such valuable instruments of good were frittered away and lost to the cause of God, which would be the case if they were put into the market and sold piece-meal".

And now what excuse can we make to God, to the supporters of the Board, to the American public for stopping in mid-course of Bible and tract printing - shut up the establishment and like a bankrupt concern offer these priceless materials from the auction block to the highest bidder. - We earnestly deprecate any plan which under whatever pretence - that our work is done, or our place

occupied, or that we are doing the work of Englishmen, contemplates the scattering of the printing establishment. We cannot be responsible for holding our peace before such a waste.

5 We believe the sale of the press would be a disastrous blow to our good name and a destruction of the good will of the christian community towards our mission. Our press is by universal consent without a rival in the Presidency. It has a high reputation throughout India. Wherever the Tamil language is spoken, wherever there is a Missionary, wherever within the Presidency there is a journalist, wherever there is a civil officer interested in vernacular literature and the welfare of the people, there we have the good will of those whom it is desirable should be our friends. It is not a small thing that our western Asia Missions have the good will of English journals and of a large class of English Society. It is not a small thing that we should have the goodwill rather than the ill will or indifference of the rulers of the country in which we sojourn. We may now sell our press for bags of Rupees but we shall find that we have only by the bargain made ourselves bankrupt beyond an estimate in gold. Why should American missions be called to set up their prestige, their glory, their good name and fame at a public rendue?

6 We can state to ourselves no adequate reasons why it should be given up. During the time the war lasted, while we were being beaten down by defeats, exchange high and the prospects of our nation and our finan-

ces all uncertain we could perhaps have justified ourselves before India and our friends at home for parting with the press. God has brought us safely and speedily through, and we cannot now plead any such excuse. This is not the way to excite the friends of the Board to effort; and we believe the abandoning of that press by which His word has been so perfectly presented to the people will not be an acceptable thank-offering to God for our national deliverance.

I We regard the American Madras press in its entirety as necessary to the proper publishing of the Bible in Tamil & Telugu, while it is of inestimable value in regard to all other religious literature. It has done the printing for a larger body of missions than any other press in the world and better than any press in the world. Its work is still demanded. The American war is awakening the people into new intellectual life. Shall we meet this by abolishing this, the American Mission press - the best religious press in India?

II Agency 1 There are in all 16 different societies laboring in the Madras Presidency - six British, five American, three German, and two Baptist societies, nation unknown. Of these 16 societies, 8 of the larger ones have agencies in Madras and 7 of them have missions. Of the remaining missions, four consist of one member each and could not reasonably expect to sustain a distinct agency. Yet they depend more or less for assistance on the agency of larger societies and personal friends. One mission - the Arcot enjoys substantial advantages of an agency through our own. Of the two remaining socie-

ties – the Basle and the American Lutheran – the Basle Society's head quarters are on the Western coast, and the Lutheran a mission of three members, is of recent origin and can hardly yet be said to be organized. It is not to be doubted that the care of funds from England and reception of Missionaries form a large part of the duties of these Secretaries, Agents, &c in Madras. Now for this there is open to us only the alternative of a financial agency and the consignment of our funds to English merchants or bankers whose object in coming to the country was to get gain and whose first object would be their own profit. Our present financial agent, Mr. Hunt stated publicly in our Mission meeting two years ago that he was confident he saved his own salary every year in managing the funds of the Board and the Dutch Board. We venture to say that no society of any standing would presume to trust its funds to the hands of merchants to negotiate.

2 For the sake of facilitating the forwarding of Missionaries on their way we deem it important that an agency should be continued in Madras. On an average three to four families will be passing through Madras each year to the two Missions of the Board. It is not to be forgotten that 8 societies out of 16 think it essential to assist their Missionaries while at the same time a large proportion of those Missionaries are travelling among their own countrymen. It cannot be doubted that that the travelling expenses in providing for a voyage – the uncertainties and delays about passage would necessitate greatly increased expenses in Madras. The hotel only is open to

us – and inexperience in the city is only before us. Just so in receiving a new Missionary – delays of unlading – of the custom house and in purchasing outfit would entail additional expenses to the Board to say nothing of the comfort of the Missionaries.

3 So far as the comfort of the Missionaries while at their work is concerned it is important that there should be an agency in Madras. It must be remembered that aside from common native cloth, rice & curry and bread all our family supplies of clothing, food &c come from Madras. Except for wine, beer and liquor (in which we do not indulge) one shop equal to the poorest country store is not to be found in the Madura district. It is plain that for the supplies of our families, travelling, building repairs, &c we must look to other means than to shopkeepers, 300 miles away, with large expenses or even to the good offices of some acquaintance of another nation. Did we in coming to India come only to a province of the United States where were hundreds of our countrymen and women or had we missionaries of our own residing in Madras we should not feel so pressingly the need of a Madras agency. Each one of these objects we regard as warranting the Board in continuing a post at Madras.

4 We cannot but deplore the general spirit of abandoning and giving up which seems to pervade the letter from Madras. We believe that with all the foundation work the Board has already done there — Madras with its million and a half

of people within easy distance and beginning to stir with a new life from the western nations is, albeit there are seven societies laboring within it, a better place for a Mission of the Am. Board than Patagonia or New Guinea. We have heard the last of retreat from the great outposts and concentrating in the interior unless that species of strategy is reserved for American Missions. We could have wished that so important a letter from Madras had been written under other circumstances. Could the fresh New-England air have given vigor and health in the place of impaired health and shattered nerves — Could the wounds the war has inflicted be healed — Could the hostility, the want of sympathy, the annoyances which have come from Englishmen in the hours of our great national distress have been forgotten we are persuaded that you would have recieved other views from the Superintendent of the press.

In conclusion we would suggest

1st That Mr. Hunt visit America with the anticipation of a return to his post.

2d In case this plan fails that a suitable person be sought and obtained for managing the press and financial agency and be sent out at the earliest moment.

3d That this person attend our annual meeting and consult with the mission concerning all important matters connected with it.

4th Until such a man can be sent out rather than to abandon the post, one of our own number be removed to Madras to superintend the press — With a foreman of 20 years experience this will, we believe, be practicable for a time.

5th That some arrangement be made with the Dutch Board by which they may participate in the expenses and advantages of the agency.

Such then are our <u>unanimous</u> views in regard to the press and the financial agency. We would with all earnestness refer the matter to you asking at the same time a careful consideration of the memorandum of Mr. Murdock previously forwarded to you.

In behalf of the Madura mission

Geo. P. Washburn and

W. Tracy.

Madura.

Sept 20th 1861

for Madura Mission

Madura, Sep. 20. 1865.

Rec'd. Dec. 8.

Press at Madras.
and. Dec. 14.

✓ Pub. Cmt.

Madura Jany 15th. 1866

Rev. R. Anderson D.D.

Dear Sir

That portion of your recent letter to the Mission, dated Novr 6 '65, which refers to reasons why the Prudential Committee did not include in the appropriations for the present year, the sum asked by the Mission for two Boarding Schools for boys, has been referred by the Mission to a special committee.

The opinion of the Mission is unchanged in regard to the great importance of at once establishing these Boarding Schools.

But we will not urge any arguments, at present, beyond those which are stated in our letter of May 13th. 1865. We wait, with very great anxiety, to hear from you again, in regard to modifications of our system of education, which you intimate are to be suggested, and we thank you for the promise that there shall be as little delay as possible.

Our present position, in regard to schools, is one of increasing disaster to the cause and of mortification before the Christian public.

It has been a matter of most hearty rejoicing and of thanksgiving to God that our estimates were cut down so little, and we earnestly hope that your readiness for considerably larger appropriations to the general object of education, may find a feasible and speedy mode of helping us out of our perplexities

Edward Chester

Geo. T. Washburn

W. B. Capron.

Committee

for Madura Mission

Memo. [illegible]

pm.

Madras, Jan.y 15, 1866.

Rd. March 21, 1866

ackd March 27/66

Madura January 16. 1866

To Rev. Rufus Anderson

Dear Sir

We have already written you in full our views in relation to the Madras Mission and the Printing Press; and have also made known to you our conviction of the necessity that the Board should have a financial agent in that city. It is unnecessary to repeat the arguments which we have already made use of, but we wish to call the attention of the Prudential Committee again to the letters written to them on this subject and to urge still further the view we entertain of the indispensable importance of this agency.

In a recent correspondence on this subject between Mr. Hunt and the Secretary of our Mission, after expressing his conviction of the hopelessness of any endeavors on our part to prevent the sale of the Printing Establishment. Mr. Hunt says "The Board may however consent to a resident agency. If so, and health permit, I should be happy to conduct such an agency, making it embrace all the American Missions so saving the Board much loss."

Notwithstanding the statements relating to this subject in Mr. Hunt's printed letter which seems to have had much influence in bringing on the present crisis the writer of that letter, now, not only admits the desirableness of a resident agency in Madras but in the sentence quoted he clearly implies that such an agency would save much pecuniary loss to the Board. Mr. Hunt has also stated in other connections that more than the amount of his own salary would be saved yearly by such an agency. We fully believe this, and we certainly know that without such an agency there must be imposed upon us as a Mission and upon the individual

members of the Mission much expense anxiety & labor which may just as well be saved.

We fear that it will be useless for us to say more in hope of saving to the Missions that most important auxiliary to our work the printing press in Madras. It has been an institution that has given us influence in this country, both with the Rulers and the Ruled, and we cannot but deeply regret its loss as a great disaster, but while we fear that our protestations in regard to the press may be too late we still hope that our views of the importance that the financial agency be continued may be respected and that our wishes in this matter may be regarded; for we feel that this is indispensable to the proper working of our Mission. We have shewn in previous letters that the most economical way of getting our business done in Madras is by the Board having its own financial agent there to transact it. Our Mission alone has business transactions in Madras amounting to more than sixty thousand rupees yearly, and besides the great saving which might often be effected in watching the rate of exchange by an agent of our own, there would be other advantages to the Mission & to the Mission families which could be secured in no other way. To employ mere shopkeepers to purchase and forward goods is expensive and unsatisfactory, and we could not sustain the additional expense thus imposed without extra allowances for the purpose.

Again the facility offered by a resident agency for the arrival of new Missionaries and for the accommodation of families on their

return to America is a consideration of no small importance. When Missionary families go home we cannot always depend upon the time of a ships sailing and, as considerable preparation must be made for the voyage while in Madras, a residence in the city for a month or more is often necessary and a single six weeks bill in a respectable hotel for a moderate sized family would amount to over a thousand rupees. These considerations apply with still stronger force to the arriving of Missionaries & especially of new Missionaries from America. It must be exceedingly hard & trying for Mission families just arriving in the country to find no Missionary brother* to receive them and to render them needed advice & assistance.

We trust that the above named reasons with what we have before written on this subject may be sufficient to induce the Prudential Committee to continue a "financial agency" in Madras for the Tamil Missions.

In any case, we are of opinion that the Dwelling House at Royapuram should be kept for the use of the Madura and Jaffna Missions. We are certain that even in an economical point of view it will be better for the Board that these premises be kept for our use. Suitable Houses in healthy locations cannot readily be rented for short periods, and, it is believed that the expense for house rent alone would be considerable more than that of keeping up the house at Royapuram, and besides this families might often be subjected to great inconvenience on account of not being able to

procure a suitable dwelling, at short notice, and respectable hotels would ordinarily be beyond our means.

We will not remark further only to suggest that we regard it of the utmost importance that the agent to transact our business in Madras should be an American and be connected with the Madura Mission subject to its control and partaken of its privileges like other members. If Mr. Hunt, after a rest for a few years in America, is deemed able to return to Madras, we should be happy to avail ourselves of his services. In the mean time we should deem it necessary that a member of our own or of the Jaffna Mission be appointed as financial agent of the Board in Madras for the Tamil Missions to act until Bro Hunt return or until some other person appointed in his place arrive from America. It would be hard for us to spare any one from our already reduced number for this agency, and it would be equally hard for the Jaffna Mission to do so, but either Mission would probably much rather do this than to be subjected to the great inconvenience of being without the agency contemplated. We earnestly hope that if the Prudential Committee can do no more for us in this matter they will at least transfer to our Mission the Dwelling House and premises at Royapuram.

In behalf of the Mission.

J. T. Noyes
W. Tracy

Madura, Jan. 16. 1866.
Rec'd March 13.
Ans. 12/66

Kodaikanal
Pulney Hills May 20th

Rev. R Anderson D.D.

Dear Sir

We have to acknowledge the receipt of letters from yourself and Mr Clarke of Nov. 29th, Dec 13th, Dec 28th, Jan 4th, and Feb 26th.

We desire to express our gratification that the committee cordially sanction the request of our Secretary Mr Rendall to retain possession of the Royapuram house for the use of Madura & Jaffna missions. We have no doubt that in many ways it will prove of great & increasingly valuable service to us in our intercourse with Madras.

2. We also gratefully acknowledge the appropriation of $1900 from the crisis fund. It came at a time when it was very much needed; for it came at a time when our annual appropriation had necessarily fallen much behind the actual necessities of the mission

3 It is also a matter not only of pleasure but of encouragement to find that a young lady has been found to take charge of the girls school at Madura. If the large station of Madura is to be worked economically

Madura Jan. 16. 1866.

Even, such a relief to Mr & Mrs Rendall is indispensable

4. It will be seen in our estimates that the mission coincide in your suggestion to name the proposed new schools, Station schools.

5 We are most thankful for your interest in our educational schemes as evinced in your letter of Jan. 1st We regard the establishment of boarding schools at this junction as a matter of prime importance to our mission work. We hope the proposed schools will not fail to realize your expectations in regard to the improvement of our congregations and providing materials for Teachers in our schools and officers in our churches. The mission will proceed immediately to establish a number of these schools and report from time to time their success in this new field of labor. We need only add that the Church Mission at the South of us is so well pleased with their system of Station Boarding schools as to have just allowed each of the stations of the Tinnevelly mission to provide for the education of 20 boys and 6 girls at the expense of the Mission

6 We now advert to two or three topics partly for the purpose of correcting misapprehensions that may have arisen from our previous communication and partly to make additional statement regarding the working of our Seminary

You "notice the fact that the results of the higher education as set forth in your (our) letter seem not to be auspicious to the large class from which your schools congregations and Churches are almost wholly gathered". It is to be presumed that in this remark you do not refer to the school instruction, or the general work of the catechists — particulars in which the influence of the Seminary would affect the congregations — but to the particular you immediately refer to — "that your graduates appear to look upon your churches as composed of members not intelligent enough for men of their education to take the charge of them. The following quotation, which is made from our previous letter would appear to now substantiate you in this opinion. "The highly educated young men are retained in places where they are greatly needed; while men of less education and equal piety are placed over the Churches as pastors. Were the providence of God to give us Churches more intelligent than these which have had pastors ordained over them we doubt not that there would be found men open to the call."

(a) The important posts in which these Educated men are retained — are as Teachers in the Seminary, Station Catechists, and, either with or without special training in the Chr. Vernacular Ed. Soc. School, as Teachers in the important

village schools and station schools & as catechists in impor-
-tant villages. These positions absorb the bulk of the
graduates from the seminary — positions, most of them —
in which education is of manifest importance. If it is
replied that the result of their labors is painfully small.
this is admitted, and without going into the case particu-
larly, it is said very briefly that the low caste of many
of these graduates is at present an insuperable obstacle
to their large success either as teachers or catechists.
A parah if a teacher is confined to his own caste in which
scholars are least readily found & if he be a catechist
the same cause operates only to a less degree because
he has a wider circuit for work. This reason is only a
more obvious one of several answers which occur to our minds.
(b) While we do not set a small value upon the
people we have already gathered into congregations; it
is to be observed that the aims & efforts of the Mission-
-aries are still to a very large degree aggressive; and for
preaching to the heathen our experience whether in the
itineracy or in our more usual form of labor has proved
beyond all question the uniform superiority of our better
educated men to others. While therefore education
and piety and good address are the first qualities in
those who are to be employed in aggressive work

we seek for those who are to care for the churches already gathered, among those, who, to genuine piety and good natural parts add a natural authority & skill in managing men and a fair amount of religious knowledge. Among a people so partially instructed in christianity, so lacking stamina of character, so little ashamed by common christian customs and habits, so little want to govern themselves, weight of character, skill to rule and a fair ability to instruct a congregation are of more importance on the whole than eloquence or learning. Yet if the Lord of the harvest ~~gives us~~ gives us such a man in any congregation the missionary is not slow to see it nor tardy in placing him in a position where he can be more useful. Be assured that we have no antipathy against such laborers; and very few such men are left to rust out for want of being recognized encouraged & employed. We need not say that such men are less numerous with us than they are in our well trained churches at home.

(c) Any impression that our better educated catechists regard our churches as composed of members not intelligent enough for them to take care of we cannot but regard as quite incorrect

If they are not pastors it is not because they have refused the charge of Churches, nor because they are unwilling to accept it (and a fair proportion of them competent to the office but because they are employed, as the missionaries judges, as yet, in equally important work. There is for us, as in the ancient church room, not only for a Timothy and a Titus, but also for an Apollos, a Barnabas, a Mark & a Luke

(d) While the missionaries regard a well taught, well organized self sustaining church as the direct end of their labors, yet it is not now too much to say that pastors are waiting for churches rather than churches waiting for pastors even if you go down so far in the scale as to include every one of our 17 village churches which would contribute to the extent of $1 a month towards the support of their pastor. It is a thing of great humiliation to us as a mission but it is a thing which cannot be too thoroughly understood by our brethren at the Missionary house, as one of the fundamental facts of the situation. This statement would be painfully confirmed by a careful inquiry into the doings of the churches already supplied with pastors. The reason of this state of things the Committee cannot go into in the limited time before them.

7 In regard to English in the Seminary it is to be remarked.

(a) That it was never found practicable as arranged-for at the visit of the Deputation to select a few boys to receive a special training in english. It was therefore voted in 1863 to instruct the upper classes of the Seminary in it as a Classic. The space it occupies is of course very small. The amount they thus acquire ~~instruction~~ they ~~never~~ cannot be called an English education in any sense. Dr Duff or the Educational missionaries understand that term, or even as we understand it.

(b) Within the past 11 years the situation in regard to the English language in our district has materially changed When the Deputation visited us there was no government english school in Madura nor in the district. At present there is a Zilla school in Madura educating its pupils up to the B.A. degree with 350 scholars and a branch school of 150 scholars.* There are also 3 Tahluk schools capable of fitting students to enter the University & 10 or more English grant-in-aid schools. In all these schools English occupies the first & prominent place. It is plain therefore that our students are not likely to absorb the English instruction of the district

* We do not mean to say that these 350 scholars are candidates for the A.B. but that ~~but~~ that the school is designed to give the highest grade of education. In this English is the prominent feature

indeed their existence or withdrawal would make no difference in the great stream of English education which is flowing through the district.

(C) The great increase in the number of English Government schools. ~~and their~~ scholars has materially altered the position of our educated young men with reference to secular employment. It was recently stated by the inspector of schools for this district that about 1000 passed candidates from the government schools were now waiting a few hundred government appointments. These schools are turning out well taught young men by the hundred every year#

8th In regard to the connection of the Mission with the Chr. Vernac. Education Society's schools in our district we would observe that since the establishment of the school the missionaries have usually sent yearly about 12 students to the school & we regard the instruction our young men receive there as satisfactory.

In connection with what we have written on the general ~~subject~~ state of education in the district we would observe in regard to your remark that we should beware of taking too much upon

From partial statistics & my own knowledge of several of the schools I should place the students in the government English schools as at something over 900. in this district

as American missionaries —

It is difficult for us before the better classes of our own people & the heathen generally not to appear to take sides actively either with or against the general spirit of advancement abroad in the district. We must not rely upon the simplicity of the natives that they will mistake kind words without any corresponding deeds for a practical interest in their upward movement. The district will not take its place from us — will not now suffer us to lead it. As missionaries we have a general reputation among the people whom we are attempting to attract to us — among our christian people & among the European community. Let us not have a negative reputation among the villages. Let us not give occasion to our Christian people that since we belong to another nationality from the missionaries on the four sides of us that we may "stand in their light". Let our position not be such that the native & European community shall count us out in all the great schemes of improvement which are occupying the attention of the government & the better classes of the people. An examination of our statistics for the last 6 years will show that we have begun to experience something of that let-alone-policy which the natives know so well how to practice

towards that which is foreign We are aware of the difficulties which attend this subject with you in the general conduct of the missions — of the difficulties in which the missions in Northern India have been involved & some of the missions of our own Board also or are also aware of the difficulties which just at this juncture beset our work.

No assurance in your letter gave us greater pleasure than that in which you say that, "The best thing for us with the English people & the government of India will be a strong & strongly developed & successful mission in the Madura district and to that we must aim with special earnestness. We gratefully accept the grants of your letter of January 1st & the report that we may soon expect a reinforcement to our mission as earnest of this fulfillment This reinforcement will not secure any actual advance above former years. scarcely more than contin-ue it at its present level Let it be known in the churches at home that we are in urgent need of yet 2 more men to occupy destitute stations, care for destitute congregation & to preach to thousands of heathen who have already seen the beginning of mission-ary operations among them.

In behalf of the Mission

Geo T Washburn
W B Capron.

and Capron.

Putney Hills, May 30. 1866.

Recd Aug. 16.

Ack^d Oct. 22^d/66

Extract from the minutes of the Am. Madura Mission.

"Rev. Tracy received permission to ask the Prudential Committee for leave to visit America, with his family in 1867"

Dr. Lord's certificate.

"I hereby certify that the health of Rev. W. Tracy has for some time been impaired, & is now such as to render it advisable that he & Mrs. Tracy should ere long visit their native land."

"Signed M. L. Lord M.D."

June 22, 1866

G. Rendall
Secretary Madura Mission

Madura Mission

June 22. 1866.

Return of Rev. Wm Tracy.

Rec'd Sept. 12th

Pd. Cal

Madura June 25. 1867

Rev. N. G. Clark D.D.
Sec. of the A.B.C.F.M.

Dear Brother,

Yours of the 15th March has duly received & seen in Mission Meeting last Month -
We are thankful to hear of any increase in the number of candidates for the Missionary work, for their help is pretty needed -
A mere glance at this Mission at the present time, is sufficient not only to show its great weakness, considering the work to be done, but the danger of greater weakness hereafter - To be put in such a state of efficiency as is urgently demanded, & kept in this state, we fully believe it should receive an annual reinforcement of two or three men, for several years to come - Not only is the present number of Missionaries far too small to meet the wants of the field, but several of this small number must see long

have their places vacant, unless others come to fill them.
Dr. & Mrs. Lowe left the Country, both broken in health, four months before the arrival of Messrs. Hewitt & Penfield with their wives & Miss Smith. A few days subsequent to their arrival in Macao, Mr. & Mrs. Tracy left, both in feeble health & of course, after 30 years service here, beginning to feel the infirmities of age.
Mr. & Mrs. Rendall are to relinquish the duties of their station the first of next month, and leave the country as soon after as may be. Mr. R. has not been out of the country since he entered it 21 years ago last March. The state of his health has for some time been such as to occasion much anxiety. The weakness of the Mission has kept him here bearing heavy burdens, when he ought to have been away. If the future shall not show that he has remained at his post too long to admit of

his return to it, we shall all be most thankful.

Now look at the Mission after the vacancies have been filled, so far as it is possible to fill them, with our present strength.

Mr. & Mrs. Penfield & Miss Smith, are of course occupied now, as they must be for some time to come, mostly in the study of Tamil.

Next to these in their age as Missionaries, are Mr. & Mrs. Washburn, who have been in the Mission a little more than seven years, as long a time as some physicians think it safe for foreigners to remain in the country without a change of climate. They are at Battalagundu; and though called at present to care for but one station, they find work really at hand, demanding all their time & strength.

Next to these are Mr. & Mrs. Chester, who left America nine years ago next autumn. Their field of labor is the Dindigul Station, which contains

within its limits, two hundred thousand souls, and when any two Missionaries would find the need of more work than they could possibly do.

Messrs. Capron & White come next, who with their wives left America in the fall of 1856, & have already been in the field more than ten years.

Mr. & Mrs. C. live at Mana Madura, 30 miles from their nearest Missionary neighbor. And though their own Station requires all the work they can do, yet they are obliged to divide their time & strength between that & two others. They have a fair measure of health at present, but in order to retain it, they must have a temporary change of climate before many years.

Mr. White is at Pulney, on the further side of the Mountain bearing that name, 34 miles from the residence of the nearest Missionary. Mrs. W. has been absent from home for some

time past, for medical treatment. The health of Mr. W. is also impaired somewhat, and there is little prospect of their being able to defer a visit to America more than a year or two longer at most -

Next - in order are Mr. & Mrs. Burnell & Mr. & Mrs. Noyes, who, with the exception of Mrs. N. have spent more than 18 years in Jaffna & Ceylon, without a change of climate. Mr. & Mrs. Burnell are alone in the large district of Mélur, having sent all their surviving children to America, & greatly needing to go there for a time themselves -

Mr. & Mrs. Noyes, as you probably know, live on the Pulney Mountain, on account of a predisposition to asthma on the part of Mrs. N. He is called not only to do considerable missionary work on the Mountain & superintend matters connected with the Sanitarium, but to have charge of the two stations, Periakulam and

Kamham, in the low country — the latter especially large & important.

Mr. & Mrs. Chandler who reached this country first 20 years ago last March, & returned after a visit to America three years since, succeed Mr. & Mrs. Rendall in Maulmein. Here, there must soon be many labors & cares not connected immediately with that important station. And it is a painful illustration of our weakness, that Mr. C., in addition to his other labors, is obliged to have charge of the large station of Mandalay, the nearest part of which is 30 miles from Maulmein.

Mr. & Mrs. Herrick, who reached this country the first time in the spring of 1846, and have just returned after a visit to their native land, resume charge of the Tinnanqulam & Assalam Putty stations, where abundant labors are called for both among the heathen & people who have embraced Christ —

tianity. But, ~~for the present~~ they are obliged to live at Pasumalai & take charge of the Seminary also.
The place left vacant by Dr. Lowe cannot be filled even partially, as others have been, by the same person taking charge of two or more stations. It must remain vacant, important as it is, till some one comes from America to fill it. That such a person may be sent without delay, is our earnest desire.
The services of a Physician when there is one in the Mission, are highly important to our native assistants & the native Christians generally. And no person has such facilities for ministering to the spiritual wants of the heathen, as one who is able to relieve them of physical suffering also.
But of course the chief reason of our desire for a physician, has reference to ourselves & the members of our families.

A residence in a country like this, where foreigners are subject to so many diseases, some of which are sudden & violent, with no physician to call upon for advice, is attended with severe trials & great danger.

For there is usually a Medical man connected with the Government, living in Madura. But his services are not always available to members of the Mission in poor any conditions. Never to persons living out of Madura, except as they may be able, when needing Medical aid to visit that place in order to receive it. Such visits are not always possible. When made, they are often attended with great inconvenience, expense & loss of time.

Yours in behalf of the Mission

J. Herrick
W. B. Capron.

Madura, Jan. 20. 1874
Rec'd Sept. 2.

Madura Dec. 20. 1867.

Rev. N. G. Clark D.D.
Secretary of the A.B.C.F.M.

Dear Brother.

Your letter to the Mission of June 25th 1867 has been received. There is no controversy between you & us. There must be none. We are all aiming at one object. You desire to see the people of this district converted & become both able & willing, to sustain, unaided, the institutions of the gospel at the earliest possible day. So do we. It is your wish that we may discover & adopt the course best fitted to promote this end. Ours is the same. We are thankful therefore, & always shall be, for any suggestions that may help us in this line.

Some passages in your letter show, as it seems to us, that you do not fully comprehend our difficulties, either as compared with the difficulties met with elsewhere, or in themselves alone considered. The passage near the beginning, in which the progress of the Gospel here is compared with its

Madura, Jan. 1868.

progress in several other places we think is one of them. The character & circumstances of most of the people to whom allusion is there made, are so different from the character & circumstances of the people here, that a correct opinion can hardly be formed as to the readiness with which these people will receive the gospel & comply with its demands, from its success among them. Take, for instance, the people of the Sandwich Islands, - quite similar in most respects to many of the people of the South-Sea Islands - as they were when our Missionaries went among them. Not only free from the obstacles of Caste & a heathen literature, such as we have to contend with at every step, but without idols, or a system of religion of any kind. Yet our Missionaries had to reduce their language to writing, but it was a very easy language, while the Tamil is difficult. The climate here is very trying to foreigners, interfering seriously with our labors. While the climate there, is said to be delightful. There has been another marked difference.

we have never had at one time, an average of more than one Missionary, to one hundred & fifty thousand people. The proportion of Missionaries to the people has generally been considerably less. Whereas, there were in the Sandwich Islands in 1836, (we take this year simply for convenience), where the whole population was by the official census, only 108,579, & constantly becoming less, 23 ordained Missionaries, 1 physician, 1 superintendent of secular concerns, 1 book binder & two printers, all but one or two with their wives, and three unmarried female teachers - all together, 28 men & 30 women from the United States. The same proportion would give to the Madura district, the population of which is yearly increasing, 379 Missionaries, 16 physicians, 16 secular agents, 16 book binders & 33 printers, all accompanied with their wives, & 36 unmarried ladies for the charge of Station Boarding Schools.
We see that you have recently suggested the proportion of one foreign Missionary to 100,000 heathen; & the proportion seems fair,

so far at least, as our country is concerned, until all Nations have been reached by the Gospel, or until the American Church becomes stronger than it now is. But we ask you in all seriousness, how you think your comparison would have stood, if you had sent but one Man to the Sandwich Islands in 1819, & barely kept his place supplied till the present time! We have had, more or less assistance from the Natives, & we suppose one brethren there must have had more than we.

Mrs. E. C. Judson spoke of the Karens as follows; and it said the "notice of their character & habits" from which these extracts are taken, "were made under the eye of Dr. Judson himself." "The Karens are a meek peaceful race, simple & credulous, with many of the softer virtues & few flagrant vices. Though greatly addicted to drunkenness & extremely filthy & indolent in their habits. Their morals in other respects, are superior to those of many more civilized races. Their traditions, like those of several tribes of

American Indians, are a curious medley of truth & absurdity; but they have some tolerably definite ideas of the Great Being who governs the Universe, & many of their traditionary precepts bear a striking resemblance to those of the Gospel." Again, she says, "they were naturally docile; they had no long cherished prejudices & time honored customs to fetter them; & their traditions taught them to look for the arrival of white faced foreigners from the West who would make them acquainted with the true God." No wonder that they were ready at once to listen to the Gospel & to embrace it. It would have been strange had it been otherwise. How different from them are the Tamil people, all "fettered" by caste & ever ready to refer to the customs of their ancestors as authority for their foolish & sinful practices, & as reasons why they should not change them; holding to a system of religion "time honored" & most agreeable to their depraved natures, the priests of which have ever been regarded with great reverence; possessing

an ancient literature of which the higher classes are exceedingly proud & containing specimens of poetry which all listen with delight.

The Coles too, like several other tribes found upon the hills & mountains in that part of India, differ widely from the vast multitudes inhabiting the plains. It is supposed they are not Hindus by birth, & on this account Caste & Braminism have comparatively little influence over them. "Practically" says Dr. Mullens "the religion of those who cling to maintain a religion at all, is a devil worship similar to that of the Shánars near Cape Comorin, among whom the gospel has been attended with so much power. In accounting for the success which Missionaries have had among the Coles, Dr. Mullens says" they were teaching simple men who possessed only the most contemptible shadow of religion, who were unfettered by the caste & family bonds which make Hinduism so strong, & who, when invited by their believing neighbors, & examine Christianity for them.

selves, and having examined & found it beautiful & fitted to satisfy their simple souls, had no obstacles in their path way which should make them hesitate in at once embracing it. It was very naturally that after their chief persecutor was publicly hanged, large numbers should be found ready to embrace the new religion.

It is unnecessary to speak at length of the people of Madagascar. It would seem that they must be possessed of much greater moral strength & moral courage than the people here. They were free from the obstacles of caste & such a system of religion as prevails in this country. It is said of them in the Cyclopedia of Missions, that "there are no public temples in honor of any divinity, nor any order of men exclusively devoted to the priesthood." While here, temples are found not only in all villages of much size, but often by the roadside, with their priests, whose influence is increased by services rendered necessary by caste & custom in things not pertain-

ing strictly to religion.
The fact that there is among the Armenians "a recognized belief in one God & in the divine authority of the scriptures" shows how wide a difference there must be between them & the Hindus. We suppose that in general intelligence & civilization also, as well as in physical, intellectual & moral stamina, they are quite superior to the people among whom we are called to labor. For these reasons, they would be prepared after conversion to take a much higher stand as Christians. What Dr. Mullens says of the conduct of Christians in this country during the "Mutiny" was indeed note worthy & encouraging. So was the conduct of the Christians in Madagascar, during their severe & long continued trials. Both cases furnish remarkable illustrations of God's faithfulness in fulfilling the promise "as thy days, so shall thy strength be." Special grace seems to have been given for special emergencies, such as could hardly be expected in ordinary circumstances.

We would neither magnify our difficulties nor ignore them. We would simply understand them ourselves & have them understood by others, and then meet them with faith & patience.

The "providential helps" to which you allude, such as the influence of Government Schools, Rail Roads &c. are to be thankfully ~~received~~ acknowledged, & so far as possible turned to practical advantage. But things of this sort which tend to shake the confidence of the people in their long established customs & systems of religion, unless accompanied by a knowledge of what is true, will tend only to make them disbelieve all systems of religion. They prepare the way for the Gospel, but if the Gospel does not quickly follow, the spiritual condition of the people will be made worse by them rather than better. You are aware that not only religious instruction, but the Bible itself is excluded from Government Schools.

The general tone of your letter

assumes, as it seems to us, that the people here are of a higher order, & the piety of Christians of a higher standard, than is true in fact. We are painfully sensible, that the great thing needed, as your letter implies, is "the Spirit of Christ in the Native Christians, leading them to personal effort & sacrifices in bringing others to a knowledge of Christ", together with such an effusion of the Holy Spirit upon those who know the truth, but have not been made the subjects of its saving power, as shall lead them to cry out, "What must we do to be saved? What can we do that we are not doing already, to promote these all important objects? It is not easy, even in a Christian country, to get members of the church generally to make "personal efforts & sacrifices" for the spiritual good of others. There are peculiar hindrances here. The people almost universally, manifest great indifference in regard to the future. Their ideas in respect both to the nature &

consequences of sin are extremely vague & their moral sense dull. While admitting the sin of false-hood, for instance, a Tamil man will be as likely to lie as to speak the truth, if he hopes to gain any thing by it. Hence the truths of the Bible in relation to these subjects, fall upon their minds with little weight. These characteristics, together with a natural want of energy, of course have a great influence upon persons who nominally embrace Christianity, and, indeed upon those believed to have been truly converted. We all mourn over the fact that the Natives who apply for admission to the Church give so little evidence of ~~sorrow for~~ a true sense of sin, & of sorrow on account of their sins. They have an intellectual knowledge, more or less clear, of the "great facts of sin & redemption by the blood of Christ", but are to a great extent strangers to the feeling indicated by the words "peace found in believing", from the fact that they have experienced little anxiety on account of their guilt. Hence

they manifest - comparatively little concern about the dangers to which others are exposed by sin. A genuine case of conviction of sin, is rarely seen in this country.

Again, the Natives here are proverbially wanting in public spirit. Disinterested benevolence is something they know nothing about as heathen. They are willing to do nothing from which they do not see the prospect of deriving benefit to themselves - to give nothing for which they do not expect to receive as much again. This is not immediately overcome when people become Christians. It has an influence not only upon their disposition to labor or give money for the good of others, but for the support of their own spiritual teachers.

It is highly desirable that each Christian here, as everywhere else, become a faithful active laborer, & that he write "holiness to the Lord" upon all that he possesses. This is the true standard of duty. But it is often difficult, here as elsewhere,

both to convince men of their duty, & to persuade them to do their duty after it is acknowledged. In regard to laying responsibility upon native Christians, two extremes are to be avoided. Responsibility should be laid upon them as fast & as far as they are able to bear it. But it will not do at present to think of leaving them to themselves. We fear that a long time must elapse before this can be done entirely. The Missionary must exercise a watchful care over those employed to assist him in his work, not neglecting even those set apart as pastors. All need to be encouraged by his occasional presence, stimulated by his example & assisted by his counsel. Yet he should make them feel that they are regarded as fellow-laborers, not as eye servants. As a general rule it may be said that the results of labor have been most doubtful when there has been the least careful supervision.

We will not here attempt to decide

whether or not a church should ever be organized without being placed under the care of a native pastor. All our present pastors are supported in part, (in some cases the part is very small) by the people themselves. We earnestly desire to see a church organized with a pastor in every place where there are a sufficient number of Christians, to see such places multiplied, & every pastor supported by the people. But there is call for patience. In many places suitable candidates for the pastoral office are not readily found, with the prospect of mutual satisfaction between pastor & people. In some the people are too poor to give much toward the support of a pastor, & in most are slow to give according to their ability.

It is also difficult to find men qualified & willing to take charge of religious meetings for a long time without compensation. In many villages, indeed, where there are christians, men are not to be found having influence enough over their neighbors, insensible as they are of the

value of spiritual instruction, to induce them to attend meetings regularly, or able to give the instruction they need. Some remarks upon tones & their results, ~~upon~~ on pages 9 & 10, suppose a state of things far in advance of any thing yet seen in this Country. We should rejoice greatly to see just such results. But can it reasonably be expected, that among heathen, ignorant & degraded as the people here, things will progress thus rapidly? That after a few weeks labor of a Missionary & native Christians among people most of whom before knew little if any thing of the gospel, there should be conversions to such an extent, & so much knowledge, strength & boldness gained, that after the Missionary & his assistants had left the place, meetings would be kept up by the people themselves. If our own unbelief has prevented such results, may our sin be forgiven & our faith strengthed. But it seems to me that the thing here supposed, would be

wonderful even in a Christian country -

A few words in regard to "local preachers". Nearly all our catechists at the present time, are "local preachers", in the sense in which you use the phrase. They all have families & must have places to live in. Consequently, we have located them with few exceptions, where there are a greater or less number of Christians. Their duty, however, is not only to care for the Christians, but also to make the Gospel known to the heathen both in the villages where they live & in those adjacent. The services of this class of men cannot be dispensed with, without great detriment. If employed, their support for the present, must come mostly from Mission funds. As a general rule, the Christians whom they instruct are unable to support them wholly, even if willing. It would be exceedingly difficult, if not im-

possible, for most of our catechists now in employ, or any other persons qualified for this work, to do much in the way of self-support. Most of them do not live in their native villages, & do not own land. If they did, & had sufficient grace, it would be possible for them to spend part of their time cultivating their land & part in teaching the people, thus needing from others a less sum for their support than they now receive. But to most, we fear there would be an irresistible temptation to give too much time and thought to their own secular matters. To suppose that they might work a part of their time for pay, would be like supposing that pastors in Massachusetts might spend part of their time at work by the day, or in sawing wood by the cord, to procure food & clothing for themselves & families. We regret that the customs of the country are such as to render this impracticable, but such they are.

Our aim is to make such a disposi-

tion of all our forces, whether more or less highly educated, as is best adapted to the furtherance of the great cause in which we are engaged. The more intelligent the people needing a pastor, the more education will be needed by him, whether in the city or country.

Your views as to the undesirableness of the people of India being Americanized, accord with our own. The education we give has no further tendency in this direction, than knowledge, however gained, tends to a higher civilization.

The great thing, as you remark is "to infuse a true spiritual life into the people." The difficulty is to know how this may be done. We will keep the whole subject before our own minds, the minds of our native helpers & the people, & endeavor to go forward as rapidly as may be. We freely admit that Christians have not come fully up to their duty. The most intelligent of our native assistants express the belief that the people are <u>able</u> to do more, <u>ought</u> to do more, &

will do more. This affords ground for encouragement. A large number of our helpers pledged themselves at our Meeting in September, to give a tenth of their income to objects of benevolence.

We are not sure that we fully comprehend what you have in mind when you speak towards the end of your letter of the possibility that we may find it "necessary to combine our forces at a smaller number of stations" &c.

Soon after the visit of Drs. Anderson & Thompson to this Mission in 1855, two Mission houses, one in Madura & one in Dindigul were sold by their instructions, (see Minutes of the Meeting in Madura p.118.) and houses built in Mélur & Battalagundu, in accordance with a principle apparently quite opposite to the one suggested by you. Two more have been built since, one of which is still further from the Mission Center. None of our present houses could be sold & others built in place of them, except at a great sacrifice of property, to say nothing of the

time & labor that would be required.
We appreciate your solicitude about the effect upon our health of body & mind, of working so much by ourselves; & we wish there were some way to avoid for our wives, the trials to which they are exposed by our frequent absence from home. But experience leads us to think it best as a general thing, that each Missionary have his own separate work & live among the people.
We are also sensible of the importance of concentration in Missionary labors. But in order to concentrate with our present numbers, we must relinquish a part of the District for the cultivation of which we have for many years been held responsible by all the more important Missionary Societies represented in India. Were there no other objections, the location of some of our stations at present occupied, is unfavorable to this idea, Ongoley being in the S. West, Máná Madura a hundred miles from P. in the S. East, & Mandapadáiai a little further still from P. in the South east

of the District. The only proper course seems to be a thorough carrying out of the plan formed when the Deputation were here, to occupy & keep occupied by a Missionary, each of the 18 Station districts into which our field was ~~then~~ at that time divided. There would then ~~would then~~ be not more than one Missionary to 100,000 people, & each would have ample room for itinerating.

We are thankful for the prospect of being soon permitted to welcome Bro. & Sister Taylor & those who accompany them. Miss Pollock will receive from us the sympathy & love of brethren & sisters. Her coming must be regarded somewhat in the light of an experiment, but we will do what we can to cause the experiment to succeed.

In behalf of the Mission,

J. Herrick
J. E. Chandler
J. T. Noyes
Committee

P.S. The above was read before the Mission at our meeting last week, & adopted by them. J.H. Jan. 22, 1868

Madura, Dec 20. 1867.

Rec'd March 23. 1868.

A ch^d

Pasumalai March 3. 1868

Rev. N. G. Clark D.D.
Sect. of the A.B.C.F.M.

Dear Sir.

In order that you may have the whole subject in regard to the Lutherans, so far as I am concerned, clearly before you, it seems necessary that I send you a copy of the correspondence that has passed between Mr. Handmann & myself. Controversy of this kind is entirely contrary to my taste & wishes. My desire is to do my own work quietly & leave others to do the same. Soon after my letter to Mr. H. of July 9, I received the Annual Report of the Board for 1866, from which I copied the four Affirmations found on pages 22 & 23. To these he has since made no allusion.

Yours truly
J. Herrick

Trichinopoly June 13/67

Rev. James Herrick
American Mission
Dear Sir. The other day two christian men came

from Nadukottai (Kannankoti) to me in order to present a petition in which they and several others apply for admission into the Lutheran Church. This paper was signed by 1st Alvan Bond, alias Pommusawmy 2d Vellai Devan 3d Mukka Devan 4th Muttu nadan 5th David Cat. & several others. They assert that the reasons for this step are especially, 1st dissatisfaction with the practices and doctrine of the American Mission (about the Holy Sacraments) and great discontentment for the sake of some neglect of their spiritual welfare, and 2d the persuasion that the doctrines & practices of the Evang. Lutheran Church especially in regard to the Lords Supper & Holy Baptism are more conform to the Holy writ. Although David Cat. & Vellai Devan told me they had been disconnected from your communion for several months I think it to be my duty to inform you of this application and to ask you for some information about the applicants. For they told me that you having been absent from the Station for some time have now returned in order to take charge of it again. But I have given notice of this matter also to your predecessor, the Rev. E. Chandler.

I am afraid you will not approve at all my paying any attention to the application, for as I

know from other cases of the same kind you & your Colleagues are pleading for a territorial separation of the different Missions. But I must confess you that the principles of our Church do not allow us to acknowledge such territorial boundaries (although on the whole also we are of opinion that a territorial separation of the different Missions may be very wholesome if it does not oppress the conscience). For instance if there would be any of the Members of our Church removed to Madura & would be desirous to remain in our Communion we would regard it to be our bounden duty to comply with their wishes & provided that our other work would not prevent us from doing so, to go to Madura & distribute the Holy Lords Supper to them. But on the other hand I assure you that it never was & shall never be our intention to intrude into your congregations or to draw over any members belonging to your communion. Therefore also in this case I adopt this way of informing you as it was proposed by the Tranquebar Mission Conference to the Missionaries of the Gospel Society in 1863 — in order to give you time to speak to those applicants & if the whole be only the result of insincere motives, kindly to assist me in perceiving & rejecting them.

As I have to go soon on a circuit, I request you

kindly to favor me with a speedy reply & remain

Yours in the Lord

R. Handmann

Ev. Lutheran Mission

Pasumalai Madura June 18th/67

Rev. R. Handmann

Ev. Lutheran Mission,

Dear Sir,

Yours of the 13th inst. reached me last evening, previous to which I had seen your letter to Mr. Chandler on the same subject. As I only returned to the Mission last month after an absence of three & a half years, of course I am not so well qualified as Mr. C. to give information respecting those men. I am for the present obliged to live here & care for the Mission Seminary as well as my old station Sivamungalam, & I hear that some of the men you mention are away. For these reasons it is impossible for me to see them immediately. I will see them before long & write you again. Bond, David, & Vellai were all under my pastoral care for several years before I left the country. Bond & David were employed by me as Catechists.

Bond lived in the Mission Compound & David and Vellai within three miles of my place of residence. The two other men those names you mention I do not know. I think it likely they are persons who have heretofore manifested no desire to be connected with any Mission. Bond, David & Vellai, as Mr. C. doubtless told you are disaffected towards him. If you have lived among the Tamil people as I have for more than 20 years, you will not think it unlikely that their alienation is the foundation of their "dissatisfaction with the practices & doctrines of the American Mission", and of their complaints respecting the "neglect of their spiritual welfare". Bond is by far the best educated of the three, and he told me a few days since that he believed the doctrines of the New Testament were faithfully taught by the members of this Mission. I have had no opportunity to speak with the others on the subject. The Lord alone is my judge as to my having given them cause to complain of a "neglect of their spiritual welfare". It was certainly my earnest desire to promote their spiritual good & to excite them especially the Catechists to faithful labors for the spiritual good of others. My nearness to them gave me the opportunity to do more for them in this respect than if I had lived further from

them. Vellai complained more than once that I took so little interest in his law suits, but never that I neglected his Spiritual welfare. There are other points in your letter to which I should like to allude, but I have not time to day—

Yours in the Gospel
J. Henick

Pasumalai Madura, June 25th/67

Rev. R. Handiman,

Dear Sir,

I received a call yesterday from Vellai & David, and from a long conversation with them, learned that I had no doubt before was true—that their desire to become connected with another Mission arose solely from the dissatisfaction alluded to in my recent letter. The two men whose names you mentioned beside David & Vellai are, as I imagined, persons who have heretofore expressed no wish to become connected with any mission. How much knowledge they can have of the difference between the doctrines of your church & ours, you can judge. If they have come to a knowledge of this great truth "He that believeth on the Son hath everlasting life", I am very glad.

In reply to my question, "What are your reasons for wishing to join the Lutheran Mission?" David spoke for an hour & a half of the reasons he supposed he & Vellai had for being dissatisfied with Mr. C. & the school teacher employed by him in their village. But no allusion was made to the practices & doctrines of the Am. Miss. When I asked "do you think the Gospel is faithfully preached in this Mission?" David smiled at the idea that I supposed he had any doubt on this point. As David once spent a year in study in this Seminary, I asked "When you were here in the Sem. were the doctrines of the N. Testament faithfully taught"? Ans. "yes". Do you think ~~any thing~~ any thing was taught contrary to these doctrines"? "No." "In your opinion was any thing essential omitted"? "No". That their dissatisfaction has interfered incidentally both with their spiritual welfare & the education of their children is very likely. But there is no need of their leaving the Mission for the removal of these evils. They must have signed that petition without having heard it read, or in case they heard it, without clearly comprehending it. It came out in our conversation that some body has written you a letter within a few months in the name of David, which he never saw or authorized. — A few words in regard to territorial lim-

its. Considering the vast extent of the field & the comparatively small number of laborers, I deem it highly desirable that the agents of different Missionary societies, acknowledged as holding in common, & teaching all the doctrines of the Bible essential to salvation, should as a general rule observe territorial limits. A contrary practice will be attended with great waste of expenditure in time & money — tend to foster divisions among christians prejudicial to their spiritual good — lead both Missionaries & native preachers to attach undue importance to things of minor consideration — to interfere with wholesome discipline & to hinder the progress of the Gospel among the heathen.

If native christians have an intelligent preference for the doctrines & usages of a particular denomination it may be desirable in itself considered that their preferences should be gratified. But christians in this country will generally prefer the practices & doctrines taught by the Missionaries through whose instrumentality they were converted, so far as they have a preference. In most cases when a change is sought, the true cause if it could be ascertained would be found to be something beside the convictions of conscience.

But suppose now & then one has a reasonable desire for a change – Suppose that while I believe you and other Missionaries in Trichinopoly are faithfully preaching that Gospel which is "the power of God unto salvation to every soul that believeth", I have reason to think that some of your Converts or other Christians there have a sincere preference for the denominational peculiarities of that branch of the church with which I am connected – Should I be justified in passing by the hundreds of thousands between here & there perishing in the darkness of heathenism, and going all the way to T. to gratify those Christians in things not essential? Be assured Sir, I shall never do it – I can find abundant labors nearer home in the performance of which I shall be more likely to enjoy the fulfilment of the precious promise, "Lo I am with you" where I shall be in no danger of interfering with the labors of others. Even if members of my church should remove to Trichinopoly, I should not follow them except with my prayers. But giving them letters of recommendation to some Missionary there, I should advise them to seek his pastoral care. Give me the assurance that they will be taught to follow our common Saviour, and daily & prayerfully study

the word of God for a knowledge of the practices most pleasing to Him, and I shall see no reason for going so far to look after their interests.

Should you see Mr. Wolff of your Mission, please give him my kind regards. By a long sea voyage on the same ship with him early in 1864, I became much attached to himself & family.

Yours in the Lord
J. Hanick —

Trichinopoly June 26th 1867.

My dear Mr. Hanick,

I have received your letters of the 18th & 21st instant and am very much obliged to you for all the trouble you took in order to inquire into the matter referred to you by myself. I am quite sure that such brotherly & detailed communications will be the best means to settle such difficult a case as this. — I am very much gratified that neither you nor the Rev. Mr. Chandler can bring forward any charge against the moral character of the applicants. — You & Mr. Chandler urge very much the one point that personal dis~~cords~~affection is the only root of this application. In some measure (as far as I see now) I agree with you, and they very candidly

confessed the same to myself, but they very distinctly asserted that this was only the cause of their separation from you & not of the application to me. The cause of why they wished to be admitted into the Ev. Lutheran ~~Church~~ Mission was their long felt desire to have the Sacraments more reverently & Scripturally administered to them — & therefore they applied to our Church & not to any other one. When I told them decidedly that if personal alienation were the sole cause of their application I would not have to do anything with them, they declared that Revd. Mr. Chandler was transferred to Madura, that you had returned from America, that they loved & revered you very much as their dear father, that they could hope all the things offensive to themselves would be soon removed by you, — but soon if this was done they had no wish to stay any longer in the Madura Mission, they preferred to be members of the Luth. Church. Upon such assertions I had no right to reject them at once. For they added if I would not receive them they liked to be alone without connection with any other mission. I told them I would come to Madura & personally inquire into the affair. I think this is also the best for you, and I request you very much to give me the pleasure of meeting you in Madura. In the mean time you may try all your best to remove the per-

sonal disaffection in the minds of the applicants. For if this is the sole cause of their application, you (being their beloved friend) will be able to remove it & to prevail upon them to withdraw their petition. Then if they do this be quite sure I will not meddle any more with this case. But if you are not able to persuade them to do so, let them have their will. Freedom of conscience — also to the black man — this is the one great thing for which I am pleading. Here lies the point of difference of principle between you & myself. You seem to deny such liberty to your christians to act & to separate & to join according to their conscience. And therefore you say, you would go so far as to refuse even to your own christians the continued connection with your Mission if they would go to any other place. Well this may be your persuasion & principle, but allow me to assert that it is not ours. If any member of my congregation being convinced to the American Mission is more scriptural & more adapted to his spiritual wants would prefer to join your mission, I would try my best to show him that he is wrong, but in case he persists in his resolution I would not hinder him & not at all blame the Minister admitting him. And there is also this difference between you & us, that we regard those points of difference not as unessential. Besides I hear that even your Missionaries at Jaffna are not strictly

adhering to & executing your principle. - Lastly I assure you that if I will travel to Madura I will not let all the heathens on the way "perish" but according to my weakness will preach to them the Gospel. So the establishment of a Lutheran congregation near to Dindigul & our frequent journeys there were the means of collecting not less than 5 congregations into one church on the road to Dindigul. However I am not at all able to make any decision in this matter. Every thing will depend upon a personal inquiry and a trial of the persons applying. Therefore I intend D.V. to go to Madura in the middle of this month & should be very glad to meet you there. Praying that the Lord may help to settle the affair peaceably, I am,

Yours in the Lord

R. Handmann

Pasumalai July 9th 1867

Rev. R. Handmann,

Dear Sir,

Yours of June 26th reached me last evening. I am greatly surprised at your proposal that I ~~must~~ meet you in Madura to confer with you about such a subject. I must decline taking part in a conference of this kind. I believe you are wrong in proposing to come here for the purpose you have in view. Therefore instead of encouraging it-

I must protest against it. I know from the words of the men themselves as well as from other things that they were not led by conscienceous scruples about doctrines &c to seek a connection with you — You know they are disaffected — How does it happen that disaffection & a conviction of the superior excellence of your doctrines &c go together? To any disinterested person knowing the men & the circumstances, the idea that "the cause why they wished to be admitted into the Ev. Lutheran Mission was their long felt desire to have the sacraments more reverently & scriptually administered to them" is simply ridiculous. This is not the reason why they "applied to your church & not to any other". The true reason was the reputation which your church & no other called protestant in this part of India has, justly or unjustly, of being over ready to welcome to its ranks disaffected & disorderly persons from other missions.

I feel compelled by your letter to refer him to the moral character of one or two of those men. I did not feel called upon before to do it.

You say, "I am very much gratified that neither you nor Mr C. can bring forward any ~~thing~~ charge against the moral character of the applicants". I consider it a christian duty to avoid any unnec-

essay exposure of the faults of others, and I saw no good reason why you should feel a special interest in them. — Bond has been a leader in this movement as I am told, and he must have written that petition unless it was written by some one already connected with you. As I have before told you, he was employed by me as catechist for some time previous to my visit to America — His character then was not satisfactory — He was too worldly — too much wanting in consciousness, and took too little interest in the spiritual welfare of others. I employed him from the want of a sufficient number of better men, and hoping to benefit him spiritually. At times I was gratified by ~~signs~~ indications of improvement — But I am sorry to say that since my return I have heard such reports & from such sources, as compel me to fear that he is utterly unfit to be connected with any Church or any Mission. Vellai always manifested too little interest in his own spiritual state & that of his wife & children to admit of there being a shadow of truth in the reason given for a desire to become connected with you — But I ~~know~~ nothing special against his moral character. David has been misled, and I much regret the mistake he has made.

I must protest against it. I know from the words of the men themselves as well as from other things that they were not led by conscienceous scruples about doctrines &c to seek a connection with you — You know they are disaffected — How does it happen that disaffection & a conviction of the superior excellence of your doctrines &c go together? To any disinterested person knowing the men & the circumstances, the idea that "the cause why they wished to be admitted into the Ev. Lutheran Mission was their long felt desire to have the sacraments more reverently & scriptually administered to them" is simply ridiculous. This is not the reason why they "applied to your church & not to any other". The true reason was the reputation which your church & no other called protestant in this part of India has, justly or unjustly, of being over ready to welcome to its ranks disaffected & disorderly persons from other missions.

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I know nothing of the moral character of the two heathen men whose names you gave.

You speak of the feelings of Villai & David towards me & the power this would give me to influence them. But you must bear in mind the fact that they had committed themselves to this movement not only before they knew any thing as to the station I should be likely to occupy in case of my return, but before they knew anything definite about the time of my expected arrival. I cannot tell whether I shall see them again before your proposed visit to these parts or not — However this may be I must leave you & them to pursue your own course, amenable like myself to our common Master before whom we must all soon stand in judgment. But if you receive them you will treat not only myself & our Mission but the Society by which we are supported, very differently from what "our principles" will allow us to treat any person or persons whom we acknowledge as co-laborers in the work in which every true Missionary is engaged. You do me wrong by your an implication that I would "deny freedom of conscience" to any person. I gave ground for no such implication, and if you think I did you greatly misapprehend me. My ancestors were among the "Pilgrim Fathers of N. England, and

you may be sure I shall never deny to others that for which they suffered so much.

Further along in your letter you use these words, – "You say you would go so far as to refuse even to your own Christians the continued connection with your Mission if they would go to any other place". I do not say so. I said "Even if members of my church were to move to Trich. (a place 96 miles from Tir. & where there are Missionaries), "I should not follow them" &c, "but giving them letters of recommendation to some Missionary there I should advise them to seek his pastoral care" &c – You take pains to assure me that you regard the points of difference between us as "not unessential". I used the word in the sense of not essential to salvation. I believe that in doctrine & practice we follow the scriptures more strictly than you – Yet I suppose the difference to be unessential in this sense. I am ignorant as to what you allude in your reference to our Missionaries in Jaffna. – Praying that the Lord may enable us both to know our duty & discharge it faithfully

I am yours very truly

J. Henick

Pasumalai Dec. 24th 1867.

Rev. R. Handmann, Dear Sir,

I deem it my duty to tell

you that the fathers & in one case the mother of the children baptized by you at Nadukottai near Sirumugalum last week are members of the American Mission church under my pastoral care. I am aware that they sent a petition to you several months ago to be received them under your care. I fear too, as I have already told you, that one of them has deserved discipline on account of immoral conduct. But not one of them has received or asked dismission from the church at T. — Both David & Vellai have more than once attended meetings held by me in their village within three or four months. Indeed their conduct in this respect has been the same as formerly. Furthermore, they have repeatedly given as the reason for hesitating to relinquish the idea of joining your mission, the fact that they had pledged their word to you before any return. David also said in the presence of Vellai, the latter assenting or at least not dissenting, that they should never have applied to you if I had been here. This statement I am ready to make under oath if considered necessary before your supporters or any body else. And this of course proves what I have told you before, that the reason of their applying to you was not scruples about doctrines. Will you please answer the following questions

Do you regard the Missionaries of the American Board as the ministers of Christ laboring in obedience to His command recorded in Mat. 28:19, 20.? Or do you regard them as disseminating error? Or as failing to give the heathen the instructions necessary to their salvation? If I must engage in contention, a necessity which I should greatly deplore, I prefer to contend with an open rather than a secret enemy.

Trusting you will not withold a reply—

I am yours truly

J. Hunick—

Trichinopoly 31st/12 1867

Rev. J. Hunick

Pasumalai

Dear Sir,

I am very ready to give you the desired reply & request you to hear me "sine ira et studio". In the first place I must tell you that I am very sorry that you use the word enemy in your letter. I am neither a secret one nor an open one to any (Protestant or Catholic) Mission and would heartily rejoice if your Mission would make the greatest progress in Dindigul & Madura. And to tell you at once my stand point in the case referred to in your letter. I have no desire to contend with you or any other of your Missionaries, but to serve in peace to the same Lord though separated from you by the limits of a different Confession— I do not wish

to enlarge the numbers of my congregation by members of yours, but if I receive any, I do so only reluctantly & compelled by my duty, for being a Minister of the Ev. Luth. Church I cannot deny the blessings & communion of this church to those who constantly desire both, provided that they are worthy of it. According to these principles I acted in this case. By your letter I had come to understand that you doubt especially the last point i.e. the worthiness & fairness of the motives on the side of the applicants. But their assertions in their letters were quite different from yours. I could not doubt the truth of your statements & I could not prove the untruth of the statements of the applicants. Tell me, Dear Sir, what else could I do, than request you to have a personal interview with you & the applicants at Madura in order to give an opportunity either to you to confound them before me as insincere & unworthy applicants or to them to confess their faith before you as they did before me. But as you refused this & protested against it. After this I referred the whole matter to the Church Council at Tranquebar & sent the whole correspondence them. In the mean time I did not do anything to encourage them leaving them entirely to themselves, trusting that if personal disaffection was the only cause of their application, you being their revered friend would prevail upon them to withdraw it. And I have heard by many that you & other Missionaries & catechists have often spoken to them in order to bring them back to your mission, but you did not succeed. Therefore on

seeing their steadfastness & receiving another urgent application from them, the Senior of our Church Council deemed that we could no longer leave them without attending to their spiritual wants & ordered me to go to Madura & inquire into the matter on the spot — you in order to take all precautions they would have sent a delegate of theirs to assist me in taking all necessary precautions, if the short time before Christmas would not have made it impracticable. Therefore I went alone to Trimmogalum & though you had protested against an interview with me, I should have called on you if I should have had an opportunity of doing so. I told the applicants all that you had written to me about them. Your chief argument was that they came only in consequence of their disaffection. They said that they loved you as their friend, and that they showed by their friendly intercourse with you & your people & with other Miss's & by their attending on your service wished to show that they had no hatred against you or the American Mission in their hearts and that if disaffection was the only cause of their application, they would have withdrawn it now after your return. They confessed before several witnesses, that they believed that only the doctrines of the R. Church about the Sacraments & only its usages would give satisfaction to their consciences & that this was the principal cause of their walking 96 miles distance & seeking me at Trichinopoly. David told me especially that you mis-

understood him then you thought that he expressed his full consent & satisfaction regarding the instructions given & the doctrine taught in the Am. Mission, and assured me that he was ready to confess before you his persuasion about the points of difference. Upon this I told him I would not receive them at once as members of the Ev. Church, but that we would examine them still for some time & that they should be first more instructed in the doctrines & usages of the Ev. Church.[7] I saw no reason to refuse to baptize their half grown up children. I was surprised very much to read that you after having read their application for admission into the Ev. Church, after having failed to prevail upon them to withdraw the same, still are considering them as members of your communion. I never would have expected this. Mere attendance to divine service cannot be the sign of membership, (for if this be the case, for instance some Luth. Christians at Dindigul sometimes attending to your service would thereby also become members of your Mission) but only the attendance to the Holy Communion is the sign of membership according to my & our views.— Now I request you take the matter as it is. I do not wish to offend you or to do injustice to your Mission as you wrote (July 9th) but to act according to my duty as a Minister of the Ev. L. Church. — Suppose you were a Minister in America & some members of your congregation wanted to join another denomination

either Baptist or Lutheran or Wesleyan, would you be justified in being offended against the Minister of the other denomination receiving them? Liberty of conscience, I repeat it again, – this I plead for the black man as well as for the white man. Or did you never receive members of the Roman Catholic Church? I assume you if members of my congregation would declare that they considered the L. Church teaching wrong doctrine & would be more satisfied in their consciences if connected with the Am. Mission, I should try to persuade them that they are wrong, but if I should not succeed in doing so, I should not feel any anger against the Minister complying with their wishes. Regarding your assertion in one of your former letters that only the L. Church is receiving members of other Protestant denominations, I am now ready to give you one striking instance that Miss's of your own Society would readily do the same towards members of the L. Church. I suppose you have heard of the Punjamputty ~~&c &c~~ &c &c and I will not mention anything more about it, but I was grieved very much when I heard that one of your Miss's tried to get hold of my congregation at Punjamputty when they were quite bewildered in consequence of the Romish persecution & did not look out for anything else but assistance in their lawsuit. Be assured that we in the L. Church never use such

means of proselyting.

Lastly I have to answer your questions. Far be it from me to judge about any person or any body of Missionaries, but as I have written already in my last letter, I repeat that I belong to a different Church & that according to the Confession of this Church I am persuaded that the Reformed Churches do not teach & practice the scriptural doctrine about the Sacraments & the Church, and I must confess to you that though your Christians may be illiterate men many of them feel that here something is wanting on your part. Thus I have given you a reply open & frank — And if too long I beg you to excuse me for the sake of the importance of the matter. I did not write anything in order to contend with you but to prevent you from contending with me.

Although you protested against a meeting at Madura we are still ready to take into consideration any statement intended to prove the unworthiness of of the applicants provided that an opportunity is given to us to inquire about it personally and to them to defend themselves with regard to these accusations. If this is denied to us we cannot help acting according to the best of our knowledge & according to their profession of faith. May the Lord to whom both

you & I am serving, guide & assist us to settle this matter in such a way that His holy cause may not be injured thereby — Sending you my best wishes appropriate to the season I am

Yours in Christ —

R. Handmann

Pasumalai Jan 3d 1868 —

Rev. R. Handmann

Dear Sir,

I have yours of the 31st. You will please bear in mind the connection in which I used the word "enemy". It is by no means a favorite word with me. Acknowledge me to be a Missionary of the Church of Christ as well as yourself — accord to me the rights which Miss's ordinarily ~~usually~~ concede to each other — Confine yourself to your own appropriate field & leave me to do the same, and I will regard you both as a friend & brother in the Lord — But come to my very door, and not only appropriate to yourself & your Mission the results of past labors & pecuniary expenditures, but obstruct my labors for the future — and do all this contrary to the known wishes of myself & my associates & the Society by which we are supported & that must I think of your conduct? From a long & familiar

acquaintance with these men, I claim to be as well qualified as yourself to say the least, to judge of their conduct & their motives. I can never be convinced that a preference for the doctrines of the L. Church was the reason of that long walk to Vicksburg. I know it was not, and of this I have already given you proof — You ask that, if you could do than request a personal interview. I reply, you could have refused to hold a conference with disappointed persons from another Mission, about joining yours. This I think you ought to have done. But as you have opened the door you will very likely have further applications from time to time — persons having a quarrel with each other, or those who think I do not give sufficient attention to their law-suits, or who hope to derive some other worldly advantage from such a step will pretend a preference for the doctrines of the L. Church. But let it be clearly understood that I shall never consent to your receiving such persons — I believe you greatly hinder the work of the Lord by encouraging things of this kind. It shall be my endeavor, as I humbly trust it has been for more than twenty years, to do all in my power by earnest prayerful labors to bring these poor people to a knowledge of Jesus Christ & faith in Him — ~~and~~ to gather them into His Church — administer to them the ordinances the

has appointed - instruct & fit them for His service both here & hereafter. If you see fit to hinder my influence, & thus weaken my power to do them good, "the Lord judge between me & thee". In my last I spoke of contention. I will not contend. If any body must contend about this matter, let it be referred to our supporters in America & Europe. — I hardly see how there could have been "half grown up children" in those families who had not been already baptized. All the children of David born before I left at the close of Apr. 1863 had been baptized before that time & so had the children of Bond. I baptized an infant of his the very month I left. I also baptized an infant of Vellai in Apr. 1863 & Mr. C. an infant of David in June 1864 — Their disaffection may have prevented the baptism of children born subsequent to the dates given above at the proper time, but surely none of them are "half grown up". We do not hold that persons are saved by baptism, but we do hold & teach, the duty of church members to have their children baptized in infancy; and this they promise to do when they unite with our church. Here I will say a word on church membership, as you seem to misunderstand us.

In order to become a member of one of our churches, a person must - 1st. Give us reason to to believe that he has been "born again" - 2d. He must give his assent

to our "Articles of Faith"; i.e. a concise statement of the more important doctrines of the Bible as we understand them. 3d He must receive baptism unless he has been baptized before — 4th He enters into covenant with the Church to observe its rules — He is then admitted to the Lords Supper & remains a member of that church during life unless dismissed or cut off in an orderly way — It is our custom here, however, to cease counting persons as members of our churches after a long absence if we hear nothing from them. We are accustomed to commune with members of other ~~churches~~ denominations, without becoming members of their churches. — In reply to one of your questions I say, I should receive persons coming from the Roman Catholics even contrary to the known wishes of the priest with whom they had been connected because I do not regard the priests in that church as preaching the true Gospel. Possibly I should receive persons in my own field, whom you had received from congregations gathered by me or my associates without our consent, if they wished to return to us — If I am not mistaken, this was the case with the people in Punjamputti. But rather than that I should enter the field of another protestant missionary, and without his consent receive members of his Ch. or congregations, "let my right hand forget her

cumming" — In reply to another question I say, were I a pastor of a church in America, I should certainly be in favor of allowing a person to withdraw & unite with a church of another Evangelical denomination, if he conscientiously believed it to be his duty — But if he were disaffected & wished to go to another denomination "out of spite", or as a means of taking vengeance, I should advise that he first become reconciled to the church of which he was already a member.

I now close, having spent more time than I could well afford in writing on this subject.

Yours very truly
J. Henick

March 4, 1868

Rev. S. G. Clarke

Dear Brother

From the above you perceive that this affair has imposed a heavy tax upon me, to speak of nothing else but the time spent in correspondence. I intend to spend no more time in this way though I anticipate great annoyance unless the matter may be stopped in the way suggested

in a recent letter to you.

Mr. Handmann has just been to Simmonpolam again, though he baptized children of these applicants he still pretends to be keeping them on trial. But as he informed one of my native assistants, he expects to come again in June or July, with his Superior & make a final decision of the question whether to receive them or not.

He places great stress, as you will have seen, upon the fact of my having refused a personal conference upon the subject. My belief was, & is still, that he was wrong in making the proposition; and that if he would not be influenced by what I said to him in writing, he would not be influenced by anything I could say in a personal interview.

Yours with respect & affection

J. Herrick

Jaffna 13, 1867 to Jan. 3, 1868.
Recd. Mar. 1, 1868.

Madura Feb. 3. 1868

Rev. N. G. Clark D.D.
Sect. of the A. B. C. F. M.

Dear Brother.

You will have heard that different members of this Mission have been much tried of late by the Conduct of a Member of the "Leipzig Evangelical Lutheran Mission".

It is our hope that you may be able by correspondence with the Society by which this Mission is supported, to arrest the evils of which we complain. If this cannot be done we shall be more & more annoyed hereafter & greatly hindered in our work.

A desire for revenge is a marked characteristic of the Tamil people. To gratify this desire they are ready to incur expense, or do any thing else in their power.

This accounts, at least in a great measure, for the fact that in several instances the past year, Native Christians connected with this Mission, but for one

Recd June 13, 1868
Ans. Jan. 3, 1868.

reason or another disaffected towards us, have applied to the Lutheran Missionary at Inchinopoly to be received by him.

Many Native Christians here have come to a knowledge of the fact that there is a difference between the doctrines of the Lutherans & those taught by us, in regard especially, to Baptism & the Lord's Supper. Therefore persons making application to that Missionary are careful to make their preference for the doctrines of the Lutheran Church, the foundation of their desire for the proposed change.

He maintains a show of fairness, by refusing to receive them before making enquiries. He then writes to the Missionary with whom they were connected here, stating the alleged reason for their application to him, that there may be an opportunity, as he takes pains to assure him, to convince them of their error & lead them to withdraw their petition; but letting it be plainly known, that if

they do not withdraw it, he shall consider it his duty to receive them & attend to their spiritual wants.

Any thing we can say to him of the real cause of their application to him, our own wishes or sense of propriety, has no influence whatever. If the application is not withdrawn, he complies with the request of the applicants, without any regard to their relation & proximity to us, their distance from him, or our strongly urged objections.

"Freedom of conscience also for the black man, this is the one great thing for which I am pleading," is his language, though he ought to know that conscience has nothing to do with the case.

We have reason to believe that in some instances, pecuniary assistance has been given as an inducement for persons to leave this Mission & join that. You can readily understand our objections to this course of proceeding, in which this mini-

reason or another disaffected towards us, have applied to the Lutheran Missionary at Inchinopoly to be received by him.

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vidual Missionary is doubtless supported by his Mission.
We do not of course like his assumption that we are so far incapable of attending to the spiritual wants of persons at our doors.— Members of our own Churches & Congregations, as to render it necessary for him to come all the way from Trichinopoly for this purpose. But there are far more serious objections.
The caste spirit is fostered among our native Christians by this movement. The paid agents of this Missionary are known to have denounced in some instances, our Mission as a Mission of pariahs, & to have ridiculed one of our Churches as a Church with a pariah Native Pastor.
It interferes with our ability to exercise necessary discipline over the members of our Churches & Congregations.
It places stumbling blocks in the way of our weak Christians, just emerging from the darkness of heathenism, by the importance attached by the Lutherans

to the difference between the doctrines taught by them & those taught by us.

By presenting to the heathen an example of persons claiming to be teachers of the true Religion, at variance with each other, it hinders the progress of the truth among them.

A copy of the form "affirmation" found on the 22d & 23d pages of the Annual Report of the A. B. C. F. M. for 1866, was sent to the Missionary whom referred to in July last, but his proceedings since show that he pays no regard to them.

If you can in any way secure for us from that Mission, the rights ordinarily accorded by Missions & Missionaries of different Societies to one another, you will add much to our influence & usefulness as a Mission.

Yours in behalf of the Mission

J. Aerick
G. T. Washburn } Com.
E. Chester

P. S. That you may have a definite view of the kind of instruction given by the Lutherans, I send a literal

translation of a few questions & answers taken from a catechism put into the hands of a Man who went from here to such a connection with that Mission.

Ques. What invisible thing relating to Heaven is there in Baptism? Ans. The Triune God, Father, Son & Holy Ghost, being present with the baptismal water, gives baptism through his servant a man, & causes the one receiving it to enter into that union or fellowship with Himself, which is to save him. Ques. Of how many kinds is the benefit derived from baptism? Ans. It is of two kinds. First, it saves us from evil, second it gives us Heaven. Ques. From what evil does it save us? Ans. It saves us from sin, from death, & the power of the Devil.

"Ques. What is the Lords Supper? Ans. It is the real body & blood of our Lord Jesus Christ, which we Christians, by His Command, eat & drink in bread & wine. Ques. When we receive the bread set apart in the sacrament, what do we receive with it? Ans. Together with that, we receive the real sacred (or divine) body of Christ. Ques. When we receive the wine set apart in the sacrament, what do we receive with it? Ans. Together with that, we receive the real sacred (or divine) blood of Christ."

Yours fraternally
J. H.

Madison, Feb. 3. 1868.
Rec'd. April 3.
Ans'd April 13.

Extract from the minutes of the American Madura Mission, of Monday, May 18. 1868.

"Bro. White having presented the following certificate, 'I hereby certify that Mrs. White of the American Mission is in a bad state of health, & as further medical treatment in India is not likely to be of service, I recommend that she be permitted to return to America, such a course being absolutely necessary for her recovery.

(Signed) 'John Murray M.D.
'Madras Medical Service'

'Madura 11th Feb. 1868'

the Mission approved of Bro. White writing to the Prudential Committee for leave to return to the United States with his family, starting the latter part of 1868, or early in 1869."

A true Copy.
M. B. Capron
Sec. Am. M. Mission.

Madura, Feb. 3. 1868
Rec'd May 13

Ch. Amer. Madura Mission

May 18. 1868

Recd Aug. 6.

ans 27

Madura South India
Battalagunda July 26th 69.

To the Rev. N. G. Clarke D.D.

Dear Brother.

I am instructed by the mission to write you and the Prudential Committee requesting you to send us out a man of normal school education and a practical educator to be at the head of the educational work of the mission with the exception of the Theological School.

The work of such a person would be the ultimate educational oversight of the schools and the teachers, their training, examination &c: — in short to be the head of the department and the advisor of the missionaries in this part of their work.

The missionaries would still as before feel an interest in the schools of their stations, the numbers in attendance the tone of the school, the general behavior of the teachers, their ~~their~~ Christian influence & instruction. They would also look after the schools whenever they visited the villages: but the technical part of the school work & the training of the masters wd. be in the hands of skilled superintendance.

It seems a matter beyond question that a department of missionary work so distinct as that

Madura Mission

of the education of Children & youth should have ~~a distinct~~ have a distinct management, with a man at its head fitted by choice & special education for this work. Such a man was asked for and granted us, and some steps taken towards procuring a suitable person by Mr Webb now about 10 years ago. But the plan was ~~then~~ postponed principly because just at that time, the C.V.E. Society proposed to undertake one part of the duties of an Educational Missionary — the training of our teachers. In renewing then our request, let me state some of the reasons for so doing.

A practical educator having the oversight of the masters & schools of the mission would relieve them of much care & peculiar labor, which now hinders & distracts them in their appropriate work as missionaries to the heathen. The missionaries are from year to year making the preaching to the heathen a more prominent part of their work; and their tents and their preaching in the villages are their school for ~~for~~ the practical education of their preachers. To illustrate this: Six years ago we had no tent & no organized itinerancy. After consultation one tent was procured & used in turn by all the missionaries. Subsequently another was bought & has been faithfully used. Last year another,

and this year 3 mon. It is beyond question that the work of preaching among the heathen has greatly increased from year to year. It is not easy to train teachers and superintend them in their villages, while we are at a distance engaged in quite another work. A missionary cannot do everything and do it well — have a supreme interest in a dozen different sorts of work. But moreover he labors in a foreign tongue. Every department of art and science has its own vocabulary. A missionary may be an excellent preacher & yet not be able to follow a demonstration in geometry, or explain an example in algebra, or give a lecture in natural science in the same language.

Again the missionaries at the center of the mission are pressed out of measure with work and need relief in this direction, more than from their preaching work. At the same time the missionaries at the out stations have either two stations on their hand, or some special work; as for example: Mr. Rufuld with two stations; Mr. Hosack with two stations and the seminary; Mr. Noyes with two stations & obliged to live at a distance from both; Mr. Chester with one station & a dispensary — Mr. Copson with two stations and hundreds of square miles of territory enough for a third station which he cannot visit. The widely scattered congregations

and their lent work keeps the missionaries in an unsettled life: and the indications are that this will increase rather than diminish.

Further we need a man of special education in order to promote the efficiency of the schools and to ensure a more remunerative expenditure of the funds devoted to this part of our work. The Board are now paying large sums for our schools which ought to be better and might be made better than they are. We have a system of common schools for the professed purpose of imparting to the people in the congregation and others in their vicinity a knowledge sufficient to read the Bible ~~intel~~ understandingly. It must be confessed that the number of readers, educated in our schools, who can read & understand God's word is now after 30 years painfully small:- and were not the obstacles in the way very serious,- shamefully small. One reason, is, that in scarcely any written language is the art of reading more difficult to acquire than in the Tamil and its cognate languages.

Doubtless our whole system of village schools needs remodelling; and one of the first steps in this direction is an efficient, skilled superintendent, making it his main business to look to the training of the teachers & their practice in the schools. One of the

causes which makes the schools a drag upon the missionaries, is that most of the teachers are exceedingly poorly fitted for their work. Some of them are village educated boys; others are preparandi boys from the seminary; a few only are graduates of the seminary and have received a special training. While those who have received a special training in the Vernacular Education Calvinistic Societies school have been much improved by it, they only bring to light our real want: for the thin varnish of a normal training spread on, as the finishing off of their education, is not sufficiently to reconstruct their methods of teaching -: and the master away from his normal instructor, soon lapses into his slovenly habits & vicious methods again. No methods of teaching which are not wrought into the fiber of the teacher in his childhood school-days are of much service. Indeed, the chief argument, which the Gov. Director of Public Instruction uses against normal schools, is, that their normal instruction does not permanently improve the men who have been taught. Without a practical educator with assistants to watch over the schools, this is certainly a serious objection. Teachers need a normal school education; and they equally need that the normal instructor should be at the head of the school system - the fatherly advisor of the dilligent, the

admonisher of the remiss, seeing personally & through others that the schools are efficiently taught. He should hold institutes and special classes for instruction and to revive his own teachings in the minds of those who have heard it, and to improve others. He should visit the schools as he is able, receive the reports of inspectors as well as aim by every means to supply an efficient corps of teachers to all the schools.*

It is also a common opinion among our missionaries that instruction in the normal school style of ~~teaching~~ oral lessons in Bible subjects & the like method of teaching the very young is Excellently suited to prepare village catechists to instruct their Congregations. A drill in such matters might usefully form a part of Catechists study.

It may be suggested that the missionaries now on the ground should organize a system for the schools, and appoint one of their number as a superintendant. We are probably behind in this matter

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* Some notion of the native idea of the qualifications of an old fashion village school master may be gathered from the following. from the Director of Pub. Instruction. "The average attainments of the men as ascertained by examination were these; — Ability to read from a printed book, but this only with difficulty as evidenced by the frequent drawl which prolonged one syllable till another one was made out. Some could give an explanation of what they read: but many at once confessed without fearings of shame that they could not. Ability to write to dictation but with little or no regard to orthography, Knowledge of the multiplication table & weights & measures. In some cases multiplication - But acquaintance with division was rare".

— a good illustration of the fact that men with too many things to do are not likely to do their work well. We ~~have~~ But it, in all its bearings, is not an easy matter to dispose of. We have individually been studying the subject for many years in the light of all the missions of India & ~~the~~ Western Asia. We shall probably soon reorganise our system of Education throughout. This is one step in that direction — ; Another was taken at our last meeting, in proposing to make our seminary a purely theological school. But I am not aware that any of the missionaries would think it wise to renounce his present labors, for the specific work of an educational missionary. And surely it would be nothing but unwisdom to throw away the experience of 8 or 10 years as a preaching missionary, & now enter upon a work for which most of us have probably no special training nor aptitude. The reduced state of the mission — just now deprived of our youngest recruit Mr Hosen. wife, & the necessity of some of our older members soon returning to America puts this out of the question.

Only a word about the qualifications of such a person. He should not in our view be a theological student sent for a few months to a normal school; but a man who from the first has

chosen the educational work as his life work, and prepared himself for it, & has determined to serve God and benefit mankind through it. He ought probably to come out with the expectation of being ordained here in India; that like Dr. Arnold he might be more completely fitted for his profession, & for the necessary duties of a missionary as well as an educationalist among the Unevangelized.

We earnestly hope that these our views may meet with your approval, & that a search among our normal schools will bring to light just the man we need.

The Lord guide you and us in this matter

Very truly yours in behalf of the Mission

Geo T Washburn
W. A. Cochran (approved)
} Committee of Mission

Bangalore, Sept. 20. 1866.

Rec'd Oct. 13.

Normal School
Cash Rept. 4

Abstract of the Thirty-sixth Annual Report of the American Madura Mission for 1870

for insertion in the Annual Report of the A.B.C.F.M. for 1871, prepared by request.

By T. B. Penfield.

Madura Mission

Madura. — John E. Chandler, Missionary; Henry K. Palmer M.D., Physician; Mrs Charlotte H. Chandler, Mrs Flora D. Palmer. — A. G. Rowland native pastor; thirteen catechists, five bible readers, eleven school masters and five school mistresses.

Dindigul. — Edward Chester, Missionary; Mrs. Sophia Chester. — Mathuranaiakam native pastor; eighteen catechists, twenty one school-masters and six school-mistresses.

Tirumangalam. — James Herrick, Missionary; Mrs Elizabeth H. Herrick. — G. Vethanaiakam, native pastor; seventeen catechists seven school masters and four school-mistresses.

Tirupuvanam. — William Tracy, D.D., Missionary; Mrs Emily T. Tracy. — Three catechists

e school master and one school mistress.

Mandapasalie. (In charge of Mr. Herrick).— Mrs Martha S. Taylor, Miss Martha S. Taylor Miss Sarah Pollock.— D. Christian, M. Eames native pastors; sixteen catechists, one bible reader, twelve school masters and four school-mistresses.

Melur (In charge of Mr. Chandler).— six catechists, two school-masters and four school mistresses.

Periakulam.— Thornton B. Penfield, Missionary; Mrs Charlotte E. Penfield.— E. Williams native pastor; six catechists and two school-masters.

Battalagundu.— John Rendall, Missionary; Miss Mary E. Rendall.— eight catechists, nine school masters and one school-mistress.

Mana Madura.— William B. Capron Missionary; Mrs Sarah B. Capron.— four catechists, one school master and one school mistress.

Palney. (In charge of Mr. Rendall.)— ten catechists, seven school masters and two school mistresses.

Sivagunga (In charge of Mr Leaper). — two catechists.

Pasumalai. — Geo. L. Washburn, Missionary; Mrs Eliza ~~beth~~ C. Washburn, Miss Rosella A. Smith. — Two catechists, one bible reader, ~~four~~ three teachers in the theological school and female seminary, and one school master

Hamburn (In charge of Mr. Penfield). — E. Seymore A. Savarammuttu native pastors; seventeen catechists, fourteen school masters and one school mistress.

In this country. — Thomas S. Burnell, H. C. Hazen Joseph L. Noyes. Missionaries; Mrs Martha Burnell, Mrs Ida J. Hazen, Mrs. Elizabeth A. Noyes.

13 stations; 150 outstations (Village Congregations); 10 Missionaries; 1 physician; 17 female assistant Missionaries, 8 native pastors, 122 catechists, 7 bible readers, 7 teachers in Theological School and female seminary, 93 school-masters, and 26 school-mistresses.

Rev. H. S. Taylor who for more than a quarter of a century has borne the heat and burden of the day has been called to his rest.

He fell asleep Feb. 3d.

We gather from the customary statistical tables for the year 1870 a few items of interest.

The total number of men women and children embraced in the village congregations was 7049, a gain of 49 members during the year. These are scattered in 250 different villages thus diffusing far & wide the light which they hold forth amid the darkness.

The total membership of the churches was 1402 of whom 96 were added by profession during the year. The amount reported as raised for local & other purposes by the churches and congregations is $1553.43 gold a gratifying gain upon that of previous years. In the 100 common schools connected with the congregations there were 428 boys & 213 girls or 641 children from christian families and 1319 boys & 119 girls or 1438 children from the families of heathen and romanists.

We quote some of the more interesting facts and incidents from the published report of the Mission for the last year.

5

WORK AMONG WOMEN.

The Hindu Girls' Day School in Dindigul increases in interest as the girls become older and are better informed. Most of them attend a morning Sabbath School held in their own school building. "I always feel much pleasure," says Mrs. Chester, "in going to this little morning service, composed of the school girls and their mothers, sisters, and other female relatives, who often come in to see what is going on, and talk with me and the two school-mistresses. The smaller girls are sent to one side of the room, and are taught the catechism and hymns, while all the others huddle up round me as close as they can get: and very bright are the large black eyes, and very pleasant the faces of little and big, lit up with equal interest at a picture shown, or a story told them. The other day one of these girls, who had been ill with fever and had recovered, was told by her mother to go and bring a vessel of cold water from the well and pour it over the household idol, which was enshrined in a little thatched room in one corner of the open court of the house, as an offering for having been made well. She replied 'Will that stone know whether the water is cold or not? No! I shall not do it; the missionary's medicine made me well.' The mother did not compel her to do it, but came to the teacher, and said, 'This is what you are teaching my daughter.' But her anger was soon appeased by a few earnest words, and the appeal, 'you know yourself that the stone is not God.' The young girl still attends the school.

This school room is a sort of meeting place for the women who come to get water from the tank opposite. They are all women of high caste, as the tank belongs to the Brahmins, and none other than high caste people are allowed to go to it. Many of these women are fine looking and are shrewd and intelligent; and we often have interesting talks with them, as they stand with their bright water pots on their hips. Sometimes they sit down for an hour or two; and I often hear of things they have said after such an interview, showing that they talk about what they have heard. For several months past I have been holding, through the agency of a few Christian women, a women's meeting in the house of a friendly heathen woman.

In this room every Tuesday there are from twenty to forty heathen women and girls, who come to hear the Bible, and sometimes other books, read and explained.

As there are none but native women present, they are not afraid to ask questions and give their opinion upon what is said or read to them. They have very serious talks there sometimes, and it seems as if the Spirit was taking the things of Christ and showing them unto them.

I know that several of our best women are in the habit of taking a little rice daily, from their own part of the food, (not giving less to the rest of the family) and putting it aside. At the end of the week, they measure it and give the value in money, to the various objects in which they are interested. Do friends at home do more than this?"

We have lately secured the services of a few *Bible Women*, (through the kind aid of the Woman's Board) who seem to have entered with zeal upon their duties. Referring to the labors of one employed in Madura, Mrs. Chandler says, "Her reports show a gradual increase in the number of houses visited and the number of those who sit down to hear the word of God.

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The school mistress has spent on an average three hours daily since September 1st in Bible work, and is most useful and very acceptable among the high caste women. She usually takes one of the older pupils with her and in this way is teaching them to be useful. She has pupils learning to read in five different houses, and this month we are beginning to take fees." Mrs. Palmer has of late had under her direction two Bible Women, graduates of the Madura Girls' Boarding School. Besides their more general work they have eight regular pupils in the city. Many months. As nearly as can be ascertained, they have visited 480 houses and spoken to 1920 persons; to whom they have read portions of Scripture and tracts.

CHURCHES.

Mr. Rendall of Battalagundu, who has charge of Pulney also, says, "There has been an increase in the churches of both stations, and others are waiting to unite with God's people. I have been struck with the power of the Holy Spirit, in bringing in a man of high caste at the Pulney Station. He is always ready to come to church when I visit Pulney, although his village is fifteen miles distant. He spends much of his time in reading the Scriptures, and in preaching Christ."

The advance which the Native church is making in the matter of self support is very gratifying. Material assistance is rendered by the *Native Evangelical Society* which draws its funds altogether from sources within the field. At least one quarter of the salary of each pastor is required from the people of his church and congregation, in accordance with the rule of the Mission, and the lack is supplied from the funds at the disposal of this society.

A slow but sure progress is being made on the part of the churches toward self-support. Three of the six aided by the Society have undertaken to be responsible for nearly one half of their respective pastors' salaries.

The salaries of the pastors the past year amounted to $483,36 of which the churches contributed $156,96 in the aggregate, or very nearly one third.

CONGREGATIONS.

In the work among the congregations we find causes for encouragement and for discouragement; though it is matter of thankfulness that the former preponderate.

Mr. Rendall says, "The congregations connected with Battalagundu Station have changed but little during the year.

One young man on leaving our Station school returned with his aged mother to his native village, where there were no Christians. He is doing a noble work in preaching Christ, and I believe is exerting a good influence far and wide.

There has been a slight increase in numbers, and we wait for the out-pouring of the Holy Spirit to revive his work in all these congregations."

In respect to the Periakulam and Kambam field Mr. Noyes says, "Though the progress from year to year has seemed small, the aggregate of progress for the past seventeen years is truly encouraging, and calls for gratitude and thanksgiving to the great head of the church. The 12 congregations of 1854 have increased to 24, and the membership from 780 to 1500. By far the most important march of progress in the field is in the line of self support, as indicated in the table of amount

raised by churches and congregations. In seventeen years this amount has increased eighteen fold. It is Rupees 300 more than the sum raised last year, and averages one rupee and two and a half annas for each adult in the congregations."

Mr. Chester says, "much pains has been taken this year to secure regular attendance upon the Sabbath services, and at least one service during the week in all the village congregations. In Dindigul itself, the morning and evening service in the church each day in the week has been sustained regularly.

ing meeting. The catechists and teachers, and those of the church members who know how to read, have been reading the Bible more regularly this than any previous year."

The Native Pastor at Kómbai says of a congregation near, "In Déváram we had heard that a few persons had accepted the Christian way, and through the persecutions of the Zemindar, had denied the faith, and were some of them scattered in many places; but that a teacher had stood at his post without flinching.

In the village thus deserted ninety souls in twenty-two families have since left heathenism and accepted our true way: and besides keeping firmly and heartily the observances of the Christian religion, they attend, men women and children, the Sabbath services eagerly. As I have seen this, I have given thanks to the God of Wonders."

SCHOOLS.

Within the past year the Seminary as formerly constituted has been disbanded, and a *Theological School* opened.

The design of the School, as at present organized, is not to offer a general education, but to give a theological training to such young men, married or single, as give evidence of piety, and desire usefulness either as Catechists or Pastors. In its re-organized form, the school went into operation on the 17th June 1870.

Most of the members of the school are catechists, some of them of much experience and high standing among our helpers, sent here not because of their previous limited advantages, but to take a step in an advanced grade of ministerial training: nine are graduates of the seminary, and most of the others have been connected with it in some of its departments heretofore.

We cannot be insensible to the work already done for Christianity in the seminary. Nearly all the most esteemed of our helpers, men in whose labor and faithfulness we rejoice, were graduates of this institution.

Up to April of this year 262 students have entered the seminary for the regular course, 71 for a partial course, and 53 for the course laid down for the catechists' class, making altogether 386 students. Of these 111 graduated and 71 completed the partial course, 225 united with the church while in the seminary and 65 elsewhere, making altogether 290. These as a class are among the most intelligent of our people and foremost in all good works."

In respect to the *Female Seminary*, formerly the Madura Girls' Boarding School, Miss Smith in giving her report says;

"It was thought desirable that some change should be made in the school; accordingly we selected twenty-seven of the older and more advanced scholars and received three others, all over twelve years of age. This prepared the way

HOLE

I have never before known
enthusiasm in every depart
past year. The amount rece
&c., is Rupees 40. A number
for their fathers and brothers
All have paid the ordinary
The health of the girls has
month of August the school
order that the wives of the
school might enjoy its advan
With the blessing of Goo
study adapted to their requ
burn's counsel and aid, they

We subjoin a table of statistics showing the progress made from time to time by the Mission. The steady ~~progress~~ increase thus shown in the membership of the churches calls for special mention and for devout thankfulness to the great head of the church.

for the adoption of a slightly different plan in conducting the school. The girls are required to do all their own work, to pound the paddy and prepare their food, also to cut and make their own garments as well as jackets for catechists and others, and as far as possible to perform those duties that will hereafter make them most useful in their own homes. We hope in this way to give them a more practical education.

All have paid the ordinary fee of two annas per month. The health of the girls has been excellent. During the month of August the school was removed to Pasumalie, in order that the wives of the catechists in the theological school might enjoy its advantages.

Five of the girls have been received to the church, and those who had previously professed their love to the Master have shown by a consistent life, that they are striving to do his will. Their influence for good is very marked. We feel that the Spirit's precious influence has been with us subduing and sanctifying and leading some of these dear ones to a closer union with Christ."

In the general department of *Education*, Mr. Noyes in reviewing the results arrived at in Periakulam and Kambam during his connection with the station for the last seventeen years, remarks, "The corps of native assistants has increased from thirteen to thirty-six, nearly all of whom are natives of the station, and have been trained in our own mission schools.

Instead of one educated helper's wife and very few if any women in the congregation able to read, we have forty women able to read, of whom about half have received a boarding school education, either in our own or other Missions.

We have just four times the number of village schools, and more than six times the number of pupils in them that we had in 1854. Of late years we have endeavored by education and other means to reach the higher classes. Almost all the adherents at first were from the lower strata of native society, but we have now four congregations gathered from respectable castes; and our schools include among their pupils not only Sudras, but a few Mahomedans and Brahmins as well."

Evangelical and Educational Statistics for periods of five years.

No. I. Missionaries.		No. II. Native Helpers.							No. III. Churches.		No. IV. Congregations.		No. V. Village and Day Schools.				No. VI. Free Schools for Heathen.		No. VII. Seminary and Boarding Schools.		
	No. in January of each year.	Native Assistants.	Pastors.	Station Catechists.	Village Catechists.	Readers (Male.)	Bible Readers (Female.)	Total of Helpers.	No. of Members.	Net Increase.	No. of Congregations.	No. of Members.	No. of Schools.	No. of Christian Children.	No. of Heathen and Romanist Children.	Total No. of Children.	No. of Schools.	No. of Scholars.	No. of Male Scholars.	No. of Female Scholars.	Total No. of Scholars.
1835	1	5	..	..	..	..	..	5	..	..	..	..	..	..	..	..	8	..	..	..	..
1840	10	38	..	..	..	..	..	38	31	31	..	..	..	..	..	..	96	3,087	85	24	109
1845	6	54	..	..	..	..	..	54	120	89	44	1,081	..	..	..	..	114	3,757	270	83	353
1850	11	[illegible]	..	22	61	..	..	83	235	115	71	2,471	54	452	260	712	20	490	102	24	126
1855	10	..	2	20	33	41	..	96	677	442	120	5,091	72	622	213	835	0	..	109	38	147
1860	10	..	6	16	71	53	..	146	1,109	432	145	6,447	75	697	403	1,100	..	..	61	54	115
1865	11	..	6	15	70	31	..	122	1,164	55	159	6,177	80	586	609	1,295	..	..	64	51	115
1870	9	..	8	13	109	0	7	137	1,403	239	150	6,943	100	641	1,438	2,079	..	..	163	77	240

* Thereafter known as Pastors, Catechists and Readers.

(copy.)

Tirupuvanam, Madura Missi[on]
Jan. 20, 1869.

Rev. W. A. Hallock D.D. Sec.y &c.

Dear Sir;

I have the honor to acknowledge yours of Apr. 22. 1868. by which we learned that the expenditure of $165.69, was sanctioned, and the sum of $200. placed in the hands of the Board for our mission. Mr. Capron who since the departure of Mr. Tracy for America has been responsible for the correspondence of the American Madura Missio[n] with your Society, was during the last year, at his own request relieved of the duties growing out of this position. From one who has been in the field less than two years, and who with a limited knowledge of Tamil is only beginning to enter on active service, you cannot expect such an arra[y] of facts and incidents, as that to which you have been accustomed. However such as come to hand shall be presented.

As you well know, our work is largel[y] one of faith as yet, and while striving to sow broadcast the good seed in every village and hamlet of the district, we have need of long patience, to whi[ch] we are exhorted in the good Word, until we receive

the early and latter rain. For with us the reaper has not yet overtaken the sower.

I fear that it must in truth be admitted, that we have yet been permitted to trace back to the readings of tracts, but few permanent results, and those in no degree commensurate to the amount of tracts already distributed. This is far however from saying, that the results of tract distribution are few or unimportant, as from the nature of the case, their action is generally silent, and known only to the searcher of hearts.

The testimony of each member of our Mission, would I am persuaded, correspond with that of one who thus writes. "I value tracts as an auxiliary in the missionary work very much, and suppose that in scarcely a single one of the 872 visits among the people, from Jan. 1, to Nov. 30, of this year, have I been without them. In twelve years at this station, I have toured nearly 12,000 miles exclusive of the itineracy, and to how large an extent, in all this time, have hope and reliance, under God, been placed upon these little gospel messengers, to second and aid the word spoken."

The same missionary, referring to the circulation of one of your tracts, says, "How often has the sale of that tract of 96 pages, "spiritual teaching" by Dr. H. M. Scudder, given me satisfaction and joy, greater than his who reaps

his field of bounteous grain. I think it cannot otherwise, than that this tract, and yet many others, will have a history to interest us in the eternal world."

Our experience seems to favor the sale of tracts, and it may be that the people have prized the tracts, they have received heretofore less, because given away so freely.

Now that we are confining ourselves rather closely to sales of all but the smaller tracts though in some cases at a mere nominal price, we find our efforts much impeded by the fact that the people have previously received them without price. One of our number says in respect to this change of policy, "In these days when scripture and tracts are for the most part sold, it is not easy to run up a large account as in former times, when giving was the r

Another writes "I am sorry not to be able to report any facts of special interest in connection with the last year's distribution. People are becoming accustomed to the sale of tracts and books, and I should be glad if I had a larger force of helpers at work."

According to the returns received from the different stations in connection with our mission, the number of tracts distributed the last year, was 32,284. This is more than double the number reported as distributed the pre-

ceding year, and may well lead us to thank God, and take courage. The amount received however for those sold was but $32.58. This sum seems small indeed, but it must be borne in mind, that by far the greater part of the tracts we sell, are small and the price, asked for most, is but one quarter of a cent a piece.

On another page you will find a statement of account. I have rendered it to you, as given me by the Treasurer of our Mission, except that I have given the items in dollars, instead of rupees. I trust that the items are so plain, as to require no explanation. If otherwise however, I shall be happy to explain such as you may not understand.

Inasmuch as we do not ask for a grant of money from your Society this year, I suppose that my delay in sending this letter will not seriously inconvenience you. We shall want a grant the next year and I shall endeavor to send the letter so as to reach you in good time.

Believe me my Dear Sir
Yours sincerely
(Signed) J. B. Penfield.

(Private.)

This letter though begun at the time indicated in its date was crowded out by a pressure of extraordinary duties and much to my regret has only now (May 14th.) been completed so as to be mailed.

Yours as ever
(Signed) J. B. Penfield.

Treasurer, Am. Tract Soc. N.Y.
Rec'd June 30. '69

Bal. to Cr. of Tract Soc. N.Y. for 1869 is $216.01

(Copy)

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Kodi Kanal, Madura Mission.
May 12, 1869.

Rev. Wm. C. Childs, Secy. &c.

Dear Sir,

The pleasing duty has been laid upon me, of corresponding with you, in behalf of the American Madura Mission. The work in which you are engaged, has for many years been near my heart. I have found tracts, both at home and on Missionary ground, most excellent entering wedges, and by their means have often commenced interesting and profitable conversation, with those who seemed unapproachable in other ways. They give one a status, and an errand, that the ungodly generally respect, and this quite irrespective of their own intrinsic merits. Many of the tracts we are distributing, are calculated to awaken deep thought, and to lead to repentance for sin and saving faith. I have been especially interested in the attention uniformly given to the "young preacher" or "Mango story", and of late to a new tract written in somewhat similar style, setting forth the nature of true repentance, by means of a "grape fruit story". I have noticed respectful attention given to many other tracts, but such as make use of simple well understood comparisons, and incidents of every day life, seem to lay hold of the people most deeply, at least for the

Transferred from Bal. to C. of Rec. & Rec. 30. Oct. 1871.

time being, and never as it would seem, one great source of strength, that we have not sufficiently improved.

I enclose a statement of accounts, by which it will appear, that the funds kindly granted by you, previous to the last year, are as yet unexpended. Such being the case, we will not ask you for a grant this year.

However as we are out of several tracts heretofore printed by aid of your grants, we shall have occasion to make an immediate and large use of the amount now on hand, and cannot probably allow another year to pass without asking for another grant. In case this should be required I will make it a point to send my annual letter in time. As I understand it, the letter should reach you by the 1st. of March. The number of tracts, reported by the members of the Mission, as distributed the last year, is more than double that of the previous year. Of these 32, 284 tracts, it is now quite impossible to ascertain how many were yours, but we may safely say that several thousands were.

An account of one who has lately been hopefully converted may be of some interest to you.

He was a farmer near one of our stations, and the missionary residing there, wrote thus about him some three or four years ago. "He has of late perused with much interest Dr. Caldwell's" Three way

marks." He seems not far from the kingdom of God." The following is abridged from an account of him written in Tamil by a Catechist. "He was versed in the heathen puranas or stories of the Gods. Moreover he performed incantations by whisking Margosa leaves.

During the month of March he would feed four or five hundred persons, giving thus over twenty bushels of rice. Sometimes going to the temple at Sicanthamalai he would feed those who wore the habit of religious beggars.

If it be asked, how the true word was brought to bear upon the mind of one, with such heathenish views and habits, it was by hearing the missionary and helpers who came to the village, and by reading tracts and books, all which, by the help of the Holy Spirit, like the seed falling into good ground, sprung up, and caused him to attend church, to read the Bible, converse with the missionary, and to pray.

It was said to him, By your joining the church, you will be persecuted. His answer was, When we look at the sufferings and agonies of the Savior for us, the persecution coming to us is not great.

He was asked, What will you do when those connected with you, revile and scorn and abuse you?

He replied, I am patient: I must be patient although they rail and curse, I will not leave the cross of Jesus.

The next day, Sabbath, he confessed his faith publicly, was baptized, and came to the Lord's table. May the Lord grant him grace to walk as the servant of Jesus, and by speech and conduct, to shine as a light before his family, and his own people."

With many apologies for being so late in writing you,

Believe me Dear Sir,
Yours sincerely
(Signed) L. C. Penfield
for
Y. B. Penfield.

May 12. 1869.
Rec'd.
Ack
June 80.
Ans 7

Balance to credit of American Tract Society for 1869. $152.97.

(Copy) 44

A. M. Tract Soc. Boston,

"Tirupuvanam, Madura District,
South India, Dec. 16/69.

Rev. L. S. Potwin, Secy &c.

Dear Sir,

It is with pleasure that I write you submitting a report of our tract distribution in the Madras District the present year. As you may have been informed the funds employed by us in the purchase of the tracts we distribute are derived only in part from your Society, the greater part being from the Society in New York.

As you will see by the enclosed report of the Treasurer of our Mission, we have not this year made any inroads upon the funds left in hand from last year; inasmuch as we had a tolerable supply on hand of those tracts for the purchase of which we are permitted to employ the funds granted us by your Society. Our stock however is now quite reduced and will need to be replenished the coming year.

Mayl 12. 1869.

For this purpose if you can consistently with your other obligations make us a grant of $200, it will be most acceptable. The tracts your kind remittances enable us to purchase although not so numerous as those furnished by funds from New York are among our most useful ones. We should not know how to do without them. The "Bazaar Book" by Rev. H. M. Scudder, D.D. of the Arcot Mission is in the hands of nearly all our helpers and furnishes them with arguments and illustrations the most pertinent and telling against the distinctive doctrines and practices of Hinduism. One brother thus writes of it—

"Another book which is much sought for is Mr. Scudder's Bazaar Book. It would be sold if the price were not so high. I might have sold some at the high price if I had had them. In place of this I have encouraged the catechists to loan their copies to those who wished to read them

and they have done so in a number of cases."

The want of which he speaks is now in a fair way to be met for the Tract Society of Madras are publishing the book in tract form, each of the twelve chapters making a separate tract. We shall ourselves need a large edition of each of the twelve the coming year. We have this year distributed 16996 tracts of which 4376 or a little over one fourth were sold; a larger proportion I believe than ever before. Of these it cannot now be determined how many were yours, but it may be pretty confidently affirmed that at least one fourth were.

I enclose a statement of accounts which will of course need no explanation. In closing I cannot refrain from making grateful mention of the kind Providence that has this year called a man of our denomination to the charge of affairs in a society so largely supported by the offerings of Congregationalists and may be permitted to

hope that whether holding its own as an American Tract Society or occupying the needed and most influential position of a Congregational Board of Publication it may still as ever enjoy the smile of the Lord in its good and great work.

Believe me, my dear Sir,

Yours Sincerely

(Signed) T. B. Penfield."

To the Cr. of the Am. Tract Soc'y

Ro. Am. Tract Soc. 305. 15.

Transferred, Dec. 16, 1869.

Rec'd. Jan. 29, 1870.

Rec'd. Feb. 1, '70

(Copy)

A. M. Bible Soc.

Tirupuvanam, Dist. of Madura.
South India, Dec. 16. 1869.

Rev. J. Holdich, D.D. Secy &c.

Dear Sir,

I trust that you have long ere this received mine of the 4th Oct. last sent via Marseilles, acknowledging receipt of yours bearing date of July 19th. and making request for permission to apply, so much of the funds kindly remitted us by your Society as may be needed to defray the expenses of colporteurs in our field.

"We have been much encouraged this year in our distribution of the Word of God. The accounts that come from the different portions of the district are uniformly hopeful, and show a growing appreciation of the sacred Scriptures on the part of the people. I subjoin a few extracts from letters lately received.

"In regard to the Bible work

Tirupuvanam, Dec. 16, 1869.

we also have encouragement. Over a hundred portions besides the six hundred and more which the Madras Auxiliary Bible Societies Colporteur has sold in the station this year. Here and there you find a heathen man reading the Bible attentively. I cannot doubt that many of the hundreds of portions which have been sold about this centre for the past few years are more or less read. Not long ago an agent selling the Scriptures commended the Gospels to a heathen master as far better than the wretched verses the children are accustomed to learn in the heathen schools. The man looked at the Gospel, confessed that it was so, and bought enough for a class in his school. Subsequently, when the agent was in the village, he found the boys in a heathen school studying the Gospel.- It was the school of the master who bought the books in the Bazaar."

"So there is a Colporteur of the M. A. B. S. belonging to my field, my

catechists do not sell many Scriptures. We cannot measure the amount of good produced by the different means employed for the enlightenment and evangelization of the people, but I have no doubt that this instrumentality is one of the most powerful that we use, and it becomes more and more important as the people become more educated. I find an increasing willingness among the people everywhere to purchase books, and I have reason to believe that they are read."

"There is much interest in some parts of Madura in reading the Scriptures. One weaver family, at least the man and his son are constant readers of the Bible, and the son, for several months, has attended our services in Church. In the district I have met with several very interesting cases. One Bazaar man bought the book of Proverbs, ~~of Solomon~~ and told his son to commit it to memory, as it contained instruction applicable to men in all situations. A village accountant once talked to me as

if he disbelieved the distinctive doctrines of Brahminism, caste, Transmigration of souls &c. and accepted the doctrines of the gospel, and he himself repeated to me a Hindoo song, the meaning of which he insisted, was what is implied in the verse of Scripture, which he also repeated - "Except a man be born again he cannot see the kingdom of God." Another man, a Pleader in the civil court, though still a heathen, while performing his morning Pujah, always reads a Psalm of David. His idea seems to be that there is some good in Hindooism and much in the Bible and he wishes to avail himself of both."

The native pastor of the church at the West Gate in Madura, thus adds his testimony -

"It will be interesting to know that almost all the highly educated men of Madura profess great respect for the sacred word. A respected Hindu friend of mine, holding a very high

office in the town, makes it a practice with him always to read a chapter or two before going to his office. There are dozens of wealthy natives who have the sacred word always with them, evidently regarding it as something more than a code of morals. Whenever I have spoken to them about the "one thing needful" they have always been attentive and interested listeners. It may not be out of place here to remark, that notwithstanding the strict neutrality of government schools, it has always been recommended by teachers and text book-editors to read the Bible on account of its pure and sublime language. Thus men are obliged to read it, attracted by a charm which they cannot deny."

The request sent in haste in October, I wish now to make again. The Madras Auxiliary Bible Society has hitherto employed a small force of colporteurs within the limits of our field which they are to withdraw at the end of this month as they have informed

no for lack of funds. Many of the men have proved themselves worthy and earnest workmen, devoting themselves entirely to the dissemination of the Scriptures. We cannot see them disbanded without an effort to keep them in the work which is so important and with the practical workings of which they are so well acquainted. It may not be advisable to retain all who are at present thus employed. But we would be glad to have permission to support at least one colporteur to each station, at an expense of about 12 rupees ($6.00 gold) per month or $72.00 gold for each of our twelve stations this would require as you will see $864 gold per annum. Our request therefore for the coming year is for $12000. (?) As you will see by the subjoined account we have still in hand Rs. 840 an 7 pi 10 - or $403.43 gold. This we should have gladly used the present year if the revised edition of the Bible had come through the press. We learn that we may pretty confidently count upon hav=

ing it early the coming year. This work may be considered the crowning piece of the present decade in all the Tamil speaking field. It has employed some of the very best talent of the several protestant missions and as revised is now accepted virtually by all except the Lutherans who in this as in other respects show that their hand is against every man's. It has been carefully translated from the original which in not a few cases it follows much more closely than our own English version.

I enclose a statement of accounts which I trust will be easily understood, as also the usual annual statement.

With prayers for the blessing of God on each department of your great work, I remain

My dear sir,

Yours sincerely,

(Signed) T. B. Penfield."

Balance to Cr. of A. M. Bible Society 840 Ro.

Simpsonville, Dec. 16, 1869.
Rec'd Jan. 29, 1870.
Ack. Feb. 1, 1870

(Copy)

A. M. Tract Soc.
Tirupuvanam, Madura District,
South India, Dec. 16. 1869.

Rev. Wm. A. Hallock, D.D. Sec'y &c.

My dear Sir,

It is time that I send you word again of our progress in the distribution of tracts.

We have had some proofs of the Masters presence and blessing as we have gone forth sowing the good seed of the kingdom this year. We have striven to "sow beside all waters" and have left many a little messenger to preach in the villages after we had turned to other parts of our field. We cannot expect here more than in our own land that every tract or book given away or even sold will be read and remembered. But here and there one proves to be "fastened as a nail in a sure place." There is much of truth in the remark of one of our number that cases of marked in-

Tirupuvanam, Dec. 16. 1869.

terest connected with the reading of Bibles and Tracts could not be expected to be numerous in countries having so extensive a heathen literature and so much culture as exists in India. The people will sit still in vast assemblies far into the night listening to some one who can recite or sing their poems and puranas in commemoration of the absurd and often indecent exploits of their gods, compared with which they consider the Bible as very prosaic. Still our books are sought and sold and that increasingly as they come to be known. One Brother thus writes-

"We have sold the little Mango story by the hundreds and there are two or three more of like nature which will doubtless have a run just as soon as they are known. One man from my station who received a tract at the Medical Dispensary began to read it supposing it contained some

direction about his medicine and diet, and ended by ultimately coming over nominally to christianity. We have given away many hundred handbills in our Itineracy this year, beside selling a very good amount."

A native teacher in our Seminary writes to me of several cases of interest the past year. I will let him speak in his own words without alteration merely suppressing names. He says-

"A certain Brahman who regularly reads my tracts once said, heathenism was undoubtedly sinful and he would like to worship God in some way similar to the christian mode of worship. Another said our tracts have not as yet touched his case at all. Christ is mediator for sinners, but I tell you that I do not feel myself a sinner in any way, and I do not stand in need of Christ. There is a young man living in the - station, a shop keeper by profession, but we think a sincere lover of the truth as it is in

Jesus. Some months ago, a christian who called at his shop, after speaking a few words on the vanity of idols put into his hands the tract called the "Blind Way." The perusal of this soon wrought a change in him, so much so that his father began to persecute him. He took refuge with Mr. —. The father pursuing him and promising he would no further meddle in matters of conscience, led him back to his village where several relatives sat around him, spat on him and took away his Testament, compelling him to go through some heathen ceremonies. The young man felt very sad being all alone without the word of God. One day he going to the heathen school in the village was happily put in possession of a Bible whose owner did not know its value. Our friend carried it to his shop and laid it in a corner, but he was not enjoying its perusal long, before the evil eye of the father discovered it and committed his precious treasurer to the waters.

The poor young man who came here sometime ago is gone again to his village with portions of scripture and with determination to live like a christian. Our prayers follow him and we wish every heathen man that reads our books be likewise benefited."

You will find enclosed a statement of accounts which I trust will require no explanations. Should there be however any matter of doubt will you kindly speak of it and I will give you the needed explanation. The balance left in our hands as you will see is Rps. 107-3-9, a little over $50.00 gold. You will greatly oblige us if you will make us a grant of $400.00 the coming year.

There is a growing call for English tracts, simple and earnest and if embellished with engravings so much the better. It has occurred to me that if a small package judiciously selected were sent to the Rooms of the Board to be by them forwarded to our Mis-

sion for gratuitous distribution that great good might be the result. There is a frequent call for such tracts and we have only the few we brought with us or have obtained through the kindness of friends, with which to supply the growing want.

You will be pleased to learn that the children of the Missionaries in our Mission are publishing a tract by their own contributions, hoping thus to aid in the work in which their parents are engaged. The tract written by Mrs. Capron shall in due time be sent for your perusal. It may prove so useful that a larger edition will be required than the children will be able to manage, in which case we shall be glad to have you accept the tract as one of your own. With prayers for the blessing of God upon our common and world wide field.

Believe me, My dear Sir,
Yours Sincerely,
(Signed) T. B. Penfield."

Balance to the Cr. of the A. M.
Tract Society 107 Rs.

Tirupuvanum, Dec. 16, 1869.

Rec'd Jan. 29. 1870.

Ack'd. Feb. 1. 1870

(Copy.)

Periakulam, Madura District.
South India, Dec. 29th 1870.

Rev. Wm. A. Hallock, D.D. Sec. &c.

Dear Sir,

I have pleasure in acknowledging the receipt of your favor bearing date of April 15th. You are right in respect to the error in account. It was a miscalculation or a slip of the pen, I really cannot now tell which. The figures should have footed up, as they do in my book 434. 6. 3 instead of 534. 6. 3. I can no longer wait for return from the Brethren nor even for the Treasurers statement of accounts for fears of being too late for your March Meeting; but will forward the accounts as soon as they are received. I gather from the communications already received that our distribution of tracts has been somewhat less than last year owing largely no doubt to the fact that the rains and prevalence of cholera have prevented us from performing our usual amount of itineracy work among

Received, Dec. 16, 1869.

the heathen this year. One Brother however says of his field.

"A larger number of books and tracts have been distributed than last year and a larger amount of money received for them. I believe this Agency is becoming more and more important from year to year. The number of readers is constantly increasing as well as a desire for knowledge. People are also becoming more accustomed to the practice which requires them to pay something for the books which they receive and books thus obtained are more highly valued and more likely to be read than if received gratuitously.

Bro. Chester who is usually one of the foremost in this work says. It has been a matter of great regret to me as well as my Catechists that the unusual amount of rain this year has kept us more than any year before from the tent and the Itineracy. I value the work as much as ever not only as affording the opportunity of proclaiming the Gospel in vil-

lages where it is difficult for the Catechist to go at other times but from the effect it has always seemed to have upon the Catechists themselves. But though we have visited fewer villages than usual on the Itineracy the Catechists have not neglected to visit and preach in the villages within a circle of four or five miles from their own village. An account of this work is always given to me by them at our Monthly meeting. We meet with no opposition in our work among the heathen. They listen respectfully to our message and still buy our Scripture portions and tracts. But there are few among them who give evidence of being convinced by the truth."

Bro. Capron thus alludes to his labors in connection with tract distribution.

The want of schools explains the want of readers and the want of readers explains the frequent difficulty of selling books. At one encampment

we sold but one book for three pice as a result of three days work of seven persons in seventeen villages, and this was more than matched by another encampment from which we visited thirty four villages and sold but one book and at the same price. In the former case we gave away nineteen and in the latter case forty-two small tracts and hand bills or scarcely more than one to a village, though giving to all whom we met who would receive them and who could read.

We have visited more villages preached to and conversed with a larger number of heathen, distributed and sold more tracts and books the past year than usual.

The total of tracts reported as distributed this year in our field is 33635, of which about one half were given gratuitously and the remainder sold for a nominal sum.

Our aim is to sell all tracts that have covers so far as we can, since the

people seem to prize so much more highly what they have paid their money for.

With continued prayers for your prosperity in the department assigned you by the Lord of the harvest field.

I remain

My dear Brother,

Yours Sincerely,

Jan. 3. 1871. T. B. Penfield.

This letter has been unavoidably delayed and so I am able to enclose the statement of accounts which has just come to hand together with a list of Tracts purchased this year.

Will you kindly make us a grant of $200 for the current year which will just about make good the expenses of the past year and give us the same fair start this as the last year.

As we have received grace let us faint not.

Yours sincerely,

(Signed.) T. B. Penfield."

Periakulam, Dec. 29. 1870.

Rec'd Feb. 25, 1871.

Ans'd. March 15.

(Copy)

Kodi Kánal.
Madura Mission.
May 11th. 1869.

Rev. J. Goldich. D.D. Secy. &c.

Dear Sir,

Your favor of June 26. 1868 came duly to hand, and should have been answered much sooner, but for reasons that seemed to justify delay.

Mr. Capron, who owing to the great pressure of other duties, was compelled to relinquish those of correspondence with your society, in handing over to me the documents and letters pertaining to the same, said "If you would be punctual in writing to the Bible and Tract Societies, you must write with only incomplete statistics in hand."

And so it has proved. When I would have written to you, the statistics received were so meagre, and represented so small a portion of the field, that I was induced to postpone the sending of a letter, until what I supposed the latest safe date, and when that arrived and the looked for statistics came to hand, I learned that it was already too late to ask for a grant for this year.

From the statement of accounts which I enclose, you will see that we have not expended the last year, any of the funds in hand. This is to be accounted for mainly by the fact, that the scriptures are being revised, by an

Periakulam, Dec. 29. 1876.

able committee, in which are delegates from all the different Missions, in the Tamil speaking part of India.

We have accordingly allowed our stock of Bibles to run very low, but we must lay in a good supply as soon as the revised edition is printed. This will require more funds than we have in hand, and you may therefore expect a call for a grant somewhat larger than usual the coming year.

Meanwhile the work of distributing the scriptures, is prosecuted with as much vigor as ever.

Our faith is strong in the Bible, as the means appointed of God, for the salvation of the people. His word will not return unto him void. He has sent it to <u>this</u> land, and it will doubtless <u>here</u> accomplish that, whereunto he has sent it.

A aged man of the thief-caste, has lately joined the church at one of our stations, and in the previous examination, evinced a most satisfactory acquaintance, with the spirit required of those who would follow Christ. If he is a child of God, as we hope, the scriptures have had much to do with his conversion. Besides the New Testament, he has had Pilgrims Progress and the Psalms in his possession. He has been held in great esteem among the heathen of his own and neighboring villages, and has usually been honored by the appellation

of Sami or God. He was supposed to be able to foretell events and heal those bitten of serpents. When those who like him have long upheld satan's kingdom in this land, fall before Jesus; may we not surely hope that it is only that they may yet become pillars in the house of our God.

You have been made to understand no doubt that in certain parts of our field, the distribution of the word of God is largely committed to the hands of the Colporteurs of the Madras Auxiliary Bible Society. They are doing a good work. I may perhaps be indulged in an extract from the report of one of them as given to me lately.

"When the portions were being distributed some cavilled, saying if we read your vedas can we live for ever without work? answer, the Bible forbids idleness, and says if one does no work, he should not eat. All listened; some bought portions, others refused.

Many demanded other kinds of books: They were encouraged to buy such books as could tell about the true and living Judge. Some said, you also eat, put on clothes, and suffer sickness and death like us; we see no difference. Then why should we learn the Vedá. Answer. God created the earth and placed man in it to enjoy the things in it, afterwards men having violated God's command, sickness and death came. Some said we will

care for it some future time; they were exhorted to seek the Lord while he is nigh. Many listened well, a few went away without concern."

I enclose a schedule on which I have given the numbers of Bibles, Testaments and Scripture portions distributed by us the last year.

Believe me my Dear Sir,

Yours Sincerely

(Signed) T. B. Penfield.

American Bible Soc'y.
Rodi Kadal May 11, 1869.
Rec'd June 30.
a. ch. 4 6

Balance to credit of American Bible Society for 1869.

$ 672.77

(Copy)

Periakulam, Madura District
South India, Jan. 3. 1871.

Rev. J. Holdich, D.D. Sec. &c.

Dear Sir,

Yours of July 27th came duly to hand. I perceive your difficulty and must beg pardon for my thoughtlessness in sending my accounts in the currency of this land rather than in Federal currency.

The trouble arose from my sending on a copy of the very account rendered by the Treasurer of our mission in whose hands the funds are placed and by whom they are disbursed.

Your letter merited immediate attention, but this has been an exceptional year with me for I have been assigned to a new station at a distance from the one where I was at the beginning of the year; besides being obliged twice to break away from my cares and duties and go to our sanitarium for my health

This last time indeed the Dr. sent me off without one days delay in

which to gather my papers &c. together.

I have requested a new statement of accounts from our Treasurer for last year, but he has been down with fever, as I learn and has thus been unable to attend to the matter.

As the best thing therefore for the present, I have taken the last years account as previously rendered by the Treasurer put it into dollars; and send it on without further delay.

Many thanks for your so kindly acceding to our request concerning the support of Colporteurs.

The Madras auxiliary Bible society has at the last concluded to maintain its corps of colporteurs in their field and even to increase it somewhat, so that we shall not be obliged to use for this purpose the sum asked one year ago.

I send such facts and statements concerning Bible distribution as have been received from the Brethren of the mission. Bro. Noyes now about to leave the mission for America, after a long term

of service in the field, send the following.

Interesting fact.

"I found a man in my field several years ago who was a sort of oracle among his own people and was accustomed to carry about with him an olah book which he was fond of reading both by himself and to the people whom he met.

I had several interviews with him and finding him teachable and willing to read other books as well as his own, I presented him with a copy of the New Testament.

He became much interested in reading his new book and kept it with great care. After awhile he joined our Christian congregation and one day came of his own accord and brought to me his olah book saying that he had no further use for it as he valued the Testament I had given him more.

The truth made him wise through faith unto Salvation and he became one

of the pillars in the church with which he connected himself a few years ago.

He was elected a deacon and did honor to his office.

He was accustomed to go into the streets of the villages with the catechist and preach the gospel.

He was most constant and punctual in his attendance at all the public and social meeting of the congregation and by precept as well as example induced others to attend.

He died a few months ago and in his death as in life honoured his Savior.

One Brother says "I am sorry I cannot send any facts and incidents in regard to distribution of Scriptures.

I have not kept a regular journal, in my itineracy book but only the account of villages visited, number of hearers, books sold &c. In 1871 I will try hard to keep this in view.

I try to do my work faithfully but have very little time for writ-

ing and book keeping. The unusual amount of rain this year has kept us from doing our usual work on the itineracy.

His experience is I suppose a fair sample of that of most of our mission, hard working and earnest but finding little time to record facts of interest.

You will be interested in the following account of labors performed among the women and girls of the upper classes by the wife of one of our number.

She says "there is another meeting place where the heathen women seem to like to come.

For several months past, I have been holding with the assistance of a few christian women.

<u>A Woman's meeting in the</u> house of a friendly heathen woman.

The family is one of the most respectable in Dindigul and the house is in one of the nicest streets in the midst of the town.

When I asked this woman to rent me a room in her house for this purpose, I had little idea she would comply with my request.

It certainly was a bold step for her to take, and I earnestly hope that this large heathen family will some day be numbered among the Lord's children. In this room every Tuesday there are from twenty to forty heathen women and girls who come to hear the Bible read and explained. And sometimes we read from other books.

Lydia the head school mistress an earnest Christian worker takes charge of this meeting with two or three of the Christian women of our Dindigul church who go in turn with her.

This meeting has been kept up with a great deal of earnestness and kind feeling.

As there are none but native women present, they are not afraid to ask questions and give their opinion upon what is said or read to them.

And these women from the very first have behaved in the most polite and respectful manner.

There has never been any confusion or trouble among them though they are huddled together like sheep in a pen in the small space they occupy.

They have very serious talks there sometimes, and it seems as if the Spirit was taking the things of Christ and showing them unto them.

I subjoin also a few extracts from the journal of the Colporteur of this district that you may see the nature of his work.

"The old man who was in a house I visited called his son, a school boy, and asked him to read - but as he could not read well, I read in Proverbs. He cheerfully bought one copy.

Two men said we remove the poison of snakes and scorpions bites simply by uttering some muntrams. Can you do so?

Then I, in reply, said that we dont do so, but give medicines. He did not accept

my answer.

When I was speaking with a Mohammedan man who was in a paddy market on the names of the books, he asked who is Daven. I answered him that the Daven is Swamey or God.

But he asked is He Halla Daven? (or thief god.) The Mohammedans are rude and uncivilized people; the man who was with him returned the Proverbs which he read.

The new version owing to unforseen delays is not yet through the press, but is promised us early in the year.

We are for the time being supplying only our most pressing wants.

If you can make us an appropriation of $200 for the current year, I think we can get on.

Enclosed please find a statement of accounts for last year, as also a list of Bibles &c distributed this year as full as I can make out from the somewhat imperfect returns of the Brethren.

Believe me, as ever
Yours sincerely,
(Signed) J. B. Penfield.

Periakulam Dec. 3. 1871.
Rec'd Feb. 24.
Ans. 15.

Copy 50

Coombaconum 17th Sept. 1860

Reverend & dear Father

As I am told that in the Jubilee meeting to be held in this month, in the American Mission at Madura, the boys who received their education in the Seminary are allowed to make contributions in token of their gratitude, I beg to enclose for kind acceptance a Hoondy for Rs 150, of which Rs 30 was paid by Asseervadam Pillay my old classmate & present fellow servant, as a small acknowledgement of the immense debt of gratitude I owe to the mission, & your Reverence.

As you may like to know how your late pupil is doing now, I beg to say that my present position is by far too responsible & burdensome for a creature like me; but, entirely by God's mercy, I have been able to get on pretty well till now. I cannot say what the future has in store for me, I have often regretted my separation from the Mission

Co. Ann. Rec. Govt. Miscellaneous, Jany 3. 1871.

and contrasted with pain my wayward fate with the quiet, peaceful, & smooth way of Barnes & others in passing this life; and many a time my faint & sick soul has wandered to the Mission Compound at Tirooneungalum where I spent the happiest period of my life, and settled itself in imaginary repose there, till I was awakened to painful reality & found myself surrounded by cares in which I felt no interest, and by people who had no sympathy to give me. But it is impossible to retrace my steps, and I can only to crave earnestly your blessing, & prayers that when I am no more in this world I may meet you on the other shore with a smile on my lips, and that you may be able to take me up to the Throne of Mercy & say, "Here is one whom thou hast given me."

My poor old mother is alive, but very infirm & weak. She remembers you always with gratitude, always prays for you, & the Mission.

I offer my grateful & filial respects to Mrs. Ba & my sincere love to Barnes & to all the boys in the dear school.

The bill is payable by Pandaram Ma Mistree Chetty within 10 days after delivery.

I remain, Rev & dear Father, Your most o & very grateful servant Samuel David

Received Feb. 11, 1864.

Correspondence Rev. C. Baur Dec. 1863.

Madura 14th December 1863.

Rev. Rev. R. Anderson D.D.
Senior Secretary to the American Board
of missions

Rev. & Venerable Sir

We the undersigned were nominated by
Committee of the Madura Evangelical Society to submit
your Board a letter giving an account of some village
people who have recently placed themselves under
Christian Instruction & delivered over as a token of their
sincere conversion some Idol things. The Anniversary of our
Society was held in September last in the Pasumalie Chapel
was well attended by Missionaries, Catechists & School-
masters as well as some christian people. It was a
meeting unusually interesting.

There is a village of the name of Covilpatty about
miles west of Madura. About 15 families of pallas caste
who are related to some christians of the Theyroor congre-
tion) have placed themselves under the spiritual care
Rev. Williams who is a pastor in connection without our
Society whose object is no more than that of your Home
Missionary Society & whose end in view is to stimulate &

encourage Self Supporting Churches. Of those of Jam the head man deserves our special attention for his earnestness & zeal. Some of these people attended our anniversary & gave away to our Society to our great pleasure their god's cloth & other concomitants. It was then to allege us very interesting & gratifying a spectacle indeed, yea encouraging too in our work of faith & love when those things were laid on the table, it was unanimously noted by the assembly to forward them to this Board as objects of curiosity as well as a criterion of what the Gospel is doing in these distant benighted parts through the medium of your honorable Society.

The list of the Pooja things is as follows.

2 large Knives, 2 brass rattles, 1 cloth, some beads, some bangles, some foot bells, 2 brass bells &c.

The name of their imaginary gods, they worship are Karoopenon & Poovaday, who are their tutelary & goddess protecting them from all calamities have control & influence to check & avert all evils.

Poovaday is supposed the spirit of some unmarried woman who met with violent death, such as being drowned in well or murdered & whose departed spirit is invo

& ushered into any one of their houses. On pooja days or great occasions or in festival times, the head of the family wears the cloth tying the bells round his waist & the beads & footbells around his wrists & ankles and dancing as if the spirit of the departed possessed him, pretending to fortell future events, such as the disappearance of cholera or famine, the preventives that should be used & whether a woman who is childless will be blessed with child? & whether the future child will be male or female &c &c - On said occasions, two persons holding up one of the large Knives, the man who is supposed to be possessed, ~~will~~ stands erect on the edge of it unhurt ascribing the power to the deity uttering ravings which are regarded as divine inspiration & playing with balls.

These people after they came over to Christianity are persecuted by their heathen neighbours & landlords: one of them, we hear, is deprived of his land, others are denied their daily work in the feilds & gardens; notwithstanding all these, they are patient & submissive under these trials. May the God of peace give them strength & grace to enable them to endure these privations & temptations!!

May they be found steady & faithful ~~unto~~ the e
Commending them to your fervent prayer

We beg to remain, with great re

Rev'd & Venerable Sir:

Your most humble Servants

Jno. Cornelius, President

N. Barney, Secretary

Madura Evangelical Soc

Madura
South India
Dec. 21, 1863

Madras Dec. 14. 1864.

Rec'd Nov. 9. 1864.

Jno. Anderson

Moulilapuram Congregation.
Kanham Valley Station
American Madura Mission
October 7th 1868

To

Mrs. M. K. Lockwood.
Sunday School Class.
New London Connecticut.

My Dear Sir.

I beg to inform you that in the village where I live, there are about 80 houses containing 36 of Pallah caste, and 50 of higher castes. I have 15 scholars of both sects who are regularly attending my school. Of whom 4 boys and 3 girls are of Christians and 8 boys are Heathens As my school was disbanded for a time and was recommenced just about four months since, I have not as yet arranged the scholars in classes. But I teach them all the same lessons viz the following Tamil 1st Book Spiritual Milk Catechisms Questions on the New Testament Four simple Rules in Arithmetic and Writing on the floor My scholars and myself with many salams request you will kindly pray for the increase and progress of the School.

I beg to remain
your most obt Servant
(Signed) Savariamal
School Mistress of Mullulapuram
School.

கனனாகட்டிகட் மாகாணத்தில் நியூலண்டன் பட்டணத்தில் நெய்வுநூல் பஞ்சினிக்கட்டை வகுப்பை சேர்ந்த பேன்றார் ஏ. ஆர் வாக்கியட் துரையவர்களுக்கு

மதுரை அமெரிக்கன் மிஷியோன், கம்பம் சேகரம் குத்திலாபுரம் பொத்திசி சவரியம்மாள் எழுதுகிறதாவது.

மரியமான ஐயா அவர்களே

நான் இங்கும் குத்திலாபுரம் கிராமத்தில், நமபளன வாகைஞும், நம கிடியான வாகைஞுமாக அம்வர்களுண்டு. இவைகளை சாதிகளினியாமிருந்து நமு மாணக்கர் என்னிடம் படிக்கிறார்கள். இவர்களில் சிறுபையன்களும் நமு பெண்களும் கிறிஸ்தவர்கள். அவேர் அஞ்ஞானிகள் என்பன்னிக்கிடம் இலகாலமாகக் குடிகுந்து போய், பிறகு ஏழுகுடுன்ற நாது மாசங்களுக்குமுன்னே திரும்பவுவகுபட்டதால் நான் இவர்களை வகுப்புகளாக்கி பாடங்கள், எலலாருக்கும் தெரிவுதரவகளாகிய துயிடு சுதுளாம் புஸ்தகம், ஒரணபயால், பேதுக்கம் புதிபேற்பாட தொவுவாடை கணக்கில் சுதுல்நாது வாதிகள், தனாயில் எழுதுதல் இதுகளில் படிப்பித்து வருகிறேன் என்பன்னிக்கிடம் வெகுதி வளர்ந்தேறும்படி நிக்கள் தயவாய் செயம்பணை வேணுமென்னது நாறும் வண்மாணக்கருடம் அனைகலாகுசெயது கிடக்கு கொள்ளுகிறேன்.

நியபடக்கு

சவரியம்மாள்

குத்திலாபுரம் பொத்திசி

அகுடோபர் 7 1868 ஞு

Received Nov. 1st 1868

Rec'd from Rev. J. S. Barnell
Dec. 29, 1868

The "Great Elder Brother" professing Christ.

Born & reared among the heathen, familiar with the idolatrous customs, superstitions & wicked ways of his own chief caste, it was an impressive scene to the little Church at Nilir, when Periya-Annan (literally great elder brother) stood in their midst, on Sabbath, Nov. 1868, & in the presence of God, with all the Church as witness, & before all the people, promised from this time forth to worship only the true God, Jehovah! An old man, & having great grand-children; unclothed from his waist upward; his hair all shaved from his head; his mouth & cheeks fallen in, from the entire absence of teeth, — he was a figure likely to impress one from a Christian land, not

distinctly & personalently. For five years has he been in the habit of occasional visits on the Lord's day, to the house of the missionary & attending church, thus walking eight miles.

"He has been reading the Scriptures & Bunyan's Pilgrim's Tract; & he has taken his little volume of the Balm with him to his field, to read at his leisure; & he has borne the opposition of his intemperate sons & the ridicule of his neighbors; & now stands to confess Christ before men.

"Having assented to the confession of faith; promised to be the Lord's in all things, according to the words of the covenant; & having received baptism, his missionary gave him written rules of life; & that he felt their truth & importance, his moist

those witness. Would it not be well if other converts than those from heathenism were to observe the six rules, ~~which are here given~~ & especially the last? If this were obeyed the Board would be free from debt. The special charge of the 2d rule is because of the particular temptation of the Tamil native Christians (in their "hand to mouth" way of living) to make little quarter-of-a-cent purchases on the Sabbath, in the bazars, salt, onions, pepper, &c. These are the rules:

I. Read the Bible every day. Remember it is God's letter to you.

II. Honor the Sabbath. Never buy anything at all on the Lord's day — not anything at all — nor do any work, but pass the time in going to church, reading God's word, & in careful

ness to others, by talking with the
and urging them to come to Chris

III. Pray much. Remember Ma
6:6, and so live that the prayers
your life shall not contradict t
prayers of your lips.

IV. Praise God much for His merc
especially for His unspeakable gi

V. Do not be content to go to hea
alone. Try to get others to go with

VI. Feel that you are not your own
but that you were redeemed by a gre
price. To show gratitude to Jesus,
sure to give at least one tenth of all yo
income to spread the gospel and to d

Fellow Christians of America, pray the
Periya Annan may stand firm to the
that his numerous descendants & relati
may be brought in, so that he & we al
may take others with us in our journ
to the New Jerusalem".

A few thoughts on the mission on English Education & city mission in Madura.

The American Madura mission once took unusual & lively interest & exertions to promote education among higher classes but now it is otherwise; They were once foremost & forward. but now ~~it is otherwise~~ they occupy the last place among the Christian missions in India on poorly education. We are quite at a loss to account for this difference. All missions except the American are now making great attempts for the diffusion of Christianity among higher classes & in consequence they are gathering converts from such classes. Other societies employ exclusively competent agents sent out from England & Scotland. To superintend such Institutions to effect their noble object of God's glory & such agents are paid either in part or whole by government. There are several agents of these societies who receive their whole salaries from government provided they are graduates of some colleges & devote 4 hours daily to secular studies.

The mission on the outset opened & carried out a school for the benefit of higher classes for some years & discontinued it afterward & this act is not acknowledged as praiseworthy & philanthropic. Yes since the abolition of the school what did the mission devise & do in its room for the spread of religious knowledge among them? They may confess to their great grief that they have done nothing. Providence has been pleased to intrust to the spiritual care & labor of this mission, who feel proud of this important field, millions of immortal souls of this District. If any of these perish from want & denial of spiritual instructions, this mission stands responsible for the loss of such souls, because they were not true to this trust. God of mercies or the Lord of hosts address now this mission while the powerful penetrating light of the saving Gospel shines over British India "Where is thy brother, Abel?" the mission practically

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returns the selfish & self complacent answer "Am I my brother's Keeper?"

The missionary in the city of Madura has much to do both as a pastor, missionary & Treasurer of the Mission. He is notable from want of time & strength to attend to the wants of the higher classes which the city of this kind abounds in. The onerous duties devolved upon the unaided single missionary, (this city being the central station) will not permit him to extend his usefulness to the spiritual enlightenment of the higher classes which should be reached only by English schools, Lectures and religious discussions & Zyat preachings. Hence the necessity of engaging a gentleman of high education & sound piety who should exclusively devote his time & talent for the English school & public lectures on evidences of Christianity &c. See for an instance the good resulting from the religious lectures delivered by Mr. Tinling. None will deny the advantages accruing from his learned & able lectures to the educated natives. Similar lectures are being delivered in Madras, Trevandrum & other places. Madras is no more what it was about 20 years ago. We see already change for better in social intellectual & religious point. Hitherto missionary labors are confined to lower classes. Although there were 12 apostles called to preach to the benighted world yet one Paul of high education & excellent & superior gifts was chosen by God in wisdom to meet the philosophy & sophistry of Greece & the learned people of Asia Minor.

The flowery Madura & the bloom of Government & others are thirsting after reformation of religion, & renovation of their system & customs. The orthodox people of Madura are opening their eyes to see their long neglected duties & to inquire into their own religion, being dissatisfied with their mythological system. Under such auspicious circumstances, can Christian mission in Madura be unconcerned about the immortal souls of this District. Church, Gospel, London, Wesleyan, Free church

the Established Church of Scotland missions, have all
tened & maintained large educational Institutions for
ndas. Why not this Society do the same in this city. I therefore
mmend this important subject to the serious & mature consi
ation of the mission; soliciting ~~you~~ earnest & ly to secure
e services of a learned & pious Gentleman for the sole object
to apply to Government to pay him the passage money &
alary for his being at the head of the English School. The mission
need not fear of incurring additional expense for employing
ch a Gentleman for the school as we know well that several
missionaries & Gentlemen from Colleges engaged in educational
stablishments are cheerfully & liberally supported by Government.

The Jaffna mission unlike the Madura mission takes
eat interest in the English High School & contribute to it by their
unsel, labour & cooperation & pledged themselves, to procure a collegiate
ntleman through their Board for their intended Jaffna College.
ntil the mission undertakes to procure such an able scholar
om America, I request the mission to make a monthly grant
the school for the support of 2 Christian Teachers & to permit
ersonal labour of a new missionary in the city for a couple of hours
ery day to superintend the school.

John Cornelius

A suggestion to the missions regarding Jails in South India.

From several visits paid to the New & old Jails, I am of opinion that the Convicts are desirous of reading Christian books on Sundays when they are at leisure without work. There are some convicts who wish to learn ~~to read~~ being taught by other convicts but they have no books. Many applied to me to interfere with the Government Surgeon to allow them books to read on Sundays. I therefore request the mission to apply to the Government for permission to deposit ~~in such jails~~ some books both of Bible Society & of Christian vernacular Education Society in the jails for the use of those Convicts who may be disposed to avail themselves of such books. If permitted by the Government, the mission should apply to the above said two Societies for a grant of necessary supply of books.

John Cornelius

Rev. John Cornelius
Thanks for an English
Church School in
Madras —

Rec'd July 18th 1871, and a letter from Rev. J. E. Chandler, — Ldd.

55

AN APPEAL
TO THE FRIENDS OF MISSIONS.

DEAR BRETHREN,

We, the members of a Native Christian Church in Madura, Southern India, beg leave to address you the following letter. Our small church is in the western part of this large town or city. Our pastor the Rev. A. G. Rowland, was a graduate of the Pasumalai Seminary connected with the American Mission and he has been in the employment of the Mission for the last twenty-three years. He was ordained March 1st 1868, and a congregation numbering in all 100 souls was placed under his charge. The members of the church were then paying four Rupees monthly towards his salary. This he received in addition to the sum allowed by the Native Evangelical Society which has assumed the responsible duty of supporting all the native pastors connected with the Mission. The number of the congregation is at present 150. By special efforts, with the help of God, we are enabled to give our pastor twelve Rupees monthly, which is nearly half of his pay; and we shall try as soon as possible to make our church self-supporting. Christianity has not yet seated itself in the centre of this town. The two larger Tamil Congregations where the life-giving word of God is regularly preached, are located on the borders. In the centre stands a magnificient Hindu temple dedicated to Meenatchy-Ammen. It is one of the principal monuments of ancient Hindu architecture in Southern India. While such is the splendor and boast of paganism there is but one Church in the eastern extremity of the town where Rev. J. E. Chandler holds his Sunday services and which is about a mile distant from the west gate. Our place of worship is quite too small, and does not afford sufficient accommodation for all who are accustomed to attend. Therefore we have proposed to build a more spacious and substantial Church. We have here and there collected from Native and European friends 600 Rs. or a little more than 300 dollars. The Mission will give Rs. 1000. But we are expected as soon as possible, to become self-supporting. We have bought the ground for Rs. 350, and just finished laying the foundations. The building will cost Rs. 4000 or a little more than $ 2000. In this country, where materials are dear and where the white-ants are so numerous as to destroy the strongest building of timber, it costs a large sum to build a substantial Church. It has been recently proposed by the Government to open a Rail-road from Caroor through Madura to Tuticorin, and the Station House or Depôt will be on the western borders of the city, very near to our church. This makes it very important that we erect a more commodious and comely structure than would otherwise be required. The railway will undoubtedly have the effect greatly to increase the population in that part of the town, and many Christian employees will we trust here find a home. We therefore appeal to you to assist us in this work which we have commenced for the glory of God. We acknowledge that you have hitherto assisted us in many ways. You have sent the light of Christianity among us who were enslaved by heathenism and immured in darkness. ~~You have sent your brethren as Messengers~~ of the Gospel, and with great generosity have incurred so much expense. They have exposed themselves to perils of a lengthy sea-voyage and an inhospitable climate. You have given freely for the building of benevolent institutions, School houses, and Churches. That the Lord may prosper and bless you and pour out His Holy Spirit upon you, is our united prayer. We are still poor. The rich men of this country are for the most part bigoted heathen. But when this land is thoroughly Christianized and thereby enlightened, there will be a spirit of self-denial, for the sake of Christ which is only to be seen in places where God's word is firmly rooted. We beg you most respectfully to circulate our petition and make some efforts in our behalf which we trust you will be glad to do. With our most kind and respectful regards, and prayers for the blessing of our Lord upon all His people,

MADURA,
22nd *December* 1870.

We beg to remain,
Your sincere brethren in Christ.

S. Methuselah
M. Peter
M. Morai Raja Pillai
S. Veeravasam Pillay
T. M. Appavoo Pillay

A. Mathew. Deacon
Deacon
O. A. Manickam
Chinnathumby
S. V. Cangaiyagan Pillay

Madura:—Printed by P. CONNELL, *at the Columbian Press*, 1870.

Valuable as an autograph of Methuselah - see below. MSC

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TO THE FRIENDS OF MISSIONS.

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MADURA,
22nd *December* 1870.

We beg to remain,
Your sincere brethren in Christ.

S. Samuel Visoovasam Pillai
S. Methuselah
S. Periyanayagum Pillai
S. P. Periyanayagum Pillai
T. M. Appavoo Pillai
S. Devapriyam Pillai
P. Arul Raja Pillai
S. A. Thomas Pillai
[illegible]

Madura:—Printed by P. CONNELL, *at the Columbian Press*, 1870.

Rec'd March 20, 1871.

Madura Church Union

CONSTITUTION
OF THE
MADURA CHURCH UNION.

I. Name. The name of this Society shall be "The Madura Church Union."

II. Joining the Union. Churches which accept the Articles of faith, Covenant and Order of worship of the American Madura Mission, if they desire to do so, may join the Union by a vote of the majority of their members. Churches thus joining, should send their Pastors and one or two Delegates to the Meetings of the Union.

III. Business body of the Union—Members. The Pastors and Delegates of the churches of the Union, the Evangelists ordained by the Union and connected with it, and the Missionaries of the American Madura Mission shall together transact the business of the Union. The Pastors and Delegates shall have a right to speak and vote. The Missionaries and also Evangelists shall be entitled to seats, with the privilege of speaking on the questions discussed, but without the right of voting.

IV. Aims of the Union. (1) We aim, through this Society to unite the churches in fellowship and in all public measures for their own edification and the extension of the Kingdom of Christ.

(2) We aim to promote the edification of the individual churches connected with the union;—to call into active exercise the piety of each member and secure his participation in the duties and privileges of church-membership, such as laboring for the salvation of others, the support of christian institutions, &c.

(3.) We aim to raise up self supporting, self governing, self propagating churches, and through them to evangelize the district and establish the institutions of pure Christianity throughout its whole extent.

(4.) We aim to promote the efficiency of the ministry, and by the meetings of the union and by other means, to support one another by counsel, admonition and encouragement, to stimulate one another in diligence, in labor, knowledge of the scriptures and in christian learning, and in all those things which make the members of this union good and faithful fellow-laborers in the Church of Christ.

V. The duties of the union. The principal duties of the union are,

(1) To advise the churches connected with it on questions of religious doctrine and moral conduct;—

(2) To be as far as possible the organ by which the churches shall act unitedly on Missionary questions and those pertaining to the up-building of the churches;—

(3) To examine and license Candidates for the ministry, to ordain and install Pastors over churches when required, to ordain Evangelists to the heathen;—

(4) To investigate criminal charges against Pastors or Evangelists if any should arise, and in case of matters being proved to exclude such persons from the union and the privileges it has bestowed;—

(5) To take measures when necessary for the support of Pastors and Evangelists connected with the union and,

(6) To organize new churches at the request of the consenting members, to unite old churches, to take churches in connection with the union and to take such other action as shall promote the welfare of the churches herein associated.

VI. Appeals. Although the union shall not take appeals from those who feel themselves aggrieved by the discipline of the churches and shall make no changes in the discipline of the churches, it may, when asked, give its advise on all proper subjects respecting the discipline and edification of the churches connected with it.

It is not however the intention of the union to take away any of the power which each church possesses or to lessen the responsibility of each church to Christ, its Head.

VII. Officers. (1) The Officers of the union shall consist of a Chairman, a Secretary and a Treasurer elected by ballot at the annual meetings.

(2) It shall be the duty of the Chairman to preside at the meetings of the union.

(3) It shall be the duty of the Secretary to make and preserve a faithful copy of all the proceedings of the union, to read it at their meetings and to hold correspondence in behalf of the union.

(4) It shall be the duty of the Treasurer to take charge of all funds coming into possession of the union, and to disburse them according to its vote.

VIII. Meetings. (1) The Annual Meeting of the union shall be held in September in connection with the annual meeting of the Mission and the Catechists and Teachers of the Mission; and a Semi-Annual Meeting about the time of the meetings of the Local Committees. Special meetings may be called in emergent cases at the call of not less than four churches.

(2) In connection with the meeting to be held annually another meeting for the mutual improvement of the Pastors shall be held embracing biblical and literary exercises as provided for in the by-laws hereafter to be made.

IX. Quorum. A quorum shall consist of representatives of a majority of the churches; but except in urgent cases, all important business shall be reserved to the annual meetings.

X. Funds and expenses. The union shall provide a fund by collections from the churches, out of which the expenses of Pastors and deligates at the meeting shall be met.

மதுரைத் திருச்சபை ஐக்கிய சங்கத்தின் சட்டம்.

I. பேர். இந்தச்சங்கத்திற்கு மதுரைத் திருச்சபை ஐக்கிய சங்கம் என்று பேரிருக்கவேண்டும்.

II. சங்கத்தில் சேர்தல். அமெரிக்கன் மதுரை மிஷன் அநுசரித்து வருகிற விசுவாசப்பிரமாணம், சபையொழுங்கு, ஆராதனை முறைமைகளுக்கு ஒத்துநடக்கிற எந்த சபையாகிலும் இச்சங்கத்தைசசேர விரும்பினால், இச்சங்கத்தின் பெரும்பாலருடைய சம்மதியின் பேரில் சேரலாம். அப்படி சேரும் சபையானது தன் போதகரையும், இரண்டொரு பிரதிநிதிகளையும் இச்சங்கக்கூட்டத்திற்கு அனுப்பிவிக்கவேண்டும்.

III. சங்க விஷயம் நடப்பிப்போர். இச்சங்கத்தைச் சேர்ந்த சபைகளின் போதகர்களும் பிரதிநிதிகளும், இச்சங்கத்தால் அபிஷேகம் பண்ணப்பட்டு இத்துடன் சம்பந்தப்பட்டிருக்கிற சுவிசேஷகர்களும், மிஷனெரிமார்களும் அமெரிக்கன் மதுரை மிஷனைச் சேர்ந்து இச்சங்கத்தின் காரியங்களை நடப்பிப்பார்கள். கூட்டத்தில் போதகர்களும், பிரதிநிதிகளும் ஆலோசனை சொல்வதோடு சம்மதங் காண்பித்துக் காரியங்களைத் தீர்மானம் செய்வார்கள். மிஷனெரிமார்களும், சுவிசேஷகர்களும் ஆலோசனை மாத்திரஞ்சொல்லலாம்.

IV. இச்சங்கத்தின் நோக்கம். 1. இச்சங்கத்தின் மூலியமாய் சபைகள் தங்கள் பத்தியின் எழுப்புதலுக்கும், கிறிஸ்துவின் இராச்சிய விருத்திக்குமான சகல பொதுவான எத்தனங்களிலும், ஒற்றுமைப் படச்செய்விப்பதும், 2. இந்தச்சங்கத்தில் சேர்ந்த ஒவ்வொரு சபையையும், தெய்வபத்திக்கான காரியங்களில் வளர்ந்தேறச் செய்விப்பதும்; அந்தந்தச்சபையிலுள்ள கிறிஸ்தவர்களான ஒவ்வொருவரும் தன் தன் தெய்வ பத்தியை முயற்சிபண்ணி, பிறருடைய ரட்சிப்புக்காகப் பிரயாசப்படுதல், கிறிஸ்த நியமங்களை தாபரித்தல் முதலிய கடமைகளிலும், சிலாக்கியங்களிலும் தன் தன் பங்கை உடையவனாயிருக்கும்படி செய்விப்பதும், 3. சுய தாபரிப்பும், சுய ஆளுகையும், சுய விருத்தித் தத்துவமு முள்ளவைகளாய் சபைகள் உண்டாகும்படி செய்விப்பதும், இவ்வித சபைகள் மூலியமாய் இந்நாட்டில் சுவிசேஷம் பிரபலியமாகி, நாடு முழுவதிலும் சுத்த மார்க்கத்தின் நியமங்கள் நிலைப்படும்படி செய்விப்பதும், 4. போதக ஊழியம் அதிக சித்தியுள்ளதாகும்படி செய்விப்பதும், இச்சங்கத்தார் தங்களுடைய சங்கக்கூட்டங்களாலும், வேறு வழி வகைகளாலும் ஒருவருக்கொருவர் நல்லாலோசனை சொல்லி, ஒருவரையொருவர் தாங்குவதும், தேவ ஊழியத்திலும் வேத அறிவிலும் கிறிஸ்தமான மற்றெல்லாவகைக் கல்வியிலும் இச்சங்கத்தைச்சேர்ந்த யாவரையும் உத்தமும் உண்மையுமுள்ள உடன் வேலைக்காரராகத்தக்க எல்லாக்காரியங்களிலேயும் ஒருவரையொருவர் தூண்டி விடுவதும் இச்சங்கத்தின் நோக்கமாம்.

V. இச்சங்கத்தின் கடமைகள். 1. இச்சங்கத்தோடு சம்பந்தப்பட்ட சபைகளுக்கு வேத உபதேசம் சன்மார்க்க நடக்கை முதலிய விஷயங்களிலெல்லாம் உசாவு துணையாயிருப்பதும், 2. சுவிசேஷ பிரசங்கம் செய்வதற்கும் சபைகளை எழுப்பிக் கட்டுவதற்குமான விஷயங்களில் சபைகள் ஏகோபித்து முயற்சி செய்வதற்கு இது கூடினமட்டு ஒரு கருவியாயிருப்பதும், 3. குருத்தொழிலில் பிரவேசிப்பவர்களைப் பரீட்சித்து அந்தத்தொழிலில் பிரவேசிக்கச் சம்மதம் கொடுப்பதும், கேட்டுக்கொள்ளும் சபைகளுக்கு அவர்களை போதகர்களாக அபிஷேகம் பண்ணுவதும். 4. இப்படி அபிஷேகம் பண்ணப்பட்ட போ

தகர்கள் குற்றத்திற்குள்ளாகில், அவர்களை விசாரிப்பதும், விசாரணையில் குற்றமுள்ளவர்களென்று ருசுப்பட்டால், இச்சங்கத்தின் ஐக்கியத்திற்கும் இச்சங்கத்தால் அவர்கள் பெற்றுக்கொண்ட சிலாக்கியங்களுக்கும் அவர்களை விலக்கி வைப்பதும், 5. அவசியமானால், இச்சங்கத்தைச் சேர்ந்த போதகர்கள் சுவிசேஷகர்களுடைய சவரட்சனைக்கு வேண்டிய காரியங்களை ஒழுங்கு பண்ணுவதும், 6. சபையாரில் பெரும்பாலார் கேட்டுக்கொள்ளுவதின்பேரில், புதுச்சபைகளை ஸ்தாபித்து, அவைகளை ஏற்றுக்கொள்வதும், பழைய சபைகளை ஒன்றுபடுத்துவதும், இச்சங்கத்தோடு சம்பந்தமாகும்படி சபைகளை அமைப்பதும், இச்சங்கத்தில் சேர்ந்திருக்கிற சபைகளின் க்ஷேம லாபங்களை விருத்தி செய்யத்தக்கமற்றுங் காரியங்களைச்செய்வதும் இச்சங்கத்தின் பிரதான கடமைகளாம்.

VI. இன்னது சங்கத்தின் கடமையல்ல. அந்தந்தச்சபையில் நடப்பிக்கப்பட்ட சபைச் சிட்சையை ஒப்புக்கொள்ளாதபேர்கள் அனுப்பும்விண்ணப்பங்களை ஏற்றுக்கொள்வதென்கிலும், சபைச் சிட்சை விஷயத்தில் யாதொரு மாறுதல் செய்வதென்கிலும் இச்சங்கத்தின் கடமையல்ல. சபைகளின்சிட்சை விஷயங்களைக் குறித்தானாலும், ஒழுங்குமுறைமைக்கும் எழுப்புதலுக்கும் உரிய வேறெந்த விஷயங்களைக்குறித்தானாலும்யோசனைகேட்கும்போது யோசனைசொல்லக்கடமையுண்டு. அந்தந்தச் சபைக்குள்ள அதிகாரத்தை யெடுத்துப்போடுவதாவது, "சபையின் தலைவராகிய கிறிஸ்துவுக்கு" அந்தந்தச்சபை செய்யவேண்டிய உத்தரவாதத்தைக் குறைத்துப்போடுவதாவது இச்சங்கத்தின் நோக்கமல்ல.

VII. உத்தியோகஸ்தர்கள். இச்சங்கத்தை நடத்தும்பொருட்டு தலைவர், லிகிதர், பொக்கிஷக்காரர் என்ற உத்தியோகஸ்தரிருக்கவேண்டும். அவர்கள் இச்சங்கத்தின் வருடாந்தக் கூட்டத்தில் சீட்டின் மூலமாய்த் தெரிந்துகொள்ளப்படவேண்டும். 1. சங்கக்கூட்டங்களில் தலைவராயிருந்து நடத்துவது சங்கத்தலைவருடைய கடமையாம். 2. சங்கத்தின் நடபடிகளை யெல்லாம் உள்ளபடி எழுதி வைத்துச் சங்கத்தாருக்கு வாசிப்பதும் சங்கத்தைப்பற்றிக் கடிதபோக்கு வரத்துமுதலிய கடமைகளைச்செய்வதும் லிகிதருடைய கடமையாம். 3. இச்சங்கத்தின் கைக்கு வரும் திரவியத்தைப் பத்திரம் பண்ணுவதும், சங்கத்தாரின் உத்தரவுப்படி அதைச்செலவு செய்வதும் பொக்கிஷக்காரருடைய கடமையாம்.

VIII. சங்கக்கூட்டங்கள். 1. அமெரிக்கன் மதுரை மிஷன் செப்டெம்பர் மாதத்தில் வைக்கும் வருடாந்தக் கூட்டத்தையடுத்து இச்சங்கத்தின் வருடாந்த கூட்டமும், இரண்டு மூன்று சேகரங்கள் கூடி வைக்குங் கூட்டத்தையடுத்து ஒரு அயனாந்தக்கூட்டமும், மிகவும் அவசரமான காரியங்கள் நேரிட்டால், இச்சங்கத்தைச் சேர்ந்த நாலு சபைகள் கேட்டுக்கொள்வதின்பேரில், விசேஷித்த கூட்டங்களும் வைக்கப்படவேண்டும். 2. வருஷந்தோறும் வைக்கப்படும் இரண்டு கூட்டங்களோடு, கல்வியிலும் வேதத்திலும் போதகன்மார் விருத்தி யடையத்தக்க வேறொரு கூட்டமும் வைக்கப்படவேண்டும். இதின் விவரம் இனிச்செய்யப்படும் துணைச்சட்டங்களில் வெளிப்படும.

IX. தீர்ப்புச் செய்யத்தக்க சிறு கூட்டம். இச்சங்கத்தைச் சேர்ந்தபிரதிநிதிகளில் பெரும்பாலார் வந்து கூடுமக்கூட்டம் ஆலோசனை நடத்தத் தீர்மானம் செய்ய யோக்கியதை யுடையதாக எண்ணிக்கொள்ளப்படவேண்டும். ஆகிலும் அவசரமான விஷயங்களன்றி மற்ற விஷயங்களெல்லாம் வருடாந்தக் கூட்டம் வரையில் நிறுத்தப்படவேண்டும்.

X. செலவு. இச்சங்கம் சபைகளிலிருந்து பணத்தொகைகளைச் சேர்த்துப்பொக்கிஷ இருப்பு வைக்கவேண்டும். அதிலிருந்து போதகன்மார், பிரதிநிதிகள் முதலானவர்களுக்குச் செல்லும் செலவுகள் கொடுக்கப்படும்.

MADURA, PRINTED BY P. CONNELL, AT THE COLUMBIAN PRESS.—1870.

REPORT of the PROCEEDINGS of the DELEGATES for the REVISION of the TAMIL NEW TESTAMENT, at their Final Meeting, held on the Pulney Hills, in June, July, and August, 1863.

Pulney Hills, 12th August, 1863.

TO THE SECRETARY OF THE MADRAS AUXILIARY BIBLE SOCIETY.

DEAR SIR,

We have the pleasure of informing you that, by the blessing of God, we have been permitted to bring to a conclusion the important task entrusted to us by the Bible Society and by the various Missionary Societies which appointed us as their Delegates.

It may be desirable at the outset to recall to the remembrance of your Committee the circumstances out of which this revision has arisen.

The Tamil version of the New Testament which was executed by the old Tranquebar Missionaries about the middle of the last century, which was revised by Fabricius about the close of that century, and which is commonly called by Fabricius's name, has always been in use in the Missions of the Society for the Propagation of the Gospel in Foreign Parts in Tanjore and Madras, and partly in those in Tinnevelly, and also in the Missions of the Leipzig Lutheran Missionary Society.

The version executed in Tinnevelly by Rhenius about thirty-five years ago has been used from the beginning in the Missions of the Church Missionary Society, and in those of the London Missionary Society, the Wesleyan Missionary Society, and the American Board of Missions. Neither Fabricius's version nor Rhenius's has ever come into general use amongst Native Christians in all parts of the Tamil country. Consequently neither of those versions could claim to occupy the position of prescriptive reverence and authority which is conceded to the authorized English version by all the religious communities speaking the English language; nor did there appear to be any prospect of either version being ever superseded by the other, in as much as Fabricius's version was regarded by those who were accustomed to Rhenius's as unidiomatical and obscure; whilst Rhenius's was regarded by those who were accustomed to Fabricius's as too paraphrastic, and as departing too frequently without sufficient warrant from the renderings adopted in the principal European versions.

An endeavour was made about fifteen years ago by Mr. PERCIVAL and other missionaries in Jaffna, to prepare a version which should combine the excellencies of Fabricius and Rhenius, as well as the peculiarities of Jaffna and continental Tamil. The result of this endeavour was the publication of the Tentative version, a version which has proved to be a very valuable contribution to the work of Tamil Biblical Revision; but which, being regarded by those who adhere to Fabricius as inferior to that version in faithfulness, and by the adherents of Rhenius as inferior to Rhenius in respect of the too frequent use of Sanscrit words and its peculiarities of idiom, has failed to receive that general acceptance which it was hoped it would secure. The use of the Tentative version appears to be confined at present to the Missions in Jaffna and a few of the stations occupied by the American Mission on the continent.

Under these circumstances, and taking into consideration the evils arising from the existence and use amongst the Tamil Christian community of a variety of versions of the Tamil New Testament, it was felt by all who were interested in the circulation and study of the Holy Scriptures, in the success of missionary labours in the Tamil country, and in the spiritual welfare of the Tamil people, that it was in the highest degree desirable to make another effort, on a well considered and comprehensive plan, to secure to the Tamil people the advantage of a version of the New Testament which should be worthy of being accepted by all, and which should tend, if possible, to bind together all religious communities in the Tamil country by the bond of a common standard of faith and a common speech.

The Madras Auxillary Bible Society having adopted a resolution that a new version should be prepared combining, as far as possible, the merits of all preceding versions, a Sub-committee of that Society was appointed to devise a plan for carrying the resolution into effect. This Sub-committee recommended that Fabricius's version should be made the basis of the new version proposed to be prepared, a position to which it was felt to be entitled by its faithful adherence to the original, both in its renderings of words and in the order of connection in which its

sentences were generally placed; that the Rev. H. Bower should be appointed the principal Reviser, and that a Delegate should be appointed by each Missionary Society, labouring in the Tamil country, to assist Mr. Bower in this work. The proposed arrangements having been resolved upon, it was agreed that half of Mr. Bower's salary, whilst he was engaged in this work, should be paid by the Society for the Propagation of the Gospel, with which he was connected, and half by the Bible Society. It was further arranged by the Sub-committee, appointed by the Bible Society, that after Mr. Bower should have completed and printed his revised text, and the delegates should have examined his text privately, they should all assemble in one place, in conjunction with Mr. Bower, for the purpose of reading over and finally revising the whole again in conference.

After Mr. Bower, in accordance with this plan, had submitted his first revised text of the Gospels and Acts of the Apostles to the Delegates, it was considered desirable that, prior to the meeting of the Delegates, a second text should be prepared, embodying such of the suggestions of the delegates as commended themselves to his judgment, and noting in the margin such suggestions as seemed to require further consideration.

This second revised text was printed accordingly and placed in the hands of the delegates, and sufficient time having been allowed them to go through their work again, the Delegates held their first meeting in conjunction with Mr. Bower, in Palamcottah, in May and June, 1861, about three years after the work had been commenced.

The Delegates who attended the meeting, in addition to Mr. Bower himself, were the Rev. W. Tracy, of Madura, Delegate of the American Board of Missions; the Rev. E. Sargent, of Palamcottah, Delegate of the Church Missionary Society; and the Rev. Dr. Caldwell, of Edeyangoody, Tinnevelly, Delegate of the Society for the Propagation of the Gospel. The Rev. E. Lewis, of South Travancore, Delegate of the London Missionary Society, who had earnestly laboured at this work and was deeply interested in it, was absent through illness.

The Report we presented to you at the termination of our meeting concluded as follows:—"For ourselves who have been appointed to carry on the work as Revisor and Delegates, it is our prayer that in a country in which life and health are so peculiarly insecure, it may please God to spare us to go on with the portion of that work which yet remains, and to permit us in due time to meet together to go through the Epistles and the Apocalypse in conference, as carefully and harmoniously as we have now gone through the Gospels and the Acts of the Apostles."

We are happy to be able to say that this prayer has been answered, and that after the lapse of two years the same Revisor and the same Delegates, have been spared to meet together again, equally harmonious in spirit, but riper, it is hoped, in judgment, and have been permitted to finish the important and interesting work on which they have been so long engaged.

On this occasion we have had the benefit of the assistance of the Rev. C. S. Kohlhoff, Missionary of the Society for the Propagation of the Gospel, Erungalore, Trichinopoly. Prior to our meeting at Palamcottah, it had been proposed that Mr. Kohlhoff should be requested to act as the Delegate of the Tanjore Missionaries, who felt that while the Madura and Tinnevelly Missions were represented in the Committee, the Tanjore Missions had no representative. It was also felt to be desirable that a missionary who had been accustomed to Fabricius's version from his childhood, should be present at the meeting of Committee to direct attention from time to time to some of the merits of that version which the rest of the members might be in danger of overlooking. Mr. Kohlhoff consented to act as Delegate for Tanjore; but was prevented from attending by unavoidable circumstances. At the meeting now held he was able to be present, and rendered us much valuable assistance. We had to regret on this, as on the previous occasion, the absence of the other Delegates whose names were on the list.

Our meeting commenced on the 18th of June, and terminated on the 12th of August, a period of nearly two months, during the whole of which period we worked nine hours and a-half a day, with the exception of a half-holiday on Saturdays, and the time occupied by a weekly meeting for special prayer on Thursday mornings. Our meetings were always opened and concluded with prayer to the Father of Lights for His presence and blessing, His guidance and direction; and we trust that the result will prove that our prayers have not returned to us void.

We have much reason to be thankful, as at the meeting at Palamcottah so now also, for the unbroken harmony with which our labours have been conducted from first to last, and for the unanimity of opinion which has prevailed amongst us with respect to all matters of importance. Coming, as we have done, from different missions, from different parts of the Tamil country, where different local peculiarities of expression prevailed; bringing to the discussion of every subject different habits of thought, and influenced possibly by different theological predilections, there has not been the slightest jarring or discordance apparent during our long conference. Differences of opinion there were, and ever will be, when men of independent judgment, meet together to settle any matters by a joint decision; but in no instance did any such difference pass beyond the limits of Christian charity and courtesy; and though every verse, and sometimes every word presented some subject for discussion, yet in all our discussions it was evident that it was the absorbing desire of all that truth should prevail over individual opinions and that the Scriptures should speak, not the language of any one man or of any one party, but the language of Him "from whom the whole family in heaven and earth is named."

As at our meeting in Palamcottah, so on this occasion, we have carefully weighed every rendering found in previous Tamil versions. Building on the basis of Fabricius, we have freely availed ourselves of all the materials and all the helps which we have been able to obtain from other sources. We have carefully weighed not only Fabricius's renderings, but those of the older Tranquebar version, which we occasionally found to be happier than Fabricius's. We have weighed with equal care the renderings found in Rhenius and the Tentative version. We

have also frequently consulted the new Telugu version; and whilst we are anxious to render the honor which is their due to all who have preceded us in this work, and who have supplied us either with the basis on which we have built, or with materials for the building, or, at least, with valuable hints respecting details; yet we cannot but feel that it is a special and peculiar excellence of the version on which we have now been engaged, that it is not the result of the solitary labours of any one man, however eminent, like the versions of Fabricius and Rhenius, but has passed through many hands, has been studied and criticised by many minds, and has finally been submitted, verse by verse, to the searching ordeal of a *viva voce* discussion, in which the peculiarities of sentiment and language apparent in each individual present were neutralized by those of his neighbour. We trust, therefore, that this version will be found, on the one hand, more faithful to the sense of the original than any previous one; and, on the other hand, more idiomatic and perspicuous, and free from individual peculiarities.

As we have advanced in our work, we trust that we have been enabled to see more clearly how far, and in what particulars, Tamil idiom should bend to the peculiarities of Biblical Greek, or *vice versa*. It has often times proved to be no easy task to reconcile the apparently conflicting claims of the strict accuracy required by faithfulness to the original with the perspicuity, purity, and harmony of style required in a translation intended for popular use. The degree in which our English Authorized Version has succeeded in solving this difficult problem is one of its chief excellencies; and by constantly keeping that version before us as an example of a translation, which is at once accurate and rhythmical, we trust that we may have succeeded in some degree in imbibing its spirit. We have not hesitated, from time to time, to alter and re-alter, as it appeared to be necessary; and some points which came up for discussion from time to time, were only finally settled at the close of our meeting.

To us who have been entrusted with the execution of this work, it has proved to be the most interesting task in which we have ever been engaged, and has also been a source of much profit and edification. Never have we felt so deeply impressed with the wisdom, the truthfulness, the beauty, the moral goodness—or to use a word which human philosophy knows not—the *spirituality* of the New Testament, as we have been for the last five years, but especially during our meetings for conference, by being daily brought into such close contact with the original words of these Divinely-Inspired Scriptures.

We trust that the work in which we have been engaged will find acceptance with our Missionary brethren and with the Native Christian community, and be the means of opening a wide and effectual door for the entrance of the truth into the minds of the Tamil people. If this Version should eventually acquire in the estimation of the Tamil people and in its influence on the Tamil mind, a place in some degree similar—we will not venture to say an equal place—to that occupied amongst the English speaking nations by our English Version, we shall be richly rewarded for our labour, and the Societies which have contributed to this work by their grants of money will be richly rewarded for their liberality.

The Delegates who have come from a distance beg to offer their best thanks to the American Madura Mission for its kindness in providing them with free accommodation on the Pulney Hills. We owe some portion of the efficiency, and much of the comfort, with which we have carried on our work to the suitableness of the locality chosen for carrying it on. So bracing is the climate of these mountains that though we have been occupied in exciting intellectual work for nearly two months, at the rate of nine hours and a half a day, instead of feeling completely exhausted at the close of the day, as some of us did at Palamcottah, not one of us feels as if he had been working at all.

We acknowledge with much pleasure the assistance we have received during both our Meetings, but especially in the one which has now come to a close, from MOOTTEIYAH PILLAY, Moonshee in the Institution under Mr. Sargent's care in Palamcottah. Mootteiyah Pillay is not only a learned, intelligent Tamilian, and as modest as he is intelligent, but he is also a convert to Christianity, and is therefore peculiarly fitted to render assistance in the execution of such a work as this.

We beg to offer our best thanks to all who have helped us in this work by their suggestions; in praticular to the Reverend Dr. WINSLOW, of the American Board of Missions, Madras; the Reverend Dr. SCUDDER, of the Mission of the American Dutch Reformed Church, Coonoor; and the Reverend ASHTON DIBB, of the Church Missionary Society, Tinnevelly.

A few days before our meeting closed we were favoured with a communication from the Jaffna Missionaries containing a carefully executed comparison between the Tentative Version and Mr. Bower's Revised Text, with respect to a few selected chapters in various parts of the New Testament. On going over this communication and comparing the suggestions contained in it with the work we had gone through, it was found that the Text of the Gospels and the Acts of the Apostles which had been compared with the Tentative Version was that of Mr. Bower's first edition, a Text which was superseded by that founded on the recommendations of the Delegates prior to our meeting in Palamcottah two years ago. In most of the instances which come under this head it was found that the recommendations of the Jaffna Committee had been anticipated, either in Mr. Bower's second edition, or in the emendations of that edition made at the Meeting of Delegates. In those cases in which the text compared with the Tentative Version was Mr. Bower's second Text of the Gospels and Acts, or the Text of the Epistles which we had now met to revise, we were happy to avail ourselves of the criticisms of the Jaffna Committee.

We regretted that their criticisms were confined to twelve chapters in all, but it was our chief regret that a representative of the Jaffna Missions was unable to be present with us throughout our work.

We have also to acknowledge a communication from the Reverend H. CORDES, written in the name of the Lutheran Missionaries at Tranquebar, informing us that they felt precluded from sending any of their number to our meeting or co-operating with us in our work by the conviction at which they had arrived that Fabricius's Version had not, in accordance with the Resolution of the Bible Society's Sub-Committee, been made the basis of our Version. We have always regretted that we have not received any assistance or suggestions from any member of the Lutheran Mission. As it has been our desire to render our Version acceptable to all Classes, and secure its adoption by all the religious communities in the Tamil country, we should have been happy if the Lutheran Missionaries had pointed out to us any excellence in Fabricius which we had overlooked, or favoured us with any suggestions which would have tended to make our work more perfect. We regret to say that they have expressed their decided disapproval of the principles on which our Revision has been carried on; and at the same time have adduced as reasons for their disapproval such trivial points of difference between Fabricius's Version and ours, that it is evident that nothing but a new edition of Fabricius would have given them satisfaction; whilst it is equally evident that nothing which could have satisfied them would also have given satisfaction to those who are accustomed to Rhenius's Version, or to the Tentative, and who form by far the larger proportion of Tamil Christians. We beg to refer you to a *Postscript* in which the objections contained in the communication of the Lutheran Missionaries are considered.

In conclusion we now beg to submit our work to the approval and adoption of the Auxiliary Bible Society; and to recommend that Mr. Bower be retained in his present position till he shall have had time to work up carefully all the notes and corrections made at our meetings, and to carry through the press a carefully printed Edition of the Revised Text.

We are,

Dear Sir,

Your faithful Servants.

W. TRACY, A.M.M.
R. CALDWELL, S.P.G.
EDW. SARGENT, C.M.S.
H. BOWER, S.P.G.
C. S. KOHLHOFF, S.P.G.

Printed at the American Mission Press, Madras, 1863.

MISSIONS IN INDIA.

(*Madras Times, Dec.* 23.)

As a divine, a popular writer, and a philanthropist Dr. Macleod exerts an influence for good that is second to none in his native land, and there can be no doubt therefore, that the opinion he may express regarding this country will obtain such widespread attention and respectful credence as are rarely conceded by the British public to the sentiments of even eminent Anglo-Indians. It is consequently of great importance that, so far as they can, the local organs of secular public opinion should endeavour to place before him their several views respecting Christian missions in India ; and, at the same time, freely open their columns to any correspondents who may wish to throw further light on so momentous a subject.

Bearing in mind the large expenditure of money, the many labourers employed, the character of the people whose welfare is sought, it has always seemed to us that the Church of England missions have been far less successful than might reasonably have been anticipated ; and, after a careful consideration of the meagre results that have been achieved, we have been forced to the conclusion, that the causes of this unsatisfactory state of things may be legitimately traced to several doors. To commence with, we are reluctantly compelled to charge not a few of the Chaplains with a want of hearty sympathy with the work that the Missionary Societies have undertaken. We are well aware that the Government, whose servants these Chaplains are, do not by either expressed or implied directions look for this sympathy at their hands ; but, if we regard the Chaplains as men holding even higher commissions than what our Government can confer, we cannot but feel that in too many instances the evangelist is lost sight of in the ecclesiastical public official. The missionaries, as a body, feel that they are regarded by the Chaplains as uncovenanted men, lacking both official and social status, and the Chaplains, for reasons best known to themselves, but seldom seek to remove this unfavourable impression by showing hospitality to their poorer brethren. The intimate connection existing between Church and State in India has probably a somewhat materialising influence on the minds of the Chaplains ; and so exclusive, as a general rule, is their intercourse with the other 'services' and with persons well-to-do in the world ; so habituated are they to hear the company in which they mostly mingle, amusing itself with the incessant gossip about pay, and promotion, and patronage ; and so little are they brought into contact with poverty, and social degradation such as the parish minister at home is only too familiar with, that, by degrees they lose their youthful spirituality, and acquire a worldly habit of mind that painfully detracts from their usefulness as pastors. Their interest in mission work simultaneously declines ; and they learn, sooner or later, to satisfy themselves with preaching no more than one sermon a year on behalf of missions. They may of course at heart be far better disposed towards mission work than we suppose, but if such is the case the infrequency of their allusions to it in their pulpits is an unfortunate evidence to the contrary.

Another, and yet more serious, obstacle to missions in India is to be found in the system of selecting, and paying, and making ultimate provision for their servants that finds favour with the principal Societies. A salary is offered that notoriously only just suffices to provide a missionary with the bare necessaries of life ; men, therefore, who are conscious of possessing such attainments as can hardly fail to secure them those simple necessaries at home, do not usually feel much inducement to volunteer for service in India on similar terms ; and thus it very often happens that those who do offer their services are neither by birth, education, or association qualified to gain the respect of high-caste natives. It is all very well to talk about the glorious self-denial exhibited by clergymen with fair prospects at home in abandoning much that all men hold dear, and accepting a position which, to say the least, is not entirely enviable ; but the world has sufficient common sense to see that those who most earnestly point out the nobility of such conduct are very often right reverend prelates and other highly beneficed gentlemen who have never themselves manifested any particular distaste for the loaves and fishes of England. The Societies are for the most part managed by persons who are above the reach of want, and who are at the same time rather incapable of appreciating what poverty really is. They wish to act fairly by their servants, but at the same time they are somewhat indifferent to erring on the side of parsimony. They have been actuated from the outset of heir operations by a determination to extend their agencies in all directions, rather than by a worldly-wise resolve not to seek new conquests until they have secured possession of the old ; and so heavy are now the claims upon them that their ill-concealed parsimony is almost unavoidable unless they reduce their expenses by abandon ing some of their missions, or unless their receipts for the future prove still larger than they have been for the past. Another serious deterrent that operates upon the home clergy is the circumstance that no provision is assured to the missionaries when they are compelled by ill health, after a long term of service, to retire from India. It is true a subsidy of a paltry character is often granted, but the missionary has to sue for it almost in *forma pauperis*, and his claim is allowed more as a matter of charity, than of right. After spending the best years of his life in the almost hopeless endeavour of making both ends meet, after exhausting his strength in the service of Christianity, it must be hard indeed for the missionary to find himself compelled to throw himself on the mercy of his Society, and to recount the reasons that oblige him to pray for a pittance by means of which be may keep body and soul together. Missionaries, are not usually men who vent their grievances in public, but rather do they try, with not a little heroism, to look at the best side of things ; but as an eloquent commentary on what they think of a missionary career, it is not a little striking that they very rarely prevail on their sons to follow in their own footsteps.

We take it, then, that speaking generally a young clergyman who is both well-born and well-educated, and who wishes to proceed to India, will usually prefer to volunteer for service in the capacity of Chaplain than in that of a Missionary, and that the Societies are sometimes forced, so inadequate are the inducements they offer to make use of many men who are in certain respects unsuited to the position in which they are placed. Hence it is that mission stations are occasionally the scenes of unseemly discord, of foolish squabblings, of absurd pretentiousness, and that some of the younger missionaries alienate the kindly feelings of surrounding Europeans by affecting either a conceited mannerism or style of conversation which but ill becomes their cloth. Indian Society was at no time particularly hearty in its reception of missionaries, but has always been prone to talk disparagingly of the work they have in hand. All other kinds of work have a more or less abiding charm for Anglo-Indians, but, however discreditable the fact may be, there is no denying that the evangelisation of our fellow-subjects in India has no charm whatsoever for most of us. The explanation of this is simply that we need evangelisation ourselves, we need a thorough belief and confidence in the creed we profess to hold by, we lack Christianity in our daily life, and we absorb ourselves in purely material considerations. The natives with their calm, deep-searching, exhaustive scrutiny of us aliens see how lamentably we fail in the practice of what our cleargy preach, and they are thus apt to regard contemptuously a faith that seems to influence the outward morality of its professors but not to affect the heart. But were all Europeans in this country to live as men with their great advantages of education and association should live, were they to set their faces against all forms of immorality, all descriptions of excess, were they simply to live, merely moral lives, they would even then be so many inducements to an intelligent native to attach weight to what the missionary urges. Indian Society is far more free from vicious propensities than it was a quarter of a century since, but we much fear that until it has become Christian not only in name but in deed and in truth, missionary effort in this part of the world will encounter insuperable obstacles in every direction.

—Same: Ahmednuggur:—"The survey of the Branch Line of the G. I. P. from Munmar to Dhond is going on fast, but I am given to understand it will be fully two years before the line is completed. When it is, Nuggur will probably be as much resorted to during the monsoon as Poona."

Binghamton Aug 24th/88

Rev E. Chester,

Dear Brother,

You say in your's to Dr. Clark of Dec 24th I do not count that man in the profession a brother who would degrade the profession of a medical missionary by charging for his surgical skill, and beyond skill in surgery and surgical operations, there is nothing certain in the medical profession" &c. Allow a few brief comments

1st I would suggest the inquiry whether with so little faith in medicine as you seem to have, you ought to expect the Board will grant you funds to carry on a medical practice

2d No one advocates charging those who are unable to pay, or missionaries or native pastors &c for medical services.

3d It is not a charity to give our professional services to those who are able to pay for them

4th On the contrary I consider it our christian missionary duty to demand of those who have the ability, when calling for our professional services, that they shall pay for them. It is a duty they owe us, and we are for bringing all men up to their duty so far as our influence goes. Some advocate that all who call for bibles & preachers &c, who can pay for them, shall do so. You may say why should the medical missionary receive pay for his services more than the

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preaching missionary. Answer the masses of the people of Turkey seek the physician and are willing to pay for his services are ready at the same time to hear the truth from his lips. They do not seek the gospel. But they are willing to pay me although they seek use their money in the propagation of the gospel. When they shall be ready to pay the salary of the missionary they will be probably not much in need of him.

5th It would be an injustice to my student and other native physicians were I to render my practice gratuitous.

6th Dispensaries & hospital in Christian countries always charge those able to pay.

7th I say dispensaries when receiving pay cannot be considered institutions of charity. I apply the Board is not an institution of charity in the common acceptation of that term.

8th You talk as if the Board should furnish the lowest to the 5000. because Christ did. I apply the Board will never propagate the gospel in that way. Christ's miracles were to shew his divine power & love. His 5000 guests in the wilderness who had been 3 days without food for the sake of hearing the gospel, were not drawn there for the bread. He afterwards rebuked those who followed him for the loaves & fishes John 6, 26th Christ said to his apostles when He sent them forth "Provide neither gold, nor silver nor scrip &c". Does the Board therefore provide no outfit for the missionaries? They would be as correct as would the inhabitants of those lands to which the physician is sent on account of the missionary,

to effect
that he is to render his services to the sick who call upon him
free, because Christ the Possessor of all things did not
take money for his miracles. The mercenary oriental
sometimes uses that argument to me, but they are easi-
ly answered. There is no reason why a kind, conscientious
skillful Christian physician should not have the respect
and confidence of his patients still more when he receives a
proper remuneration for his services, than when he gives them
away. He has a respectful hearing when he preaches the gospel
to them and he does not tempt them to play the hypocrite
for the sake of getting his services to which the oriental is so prone.

9th It is much the more satisfactory way to carry on practice.
In this way I have had my hands full, but have been able to accom-
plish much more than with an entirely gratuitous system. I should
have been overrun and swamped had I adopted that.

10th Experience decides in my favor. Every missionary in
Asia Minor will tell you that the gratuitous medical
system as well as the gratuitous bible distribution
system failed as a missionary work. They will
tell you that the pay system works well and does good
Gospel influence is strengthened, and self propagating
live Christianity is more readily established.

In conclusion allow me to suggest the inquiry
whether you are not trying to do too much. Your annual
account leads me to fear that your efforts are spread

over too much ground. As I understand it you are a preaching missionary. It seems to me you would accomplish more in the end by giving yourself entirely to your calling. You would certainly find enough for your whole strength. Experience as well as reason teaches us that it is as impracticable to undertake to carry on two professions on mission grounds as in our own country. One man cannot succeed in both. Can you not leave the medical practice to the English physicians and others to whom you allude, to carry it on their own way gratuitously or otherwise as it suits them, and thus save yourself much vexation and care, and be able to give yourself wholly to the preaching of the word and the more direct missionary work? Every one must judge for himself. But I am sure you cannot work miracles and that you cannot do justice to a large medical practice without your giving yourself mainly to it, and if you do so you must necessarily neglect your missionary work. I should not have offered any advice or suggestion upon the topics of your letter, except at the request of Dr Clark who is overburdened with work. Wishing you high missionary success and every needed good I am

Yours Truly

H. T. Neer

Rev. H. T. Neer
Canton
Dr Preachers

(Copy) 59

Proceedings of the Madras Government, Public Department,

5th November 1867.

No. 19. Read the following letter from the Inspector General, Indian Medical Department, to the Chief Secretary to Government, Fort Saint George, dated Fort Saint George, 16th October 1867, No. 400.

I have the honor to report, for the information of Government, that I have received a communication from Mr. Chester, a Member of the American Madura Mission, in which he solicits some help from the State towards the support of a Dispensary established by him at Dindigal.

2. Mr. Chester has received professional instruction both in the United States and at the Madras Medical College. Dr. Smith, the Principal of the College, has expressed a high opinion of his attainments, and I am informed by Lord Napier, who has recently visited his Dispensary, that his character and practice seem to be particularly acceptable to the people of the Country.

3. Mr. Chester states that since the 1st. of January 1865, 10,700 persons, coming from upwards of 400 different villages, have been treated at his Dispensary; that during the first eight months of the current year he had over 4000 cases, and that the number of applicants increases each year.

4. The expenses incurred by Mr Chester for service and medicines last year, were a little over 700 Rupees, and he reckons that they will be more this year, by about 200 Rupees.

5. In addition to this, he is now supporting a Native woman, who is being educated at the Lying-in-Hospital at Madras, and on her return, in a few months hence, he purposes to add one or more rooms to a building he now uses for inpatients, for the purpose of receiving Midwifery cases.

6 The work above detailed has been carried on by Mr. Chester almost entirely at his own cost, and his income as a married Missionary is, exclusive of a house free rent, less than 200 Rupees a month. The Mission, having a Dispensary of its own at Madura to support, can given him little assistance; and his applications to friends, both in America and in this country for aid, are constantly met by the question 'Why do you not ask Government to help you?'

7. The only help he has hitherto had has been afforded him by the Sub-Collectors of the District, Mr Vane Agnew and Mr. Arbuthnot, who have placed the services of the Medical Subordinate attached to their establishment at his disposal when not otherwise needed, and that this aid might be more effectual, the late Principal Inspector General, Dr. Shaw, appointed a 2nd Dresser

to Dindigul in lieu of a 3rd Class Hospital Assistant.

8. There is no Government Dispensary nearer to Dindigul than Madura, a distance of 38 miles, and Mr. Chester states that even in serious cases the villagers are unwilling to go so far from home.

9. Under all the circumstances above stated, it seems to me evident that there is an ample field for a Dispensary at Dindigul; and it is probable that, but for Mr. Chester's charitable undertaking, Government would have been asked to aid in the establishment of such an institution at a much greater cost than would be incurred by helping the one already in operation.

10. Mr. Chester seems to have established a fair claim to the field of operations he occupies; his charitable labors have gained the confidence of the Native community; and to enable him to carry on the good work he has so successfully begun, I would respectfully solicit that Government may be pleased to sanction the issue to him, on Indent, of medicines and instruments gratuitously, as in the case of public institutions of the same kind, on the condition that he shall furnish an annual Report of the working of his Dispensary.

No. 20. Order Thereon, 5th November 1867, No. 1380.

In token of their appreciation of the Reverend Mr.

Chester's benevolent labors in behalf of the Native sick at Dindigul, the Government sanction, as proposed, the issue to him, on Indent, of medicines and instruments gratuitously. The Governor in Council requests that he may be furnished with an annual Report of the working of Mr Chester's Dispensary.

(True Extract).

(Signed) R. J. Ellis
Chief Secretary

(Copy)

Camp: Perriaux.
Sept. 30.

My dear Sir,

The Inspector General of Hospitals informs me that he is prepared to recommend to Govt. that you should receive a Supply of Medicines gratuitously. You will oblige me therefore, if you desire his benefit to make your application to the Inspector General at once stating all the particulars respecting your establishment you may think proper to communicate.

Believe me
Yours very faithfully
(Signed) Napier

Madras Government to Mr. Ches
(Copy) Medicines & Instrs granted

Madras Ceu Hpl. 15
November 11 1867

Rec'd May 8 1868

My dear Sir

I have delayed till now to acknowled
the receipt of your interesting letter and report on the go
work you are carrying on at Dindigal, awaiting th
result of my application to Govt on your behalf.

Their Proceedings have just reached me
I have great pleasure in announcing to you that
Sanction has been accorded to the issue to you, on
Indent, of Medicines and instruments gratuitously

To assist you in drawing this up I have reque
=sted my Secretary to furnish you with a printed for
of Indent, such as we use in our Dispensaries, a
any other aid I can afford you will be cheerfully
given by me on your pointing out to me how I can best d

A copy of the Proceedings of Government
will be posted for your information along with
this note

I am
Yours very truly
(Sgd.) W. Mackenzie

Proceedings of the Madras Government, Public Department, 3rd March 1869.

Read the following papers.

No. 9. From J. R. Arbuthnott Esq., Officiating Collector of Madura, to the Chief Secretary to Government, Fort Saint George; dated Madura, 23rd January 1869, No. 127.

I have the honor to submit, for the favorable consideration of Government, an original application from the Reverend E. Chester, for a monthly grant from Government in aid of the working expenses of the Dispensary at Dindigul.

2. In doing so, I have much pleasure in expressing my appreciation of the great usefulness of the Institution, and of the zeal and kindness which Mr. Chester has invariably shown in conducting the business connected with the Dispensary.

3. Institutions of this nature are unfortunately very scarce in India, and I sincerely hope that Government, on a consideration of the circumstances set forth by Mr. Chester in the enclosed letter, will be disposed to afford aid and support to this truly useful Dispensary—

4. The annual grant of Rupees 600, added to our local subscriptions, would, I think, be a sufficient assistance, and I am sure that the money would be well-spent.

From the Reverend C. Chester, in charge of Dindigul Dispensary, to the Acting Collector of Madura; dated Dindigul 9th January 1869.

I would respectfully apply, through you, as the Chief Officer of the District, to Government, for a monthly grant for the Dindigul Dispensary, of which I am in charge, according to the usual rules and allowances for Civil Dispensaries, for the working expenses of the dispensary.

2. Although the Dindigul Dispensary may, in one sense, be called a Mission Dispensary, yet it carries out, in every respect, all the work and advantages of a Civil Dispensary, no distinction being shown to caste or creed, and yet, as the American Madura Mission has a Dispensary at Madura, no help is given by the Mission to the Dindigul Dispensary.

3. I am most grateful to Government for its generous assistance, during the year 1868, in a grant of medicines and surgical instruments to the Dindigul Dispensary; but as there are

certain medicines, of which I have to make considerable use, which cannot be indented for, and as will always be the case, the stock of certain medicines was low in the General Stores, at the time when the annual indent was sent in, and the full quantity of medicines passed by the Deputy Inspector, not sent, I have spent over Rupees 200, for medicine through the year.

4. The monthly pay of Assistants, in the Dispensary, during 1868, including a woman who takes charge of all obstetrical cases, having been sent to Madras to study in the Government Lying-in Hospital for this purpose, has been Rupees 55.

5. While we require all in-patients to provide their own diet, yet it is impossible to prevent an occasional outlay for special cases. In special surgical cases we have to add to the patients own diet, and all the Arrack or Brandy required for special cases has had to be purchased.

6. The Hospital rooms and the Dispensary require repairing, from time to time, and I ought, at once, to have two or more rooms in my Hospital building. For this and many miscellaneous expenses I have no fund whatever, except as friends give me monthly subscriptions or donations.

7. I am under the greatest obligations to English friends among the civilians in the district, and some who are now in other district, but who have seen the working of the Dispensary. I have received this year, in subscriptions and donations for my Dispensary Rupees 514-8-0. In answer to a special appeal for help for this year which I made to thirteen friends, in the month of October, I have received Rupees 525. Rupees 44-4-2 have been contributed in the Charity-box suspended in the Dispensary, by patients and native friends.

8. In addition to the abovenamed sums Rupees 279 have been paid into my hands by native friends in the town and district of Dindigul, for the building of a small "Lying-in Hospital."

9. Though thus far, by the blessing of God, the monthly subscriptions to my Dispensary have been for a most generous amount yet it is always a matter of uncertainty how long these may be continued. Friends among the civilians leaving the district, would have local objects of charity in other districts. I wish, also, most earnestly, to be saved from the necessity of making another special appeal.

appeal. It has been the hardest and most unpleasant part of my work this year.

10. The work in the Dindigul Dispensary is constantly on the increase. There have been 8967 patients during the past year of which 5292 were new cases, or those coming for the first time. This is 941 new cases more than in 1867, when there were 726 new cases more than in 1866. The patients have come from more than 400 different Villages and at distances of more than 60 miles in every direction.

11. I ask nothing for my own services, and will never appropriate an anna of money which is given to me, in charity, other than in the most careful and economical mannar. I most gladly give my time and the best services I can render to this intensely interesting and important work.

Referred to the Inspector General, Indian Medical Department, for report as to the claim of the Dispensary at Dindigul to a monthly State grant.

Fort Saint George, (Signed) W. S. Lilly
2nd February 1869. Ag. Under Secy. to Govt.

No. 10. From the Inspector General, Indian Medical Department, to the Chief Secretary to Government, Fort Saint George; dated Fort Saint George, 16th February 1869. No. 64.

In returning the communication marginally noted, which was referred to me with your — No. 127 of 23rd January 1869 from Officiating Collector of Madura, to the Chief Secretary to Government. } under Secretary's docket of the 2nd current, I have much pleasure in expressing my concurrence in the recommendation of the Officiating Collector of Madura, that Government should grant a monthly allowance in aid of the Dispensary at Dindigul —

2. I have already stated my opinion, that, but for Mr Chester's charitable undertaking, Government would probably have been asked to aid in the establishment of an institution of this sort, at a much greater expense than No. 400 of 16th October 1867 } would be incurred by helping the one already in operation; and the increasing number of applicants, reported by Mr Chester in his letter to Mr Arbuthnott of the 9th ultimo, seems fully to bear out this opinion —

No. 11. Order thereon, 3rd March 1869, No. 262.

The Government observe from the Reverend Mr Chester's letter to the address of the Collector of Madura, that the Dispensary which he has established at Dindigul is entirely supported by private contributions. That, during the past year, Rupees 1083 were thus contributed, besides a grant of Rupees 279 for the erection of a small Lying-in Hospital; and that the number of patients treated during the year was 8967.

2. The cost of the establishment is stated to be Rupees 55 per mensem.

3. The usefulness of the institution having been fairly established, His Excellency the Governor in Council is pleased, on the recommendation of the Officiating Collector, and the Inspector General, Indian Medical Department, to sanction a monthly grant of Rupees 50 fifty per mensem.

4. The Collector will arrange for the punctual submission of the Annual Report called for in G. O. dated the 5th November 1867. No. 1380.

Micanopy Fla. Feb. 9. 1869.

Rev. Dr. Anderson

Dear Sir

I received a letter from you two weeks since requesting me to fill out some blanks in reference to my birth &c. &c. as the child of a Missionary, I do not exactly understand how I can fill out those blanks and answer your enquiries, so I will, as you remember me in my childhood in Boston when a member of my Uncle's family, write you on a separate piece of paper. My birthplace was Ceylon. I was born in Feb. 5. 1825. I arrived in America in April 1832. I was adopted into the family of Prof. Kellogg in Williamstown Mass. where I remained until Sept. 1844. when I went to Boston and was in the family of my Uncle, Hubbard Winslow and attended his school for four years. In Oct. 1848 I married the Rev. George Clark of Lenox Mass. and with him went to St. Louis Mo. where I remained until the next August when feeble health and hemorrage compelled Mr. C. to leave his field of labor and return to New. Eng. In the fall, in 500. he came to Florida, & took charge of a school of boys, fitting them

Micanopy Fla. Feb. 9, 1869
Rev. Dr. Anderson
Barbara Clark

2)

for College. In the meantime I took charge of a small school of girls in Tallahassee. Hemorrage again prostrated him and in the spring quite late we returned to Mass. Here his health for awhile seemed to improve. But soon his symptoms grew worse and with the loss of health his mind became impaired. He was ambitious, full of hope, his heart set upon doing good as a Minister of the Gospel, a man of rare talents, and with the loss of the hope of a return to his chosen field came the loss of mind. In Sept. of the same year two children, twins, were born to us.

When they were not quite six weeks old, though very feeble himself, and I had scarcely recovered my strength. he insisted upon returning to Fla. His friends protested against this, but his mind was made up. My friends urged me not to go with him, asserting that the journey would be too great. Dr. Bliss of New York begged me not to come. but my dear Sir, could I as his wife let him go without me. I felt that my first duty was to him, and committed my ways unto Him who I knew would not leave me. Seven weeks of travel in a private conveyance, two weeks of which were spent in Greensboro Georgia, brought us to Tallahassee. The

was a most trying journey to me, for the most of the time, my dear husband was not in his right mind. In fact, much of the time he did not know or acknowledge me as his wife. Poor man! how deeply I felt for him! how anxious I was that he should give me the assurance that his soul was at peace: but all this was denied me & only three days after reaching S. Dec. 25th his spirit took its departure. He was taken suddenly & unexpectedly, to me & I think also to him, for the day previous to his death he had engaged board for us for the winter & he walked about the yard quite late that evening. He died with his head resting upon my arm and I think he knew me at the last moment. Such was his death. When in health I had no doubt of his piety. I felt it to be of a high order, and I know that many will rise up at the last day & call him "blessed." As a S. School teacher; a Superintendant of S. Schools; a Tract distributer; a friend of the poor; a Minister of God; & in all his daily walks & life he ever manifested the spirit of Christ. Judge then what was my loss, especially so soon after arriving among comparative strangers, and after such a trying journey. Nothing but the grace of God could have sustained me in that dark and trying

hour. I remained in Tallahassee until in March, when I took my fatherless babes and returned aga to Mass. In May, one of my treasures was removed I laid my darling Eliza in the grave in Lenox.

In the Autumn I received an urgent request from Judge Baltzell of Tallahassee, in whose family I had spent the preceding winter and whose kindness I shall not soon forget, to return and teach in his family. After consulting with my friends North, and as I had no home, I accepted his offer. The next ye I married Mr. George T. King whose acquaintance I had formed while there with Mr. Clark. Mr. King is a brother in law of Judge Baltzell. I resided when first married in Newport Fla. for a few months. Mr. King had a saw mill and was never settled in a place for any length of time. When the war closed I h moved sixteen times from one place to another and u different houses in the same place. When the war clo Mr. K. carried us to Cedar Key where, having lo every thing and being almost penniless, I was compel to keep boarders. By doing this I earned enough to carry my family & myself North, where I went wi the intention of never returning South; but I coul not there support my family. Mr. King came o & insisted upon our return South. We came to this p one year ago and find it extremely sickly. We h all been sick more or less & continue to be so.

I have never enjoyed good health in Florida but have been enabled to accomplish a considerable work, so that I do not feel that I have any cause to complain. All the teaching my children have had with the exception of one term while North, I have given them, though this has been difficult with so much moving about. Thanks to my dear Uncle H. that I have been qualified to teach them. I have had ten children: have consigned to an early grave four: having now six living: the eldest 18 years and the youngest five years. Their names are

Harriet Winslow Clark 18 Annis Baltzell King 13
Ella Wadsworth King 16 Carrie Kimberly King 10
Florence Starr King 14 Miron Winslow King 5

The names of those I lost are

Eliza Winslow Clark
George Starr King } and one without name.
Virginia J. King

I first united with the Con. Ch. in Williamstown when thirteen years of age. I removed my connection to Boston, thence to Tallahassee Fla. I have continued my connection with that church because I have never been settled sufficiently long in one place to think it best to do so. I have now written to Tallahassee for a dismission, expecting to unite with

the Presbyterian Church here under the Pastoral care of Rev. Mr. Mc. Cormick.

I taught school here last winter, had some fourteen pupils. I am still trying to teach though I have but three scholars beside my own six. The pecuniary state of the country prevents parents from sending their children.

When I first married Mr. King he owned a number of slaves, had a good home and owned a saw mill, but the love as well as the necessity of moving about in search of lumber &c. completely ruined us. When the war commenced we had but three negroes and those by the persuasion of my father were made over to me. Of course that is a dead loss to me. and when the war ended we were penniless. Mr. K. had then sold his mill and was acting as Quatermaster in Tallahassee. We were living in Belair. four miles from T. where we spent three years during the war. One year was spent in Chattahoochee. In the fall after the war closed Mr. K. moved us to Cedar Key. where I kept board with no one to aid me but my children to bring & cut wood & bring water: wash &c. My health broke down completely under it and my children have never gotten over the effects of it. I went on teaching

and invested what my father had left me in a home after paying some debts for board, clothing &c: and most unfortunately I did not succeed there and the house remains unsold, and the mortgages, taxes &c. are eating up all I had. I was very anxious to educate my children North and have them enjoy privileges which they cannot enjoy here. They have intelligent, active minds, anxious to learn and improve and are not at all satisfied with their attainments, and it seems a great pity that they must be deprived of all the privileges I enjoyed when a girl. You at the favored North have no idea of our situation here. It is true we have a church here comprised of about fifteen members & have preaching once a month, but we have no S. School and no means of improvement in any way. There are a few Baptists and some Methodists. The town is small. There are in the town and county six negroes to one white man. They plunder & rob our gardens and even make it dangerous, particularly for females to walk out unless protected, even a short distance from town. Drinking is common in the streets & vice is common.

I think Mr. K. has made a sad mistake in bringing us here for we are some of us sick every day.

8

A large Dr's bill has been presented within a few days and we are utterly unable to pay it. We have no means but Mr. King's small salary and we are unable to live on it and get anything beyond the bare necessities of life. The Physicians have recently passed a vote, not to practice in any family unless paid in part in advance for every visit. We can only hope and pray that we may be saved from much sickness: but we do not know in this climate what a day may bring forth. Yesterday morning my little boy who has been having chills but whose chills I thought broken up, was taken very suddenly ill with a chill which was followed immediately by hemorrage from the Bowels. He was very ill all day. We can never make any calculations for the future. Little Myron is a thoughtful, & obedient child. A few weeks ago he had been quite sick. He said to me, "Mother I asked God last night to please to make me well. & I felt better after I had asked him and this morning I thanked God for making me better." It was a reproof to me. When I see his thoughtful and inquisitive disposition, I regret the time that I must bring him up here, where we can get no good books and where we hear and see so much that is bad, but I endeavor to feel that Providence has placed me here with my family and I feel that I have a great work before me to train these immortal souls. My three eldest united with the Congl Church in Williamstown soon after our going South. My fourth daughter, is, I believe, a Christian. I

you see that God has greatly blessed me. I have never but in one instance, at one time, heard my children utter a falsehood or equivocate in any way. I have taught my children to be frank, open, concealing nothing from me, to feel that I am their best friend, and when they did wrong to freely confess it: and although exposed to the evil influences of Negroes and Nurses &c. I never knew them to hide anything from me. A greater part of their lives has been spent secluded from any society, away perhaps for miles from any neighbor, so that I have had them entirely under my influence and teaching. Mr. King has been a member of the Church but his example and precepts have not accorded as they should with his professions. He does not attend church, neither has he ever instructed his children in the truths of the Gospel. When my father was here he urged upon him the duty of family worship: but it was to no purpose. I promised my father I would not neglect it and I strive to fulfill that pledge. But oh my dear Sir, how different is this from the influence exerted over me! when an inmate in Prof. Kellogg's family and in my Uncles. How much I have longed for and sadly missed that gathering together by the head of the family around the family altar. My home has not been a happy one in Florida. My

10 Children are a blessing to me and I bless God for them. My heart is often filled with anxiety as to their future, but I endeavor to cast all my cares on Him who careth for us.

We make no plans for the future as every thing here is in such an unsettled condition. Merchants are doing nothing; farmers make crops by very hard labor and negroes steal them away. Money is so very scarce that laborers and mechanics find it almost impossible to live. The negroes have a good church and school; but their religion does not prevent their stealing on their way home from church. If we had the right kind of men to come among us and preach Christ to these negroes we might hope to see a different state of things, but if a white man comes among them he preaches about politics and urges his hearers to rise above white people. You will imagine from all this that we are indeed in a trying condition and God only knows what is to be our future. Gladly would we leave this place tomorrow could we go elsewhere or had the means to do so. As for the decease of brothers or sisters I know that you are better acquainted with the fate of my dear sisters' deaths than I am. One - Harriet L. Dulles died in Philadelphia - the other Eliza here

(11)

Seavitt died in Staten Island. Both died the same year and only three ~~months~~ weeks apart. Harriet left seven children and Eliza four. Not being at the North with them I am unable to give you any facts in regard to them more than as you know Harriet was in India as Missionary for several years, & Eliza became a member of the Church in N. Y. then under the Pastoral care of Rev. Dr. Smith, at the age of eleven years. After becoming the wife of Mr. Henry Seavitt, she removed her connection to the Episcopal Church of which she was a member when she died. My sisters both died the same year my father, and Uncles Gordon & Hubbard Winslow died, which I think was in 1864. My two half brothers, Miron and Charles are I suppose living, though I never hear from them. Miron was in N. Y. and Charles in Mexico when I last heard, and Charles is I believe married. They were children of my father by his third wife.

I mentioned above that I bought with the aid of my daughter Harriet's money left by her father years ago, a house & home. This home still stands as far as I know, unsold. I hear nothing from it and of course H. can have no control of her share unless the house is sold. She is now 18

years of age and she as well as ourselves are in great need of assistance in some way and it is trying to us that we hear nothing from the house. At this distance I can do nothing but be silent in the matter. I requested my brother in New York to attend to it a year ago.

I cannot get suitable school books for my children for want of means. and we have to do as we can.

I believe, my dear Sir, that I have complied with your request as far as lies in my power. I have perhaps entered too fully into particulars.

Any advice or aid from you or the friends of Missions will be thankfully received and appreciated in our present trying and embarrassed condition. Any books useful for the young will be greatly prized by us cut off as we are from means of getting any thing of the kind.

I often think of my Boston home and of my acquaintance with you and your family, and I should take great pleasure in receiving letters of counsel or remembrance from you or your family.

My P. O. Address is
Mrs. Joanna L. N. King
Micanopy
East Florida

With great respect
I remain yours
Joanna L. N. King

There is a likeness of my father in Boston taken when he had been in India fourteen years. Uncle Hubbard had one & there was one in some building where the Portraits of the Governors are. I do not know in what building but I have heard Uncle H. speak of them. Do you know where it can be found? and do you think I can get a Photograph copied from it? I am very anxious to have a likeness of my dear parent. I have none of any of the Missionaries in India.

Could you inform me where Edward

Spaulding is?* I do not know where any of the Ceylon children are. I have lost sight of them entirely. I am afraid I am troubling you too much, but I do seem so isolated from all whom I have known & loved! so you will please excuse me for troubling you so much.

J. L. W. K.

* died some time since

Statement of Vernacular Scriptures disseminated from 1st December 1867 to 30th September 1868.

Provinces or Districts.	Stations.	Names of Colporteurs.	Names of Supervisors.	Period comprehended in this statement.	Number of miles travelled.	Number of towns and villages visited.	Number of houses visited.	Books Distributed. Gratuitously. Old Testament portions.	Gratuitously. New Testament portions.	Gratuitously. Total.	By Sale. Bibles.	By Sale. New Testaments.	By Sale. Old Testaments.	By Sale. Old Testament portions.	By Sale. New Testament portions.	By Sale. Diglotts.	By Sale. Total.	Prices realized. Rs.	Prices realized. A.	Prices realized. P.	Gratuitously and by sale.	Monthly average for the year.	Monthly average of prices realized. Rs.	A.	P.	Remarks.
							TAMIL.																			
Coimbatore	Carur	Asírvadam	Rev. J. Hobday	1	174	37	641	...	2	2	...	...	...	76	41	10	127	3	1	3	129	129	3	1	3	
	Pollachi	Asírvadam	,, T. Haslam	6	1,132	121	2,376	...	...	...	17	22	...	220	780	...	1,039	31	7	3	1,039	173	6	3	10	
Madras	Conjeveram	M. Vadamanikkum	Mr. E. Ragavalu	10	400	101	8,322	...	...	...	11	3	...	129	306	63	512	14	1	1	512	51	1	6	6	
	Madras, West	Peter Michael	Supt. of Colporteurs	10	376	...	10,587	...	...	...	45	70	9	139	292	48	603	47	3	6	603	60	4	11	6	
	Do. East	Gurupadan	Rev. W. T. Satthianadhan	10	...	...	2,316	...	1	1	3	3	18	5	258	403	690	15	8	3	691	69	1	8	9	
	Sadras	P. Balaguru	,, A. Burgess	9	600	93	1,877	...	...	...	1	...	...	137	390	1	529	9	11	4	529	58	1	1	3	
	St Thomas' Mount	John Jacob	,, T. Peers	9	879	138	1,959	...	...	...	...	7	2	213	647	12	881	23	11	8	881	98	2	10	6	
	Tripasore	Samuel John	Mr. H. Balaraman	10	1,681	119	6,063	...	...	...	10	8	...	153	272	21	464	14	2	8	464	46	1	6	8	Resigned.
Madura	Madura	Gnanamuttu	Rev. J. E. Chandler	9	772	132	3,887	...	...	...	11	3	...	299	261	44	618	12	14	9	618	68	1	6	9	
	Battalagunda	Amurthanayagun	,, G. T. Washburn	10	526	68	2,244	...	...	...	7	6	...	154	382	6	555	14	0	6	555	55	1	6	5	
	Periakolum	Devanayagan	,, T. Noyes	10	787	176	2,631	2	2	4	...	4	...	183	332	34	553	9	15	9	557	55	1	0	0	
Salem	Salem	John Daniel	,, W. E. Morris	9	686	126	487	...	...	...	...	...	...	232	291	4	527	8	10	3	527	58	0	15	4	
	Sunkeridrúg	Daniel Ross	,, Do.	10	584	40	826	1	1	2	...	2	...	166	328	...	496	9	4	3	498	49	0	14	10	
South Arcot	Cuddalore	S. Ambrose	,, J. D. Martyn	11	1,[illegible]27	120	1,939	...	...	...	5	9	3	190	397	33	637	17	6	3	637	58	1	9	3	
	Do.	John Charles	,, Do.	11	1,258	118	4,222	...	...	...	9	12	3	252	402	30	708	20	10	7	708	64	1	14	0	
Tanjore	Combaconum	A. Daniel	,, F. J. Leeper	10	1,229	152	3,150	...	...	...	...	...	1	344	804	31	1,180	22	9	0	1,180	118	2	4	1	
	Manargudi	Cornelius	,, G. Fryar	10	788	110	5,469	...	...	...	7	8	...	233	578	...	826	19	5	3	826	82	1	14	11	
	Negapatam	R. Francis	,, H. Little	10	1,717	202	18,224	...	...	...	5	15	59	427	710	31	1,237	35	5	7	1,237	123	3	8	6	
	Vediarpuram	Devasagayan	,, A. R. C. Nailer	10	1,088	169	5,055	...	...	...	34	...	...	281	847	...	1,162	25	0	0	1,162	116	2	8	0	
	Tuticorin	Kovilpillay	,, J. F. Kearns				No returns.																			Dismissed.
Tinnevelli	Edeyangudi	Sebagnanan	,, R. Caldwell, LL.D.	10	744	59	1,557	...	...	...	25	17	8	140	218	...	408	47	0	2	408	40	4	11	2	
	Nallur	Asírvadam	,, H. Dixon	10	932	227	1,630	...	2	2	1	9	...	164	196	...	370	11	1	7	372	37	1	1	9	Discontinued.
	Sachiapuram	Arulanandan	,, R. R. Meadows, M.A.	7	751	145	586	...	...	...	...	3	1	147	350	...	501	7	12	3	501	71	1	1	9	Discontinued.
	Suviséshapuram	Mutusawmy	,, W. P. Schaffter	10	778	90	1,421	...	2	2	17	33	1	201	170	13	435	33	14	9	437	43	3	6	3	
Trichinopoli	Trichinopoli	Mr B. Deonis	Supt. of Colporteurs	10	1,198	96	18,919	...	...	...	...	1	...	472	516	4	993	31	11	6	993	99	3	2	9	
	Do.	M. Shadrach	Mr. B. Deonis	10	1,275	176	5,274	...	...	...	1	1	4	346	471	10	833	28	11	6	833	83	2	13	11	
	Do.	S. Joshua	,, Do.	10	1,030	177	9,113	...	...	...	1	...	...	260	409	...	670	23	3	6	670	67	2	5	1	
							TELUGU.																			
Godaveri	Rajamundry	N. Paulus	Rev. E. Unangst	9	986	102	3,880	1	3	4	15	17	6	689	443	...	1,170	34	10	11	1,174	130	3	13	8	
Hyderabad	Secunderabad	Mr. W. W. Waldegrave	Secy. B. B. Society	9	..	...	...	...	...	...	1	7	...	2	36	...	46	11	14	10	46	5	1	0	11	
Kistna	Rajamundry	B. Jeyaru	Rev. E. Unangst	9	1,090	118	1,184	...	...	...	...	2	...	230	496	5	733	14	14	3	733	81	1	10	5	
	Bezwara	S. Thomas	,, W. Ellington	10	956	193	16,141	...	...	...	4	13	...	294	478	32	821	20	6	6	821	82	2	0	7	
	Do.	G. Numpermal	,, Do.	5	517	102	4,620	...	...	...	2	7	1	155	238	...	403	9	15	0	403	80	1	15	9	Dismissed.
	Guntúr	M. Thomas	,, E. Unangst	9	698	91	732	2	23	25	8	28	...	410	542	32	990	26	8	10	1,015	112	2	15	2	
Nellore	Nellore	Hydat Alla	,, A. Venkataramiah	11	1,614	108	6,311	...	1	1	...	6	...	336	840	21	1,203	27	3	8	1,204	109	2	7	6	
	Ongole	M. Oberlu	,, J. E. Clough	10	1,453	120	12,913	...	...	...	...	1	...	202	711	25	939	17	2	8	939	93	1	11	5	
Vizagapatam	Chicacole	Appala Nursia	,, C. E. Thompson	10	369	228	12,669	...	6	6	...	17	...	415	530	54	1,016	20	11	9	1,022	102	2	1	2	
	Vizagapatam	John Shepherd	,, J. W. Gordon	10	415	109	2,328	...	2	2	11	28	...	139	844	47	1,069	29	3	8	1,071	107	2	14	9	
	Vizianagram	Abel Edwin	,, W. Dawson	10	776	159	2,926	3	1	4	9	13	...	258	692	255	1,227	35	0	7	1,231	123	3	8	0	
							CANARESE.																			
Bellary	Bellary	Gurusidhappa	Rev. J. G. Hawker	10	936	94	3,816	...	...	...	1	...	...	282	1,520	9	1,812	43	7	8	1,812	181	4	5	6	
	Do.	Stephen Paul	,, Do.	9	711	69	2,468	...	...	...	...	...	...	197	1,036	11	1,244	25	5	3	1,244	138	2	13	6	
Mysore	Bangalore	Mr. J. James	Supt. of Colporteurs	10	893	90	..	...	...	...	...	...	...	6	642	...	648	13	14	6	648	64	1	6	3	
	Do.	Caleb	Mr. J. James	9	967	150	5,251	...	...	...	...	...	...	114	1,128	...	1,242	26	6	9	1,242	138	2	13	6	
	Do.	Matthew	,, Do.	7	816	87	3,960	...	...	...	15	...	...	150	913	...	1,078	29	7	6	1,078	154	4	3	4	Dismissed.
	Do.	Solomon	,, Do.	10	1,223	136	9,155	...	...	...	...	1	...	89	1,562	...	1,652	34	2	10	1,652	165	3	6	8	
	Mysore	P. M. Daniel	Rev. J. H. Cummings	9	866	193	10,632	...	...	...	...	39	...	267	416	...	722	53	8	6	722	80	5	15	2	
							MALAYALAM.																			
Malabar	Calicut	Titus Parakkandy	Rev. T. Schauffler	10	870	54	2,055	...	...	...	16	42	8	202	243	33	544	67	9	4	544	54	6	12	1	
	Cannanore	Percil Pascal	S. G. Schoch, Esq.	7	672	...	2,128	...	...	...	1	16	13	61	155	13	259	19	4	6	259	37	2	12	1	Operations suspended.
	Tillichéri	M. Parambata	Rev. L. Reinhardt	10	1,102	49	4,108	...	1	1	1	15	7	48	528	8	607	32	3	6	608	60	3	3	6	
	Manantody	Moses	S. G. Schoch, Esq.	6	449	3	130	...	...	...	2	18	8	13	61	16	118	10	7	5	118	19	1	11	11	Operations suspended.
	Palghat	D. Nyarakaden	Rev. S. Gundert	10	2,229	107	2,598	...	...	...	7	31	...	167	283	27	520	40	15	4	520	52	4	1	6	
Travancore	Cottayam	C. Joseph	,, J. M. Speechly, M.A.	10	1,397	80	2,659	1	...	1	...	151	35	199	73	9	467	94	6	2	468	46	9	7	2	
	Nagercoil	Pakkium and Stephen	,, G. O. Newport	9	658	137	2,920	...	...	...	74	10	8	294	532	...	918	71	5	6	918	102	7	14	10	
	Quilon	R. S. Johannan	,, F. Wilkinson	10	631	38	1,572	...	...	...	2	72	...	271	254	...	599	52	6	7	599	59	5	3	10	
	Trevandram	Georgius	,, W. Lee	10	730	67	3,206	...	...	...	11	55	2	281	338	73	760	38	2	0	760	76	3	13	0	
Cochin	Trichûr	Peter Waryth	,, J. M. Speechly, M.A.	10	918	36	1,297	...	...	...	...	130	14	76	125	...	345	72	4	3	345	34	7	3	7	
							NIZAM'S TERRITORIES.																			
Special Agency	Nizam's Dominions.	Samson Kotar	Secy. B. B. Society	9																						
	Do.	A. Lazarus	Do.	6																						Discontinued.
	Do.	Ettirajalu	Do.	9	3,988¼	548	25,662	...	...	...	9	193	3	3,240	2,518	125	6,088	348	15	11	6,088	702	6	11	4	
		John	Do.	9																						Discontinued.
		Anniah	Do.	8																						
		M. Joseph	Do.	11																						
			Total	552	51,441	6,260	268,096	10	47	57	399	1,148	214	14,650	28,790	1,593	46,794	1,859	14	0	46,851	5,155	170	5	1	

Recapitulation of the foregoing Table.

Number of miles travelled	51,441	
Do. of towns and villages visited	6,260	
Do. of houses visited	268,096	
Average number of books distributed monthly by the whole agency	5,155	for Rs. 170-5-1
Do. do. do. gratis by each agent	1/10	
Do. do. do. sold by do.	85	
Number of Colporteurs engaged in work on the 1st December 1867	61	
The greatest number of Colporteurs labouring at one time during the year.	61	
Number of Colporteurs at work on the 30th September, including Messrs. James and Deonis	51	

Books Distributed.

Gratuitously	Old Testament Portions	10	
	New do. do.	47	
		57	
By Sales	Bibles	399	
	New Testaments	1,148	
	Old do.	214	
	Do. do. Portions	14,650	
	New do. do.	28,790	
	Diglotts	1,593	
		46,794	for Rs. 1,859-14-0
Total	46,851 Books.		

South India.

Rec'd from Rev. Geo. J. Washburn

Nov. 15, 1869.

Ack'd Feb. 1.

No. 435.

64

Office of the Ale. D. C.
S. P. G. F. P.
Madras 23d July 1869.

My dear Mr. Chandler

I believe Dr. Caldwell had some conversation with you in regard to the Ramnad & Paumben Mission. The subject came under discussion last Tuesday Evening at the Meeting of our Committee. Owing to a considerable pressure on its own funds, our Parent Society has been obliged to curtail its grants to us, & so we are obliged on our part somewhat to retrench. One item of such retrenchment, which I submitted to the Committee, was the surrender of the Ramnad & Pamben Mission to your Society, if you were willing to take it up. The idea generally was favorably received, but the Committee felt one difficulty on the subject, which however may possibly be got over by friendly arrangement between you & ourselves. You are aware that we have in Ramnad Town a large Anglo Vernacular School which is getting on very nicely, & which promises to become an important & flourishing School. The people are now contemplating a subscription for the erection of a good School Room. Now we understand that you do not undertake Schools of this kind, & that consequently, if the whole Mission were surrendered to you, this School would have to be abolished, a thing that we are most unwilling to contemplate, more especially as there is a fund which though

transferrable has for a long time been appropriated to Ramnad. It therefore occurred to us that possibly you might not object to taking over the Mission with the exception of Ramnad Town itself, to which we would strictly confine ourselves.

You will remember that sometime ago an arrangement was entered into between your Society & ourselves, by which we retired from & you took possession of the western portion of the Madura District, while we confined ourselves to the portion to the east, & now called the Ramnad & Pamben Mission. The effect of the present proposal if agreed to, would be to surrender to you all the remainder of the Madura District except Ramnad Town.

I annex a list of the several Villages where we have any Congregations Agents or Schools. The number as you see is but small. With regard to the Buildings we should be quite willing to make them over to you any sum you might think them worth. Indeed if it would facilitate the arrangement, we would cheerfully make them over without payment.

In case you should be unwilling to take over the Mission unless Ramnad Town were also ceded, would you kindly tell us whether you would be prepared to keep up the school.

With kind regards & with best wishes for the prosperity of your labours.

Believe me

Very truly yours

(Signed) A. R. Symonds.

Secretary &c. D. & S. P. G. F. P.

P. S. I should mention that the Pannhew House where Mr. Leagle has been living was ordered to be sold sometime back, it being thought better that the Missionary should live in Ramnad. It has not however yet been sold, but may be so any time if the party who Mr. Leagle thought might buy it should agree to the terms.

H. R. Symonds.

Madras, July 23, 1869.

Rec'd. Oct.

Villages	Number of Christians	Boys Day School	Schools	Schools	Clergy	Clergy mens house	Catechists	School Room	Wells	
		Buildings.								
Pamben	32	1	"	1	Thatched	3+	1 Th	2		+ Entirely of leaves
Acalmadam	26	1	1	"		1+	"	1		
Ariangundro	40	1	"	"		"	"	"		
Olanjanei	37	"	1	"		1	"	"		
Sangamu	44	"	1	"		"	"	"		
Vadavarookei	11	"	"	"		"	"	"		
Denipurnam	10	"	"	"		"	"	"		
Moottopettah	8	"	"	"		"	"	"		
Ramiseveram	4	1	"	"		1	1	"		
Ninamanicam	"	"	"	"		"	1*			* Mud & thatch.
Ramnad	98	Boys Anglo V.S. 1	"	"		3	1	3		

Contents of the Box

6. Eng & Tam. Dictionary (sheets)
6. Tam. Dictionary (sheets)
4. Surgery.
6. Hindu Astronomy.
6. Classical Reader.
6. Negandu (large)
6. Questions on Genesis.
6. Tamil Gazetteer.
12. Phrase Book.
6. Tam. Pilg. Progress.
6. Bible Dictionary
6. Beschi's Inst. to Catechists
6. Negandu (small)
6 Tam. Instructor Nos. 1, 2, 3, 4
6 " Geography Pt. I.
6 " —— " —— Pt. II.
6. " Arithmetic Pt. I.
6 " —— " —— Pt. II.
6 " Geography - (18mo.)
6 Scripture ~~Facts~~. Doctrine.
6 Mental Arithmetic.
6. Astronomy (small)
6 Testament (tentative)
6 Test & Psalms.
6 Astronomy.
6 Tam. Grammar (abridg.)
6. Questions on Proverbs.
2 Tamil Bible.
6 Acts (diglott).
4. Psalms.
4 Test & do — (do).
6 Matthew.
6 Mark
6 Luke.
6 John
6 Genesis & Exodus.
6 Psalms (diglott) sheets
6 Tamil Anatomy.
6 Daily Monitor
Tracts.
6 Tamil Rest. No 2

65

The Daily Commercial.

THURSDAY, APRIL 27, 1871.

Pittsburg, Pa.

ABOUT SOME "STUPID" PEOPLE.

In the *Golden Age* of the 22d of April a short notice of the published addresses of KESHAB CHUNDER SEN, the famous Hindoo religious reformer, contains the following remarks:

"The appearance of such an original, devout and gifted man, coming from a country that had been cursed with centuries of British cruelty, and covered with stupid missionaries of all sects, was an event of more than ordinary significance, and one of the surprises of our time."

The candor, fairness, knowledge and nice discrimination displayed in this passage are certainly rather remarkable; in view of the reputation and pretensions of the editor of the paper, they are surprising. Who can help admiring the insight into the just relations and sequences of things which the passage discloses? If such a man as CHUNDER SEN had appeared in China, where British cruelty and missionary stupidity are pretty much confined to the coast, there would, it seems, have been nothing wonderful in the phenomenon. But among the Hindoos, whom well educated English gentlemen compel to respect each other's lives and property, the advent of "such an original, devout and gifted man" was truly significant. Seriously, it is rather pitiable that a public instructor of extensive fame is content to write nonsensically for the sake of writing pungently. It is, however, more charitable to refer the absurdity and injustice of the "gifted" editor's language to the deficiency of his knowledge rather than to any more discreditable source. Considering the vast range of various topics, many of them abstruse and difficult, upon which the editor of the *Golden Age*, from week to week sheds novel if not brilliant light, it is surely not strange that he is sometimes compelled to reason in ignorance of necessary facts, or to dogmatize from "the depths of his moral consciousness." Still, when taking one of these unavoidable and perhaps pleasant excursions into unknown regions, the journalist ought certainly never to forget the obligations of justice. Better appear ignorant than be unjust. As the *Golden Age* is, we believe, a good deal read in this part of the country, and as no slight interest is here taken in "the stupid" Indian "missionaries" and their field of labor, we are tempted to dwell for a little on each of the topics so contemptuously treated in the extract quoted above. The effect of our remarks may be to illustrate somewhat the appearance in our time of CHUNDER SEN, who is really a very interesting character.

Respecting alleged British cruelty in India not much needs be said, as we have no call to praise or defend British East Indian rule as a whole. It is, however, true that any government systematically, consistently and regularly administered in the English method, will necessarily seem to Southern Asiatics more or less oppressive, if not positively cruel. Their feeble, volatile, unprincipled natures shrink from, are almost terrified at, the stern, relentless movement of an authority whose operation proceeds unaffected by individual will, and with somewhat of the inflexible, inexorable character of natural law. Excepting complaints concerning the disregard or abolition of certain ancient customs, nearly all complaints brought by natives against their English rulers in modern times may, we believe, be traced to the feeling just described. In fact, the average Hindoo prefers a paternal or despotic ruler, to whose passions or capricious judgment he may appeal for advantage over an enemy or antagonist, or for relief from the consequences of his own violence or improvidence. The life of uncertainty he thus leads, the vicissitudes of what he calls fate, to which he is thus exposed, have greater attractions for him than the most admirable legal system administered with rigorous justice. The English economy, with its general rules, uniformity of process and equalization of duties and burdens is unintelligible and terrible to him until time and education have taught him to appreciate its superiority. As Western knowledge and true civilization advance among the Hindoos, their views and feelings on the subject undergo a change. Enlightened natives learn to regard their foreign government as a powerful and beneficent machinery for popular education as well as for the protection of life and property. New ideas of veracity, personal integrity and the sacredness of human life, are diffused among the people, and the foundation is prepared for civilization of a higher order than any ever hitherto known in the country. Schools organized in all the provinces and colleges established in the large central cities, superintended by Government officials, co-operate in the revolution. Very many of the men whose duty it is to carry out this system are deeply interested in popular improvement, and devote much extra work, and give freely of their means, for its promotion. Even those of them who may profess no such personal sympathy in the object are yet amenable to a code of official morals, the reasonably strict enforcement of which at the present day renders their lives, in spite of all drawbacks, ordinarily a useful example to Asiatics.

It is important to remember another feature of British rule in India, the entire free-

dom of thought and speech which it has introduced and established throughout the country. Still another fact is worthy of mention, which is the liberal patronage extended by the English to the cultivation of native literature, to the formation of libraries, and to the revision and publication of manuscripts in Sanscrit, the ancient sacred language of the country, a language characterized by Sir WILLIAN JONES as "more accurate than Latin, more copious than Greek and more exquisitely refined than either." The Asiatic society of Bengal was founded at Calcutta in 1784, and the Royal Asiatic society was established in 1823, with branches in the great Indian cities, and with its oriental Translation Fund, which has already published a hundred or more volumes of Eastern literature. A greater or less number of government officials have always been diligent students of Sanscrit, making laborious investigations concerning the ancient religious doctrines and customs of the people. Thus English example, as well as English patronage, has acted as a stimulus and encouragement to the natives of wealth and leisure, especially in some of the great cities. Already familiar with the English language and literature, and associated with Englishmen in societies devoted to learned research, they have applied the scientific methods and acquisitions of the West to the exploration of their own religion and antiquities.

But one of the most conspicuous and potent causes of this intellectual and religious revival in India, still remains to be mentioned, namely, the activity of those "stupid missionaries of all sects," with whom, according to the "gifted" journalist, the land is covered. Preaching in the market places everywhere, and with their schools and colleges rivaling those of the government, they have at length, aided by events, succeeded in forcing the government to recognize the religious necessities of the people. Through the labor of these "stupid" men, several languages, each spoken by decades of millions, which thirty years ago had no books, except a few obscene story books, are now furnished with good translations of some of the most entertaining and instructive English and German popular works. The same "stupid" missionaries were the first to point out the inconsistency between the doctrines of the most ancient Sanscrit writings and the doctrines of modern Hindooism, and thus produce a religious ferment which has had valuable results. In few words, it was chiefly the books and discourses of the missionaries making their incessant appeals to the people, which prompted those recent religious movements in the direction of counteraction and reform, of which all have heard. With some of the stupid missionaries assailing the popular idolatry from the ancient sacred books with a knowledge of the subject superior to their own; with others, as the old SWITZER J. F. LACROIX, discoursing in Bengalee with an eloquence which drew away their hearers from the Pundits, educated Hindoos could not treat Christianity with mere contempt, or disdain its advocates as unworthy of attention. Nor do they so regard them. Even the narrow exclusiveness and one-sidedness of many of the preachers enlist their sympathy as appropriate to the apostles of a faith claiming to be the only true one.

CHUNDER SEN, viewed as a learned and religious man, is the proper outcome or product of the various influences which have been mentioned. His natural character is of a type which has been common in every generation of the Hindoo people; but he has become what he is simply in virtue of the foreign agencies around him. Before the mental and spiritual agitation produced by the presence of Christians in India, such a man would have spent his days in the meditation of his sacred books and in acts of superstitious asceticism; or he might have become a *Jogi*, living in the jungle, or going about smeared with cow-dung and marked with lines of holy paint, the red and yellow streaks of sect. Educated in English as well as Sanscrit literature, and familiar with foreign religions and their history, he speculates and constructs a system of worship for himself. In many respects, CHUNDER SEN is the exact counterpart of his compatriot, RAJAH RAMMOHUN ROI, who died in England in 1833. With their Hindoo habits of thought and Hindoo prepossessions regarding the essential character of practical and contemplative religion, it was perhaps impossible that either of them should accept the *mysteries* of Christianity, though each of them profoundly impressed with the divine excellence of CHRIST and his teaching. The only sect in England with whom RAMMOHUN ROI could partly sympathize, was the Unitarian, even as the theology of the same denomination best accords with the theology of CHUNDER SEN.

But supposing him or any other highly educated Hindoo to have adopted orthodox Christian theology in his own land, a fact no longer uncommon, a visit to Europe subjects his faith to a fearful trial. Among the missionaries and other earnest representatives of Christianity in India, he may discover nothing incompatible with his high conception of the proper practical outgrowth of the system; he may be overwhelmed with difficulties and consequent doubts on arriving in a Christian land. In the "preface" to his "Chips from a German Workshop," Professor MAX MULLER mentions an instance of this kind:

"Never," he says, "shall I forget the deep despondency of a Hindoo convert, a real martyr to his faith, who had pictured to himself from the pages of the New Testament what a Christian country must be, and who, when he came to Europe, found everything so different from what he had imagined in his lonely meditations at Benares."

It is well known that the person thus referred to was NILKANTH, who received the name of NEHEMIAH at his baptism, and who visited England in the suite of the MAHARAJAH, DHULEEP SINGH. NILKANTH was a pundit of BENARES, one of the most learned and brilliant young Hindoos of high caste. He was led to renounce the creed of his fathers by reading a life of CHRIST written in Sanscrit by a "stupid" lay missionary. He is not only a scholar of eminence, but intellectually gifted in a high degree, and besides, morally sincere, candid and devout. He fully expected to see in England, so long a Christian country, an earthly paradise, a land of religious harmony, a people united in the bonds of peace, charity and beneficence. Striking was the contrast. Dissenting sects everywhere, and even his beloved Church of England divided into hostile factions. Placed with Dr. PUSEY for aid in resolving his doubts, he found himself referred to notions of ceremonial cleansing, the rejection of which as invalid, had been one of the first steps towards his conversion to Christianity. Transferred to the arch-episcopal palace at Dublin that he might receive illumination from the mind of Dr. WHATELEY, he found himself conducted into regions of semi-rationalistic speculation offensive to his religious sense, while his Eastern notions of dignity and the sensitive tenderness of his nature, were equally wounded by the Doctor's light and airy ways, and by the ridicule with which the Doctor spoke of many of his friends of a different theological school. The Christian Pundit's despondency grew ever deeper and his doubts more distressing. "It was," as MAX MULLER says, "the Bible only that saved him from returning to his old religion, and helped him to discern beneath theological futilities, accummulated during nearly two thousand years, beneath Pharisaical hypocricy, infidelity, and want of charity, the buried but still living seed committed to the earth by CHRIST and his apostles." We may add that he returned to India, where among earnest, intelligent, patiently toiling missionaries, who receive little and do much, the Pundit sees practical Christianity constantly exemplified, and where he hears its earnest advocates disparaged or reviled only by the manifestly ignorant, or the openly vicious.

Before dropping the subjects started by the *Golden Age*, we must say a few words in behalf of those "stupid missionaries." It is surprising to see so "gifted" a gentleman as the editor, who is besides a philosopher of liberal views, treating the propagandists of the Christian faith with such unmitigated contempt, and when one remembers that he is also a Christian, the fact is quite shocking. Able men of secular pursuits brought into contact with the Indian missionaries, have not been wont to characterize them as stupid, of whatever other uncomplimentary adjectives they may have been thought worthy. In referance to one of them the testimony of Sir JAMES MACKINTOSH was: "He is a man of acuteness and learning." Concerning another Sir JOHN MALCOLM said: "He is altogether a very cheerful and learned man, the best Arabic scholar of all the English in India." Concerning others we could cite various testimony that they preach in the most difficult of the Indian languages with a correctness and force which command the admiration of native audiences. As Chinese scholars no men are held in more esteem by the Sinologues of Paris than some of the missionaries in China. Personal acquaintance with a dozen or two of the Indian missionaries would, we fancy, go far to remove the unfavorable impression of the editor of the *Golden Age*. In fact, the earnest preacher who goes to India as a missionary, is subjected to a discipline well adapted to brighten his intellectual faculties. When he has achieved the work of mastering an Eastern language and the necessary circle of preliminary knowledge, his whole life becomes a long disputation. The literary part of his work seems equally suited to keep his mental powers in active exercise. Indeed, impartial persons familiar with the subject long ago remarked how common it is for men, looked upon as rather weak or dull in the college and seminary, to attain in missionary work to an intellectual stature which they were never expected to reach. Independently of their Christian labors, the contributions made to philology and to the natural sciences by the foreign missionaries during the last fifty years, form by themselves a sufficient refutation of the sneer of the *Golden Age*. Perhaps we ought to apologize to our readers for having said so much on the subject.

R. E. Williams Esq. on
Chunder Sen and Missionaries – Pittsburg, Ap. 27. 1871.

Rec'd May 1.

Christian Vernacular Education Society for India.

NEW OPENINGS.

In view of the spread of secular education in India by means of the cess which the Government is now levying, it may be well to draw public attention to the position which this Society holds in reference to that measure. It is quite clear that Government is not at present disposed to make religious instruction a part of the regular curriculum in their schools. It is equally clear that the natives of India will not ask for this in their present ignorance. The time may not be distant when they will. Meanwhile the course which this Society has adopted is clearly the right one. It is, to show the natives all over India what a Christian school in full life and vigour is, by planting such in their neighbourhood, thereby giving them the opportunity of drawing a contrast between schools without the Bible and those which draw all their life and inspiration from it. In this way, as God is pleased to bless His servants' labours, the natives will see the difference between the children to whom Jesus has said "Come unto Me," and those who have never heard of Him.

The multiplication of the Society's schools in destitute parts of India will thus witness for Christ, and cannot fail to please and honour Him, and bring down His blessing. All must feel who have considered the subject that India wants fully equipped Christian schools: the Bible for their foundation, taught by well-trained Christian teachers, and supplemented by school-books leavened all through with Divine truth. No half measures will do. It is not enough to say we have the Bible in our schools, when school-books and reading-books are adopted, from which all Christian allusions have been carefully eliminated, and the great majority of the teachers are non-Christian.

If, however, the salvation of India's children is the great object to be attained by Missionary education, then every means must be used to accomplish it. Who can doubt that one of the most vitally important of these is the *Christian school-book*. The Committee have therefore vigorously carried forward their work of furnishing the schools of India with good Christian school-books in the native languages.

In this way, and by training up a body of Native Christian teachers for the village schools, they are providing the best antidote to an education which, without the Christian element, can never regenerate a country.

Speaking on the foregoing subject at a meeting recently held in Edinburgh in behalf of this Society, Dr. Smith (the Editor of the "Friend of India") remarked:—"To many

minds, and I confess to my own, the Christian Vernacular Education Society for India has a peculiar attraction, because of its Catholic constitution and aims. Christian sects and churches, which do not allow their vitality to be affected by a merely sectarian spirit, are most powerful agencies for advancing the kingdom of our common Master. But there are important points in which, however zealous, or wealthy, or well organized, they necessarily fail. In India we are familiar with this truth, where, no longer dealing with merely historic or secondary questions, we are brought face to face with a common and united heathenism. This Society supplements the great Protestant Missionary agencies of Europe and America which are labouring in India, by supplying what they all want and what they cannot combine to produce efficiently. This Society seeks to supply trained schoolmasters and a pure vernacular literature, both influenced by the power of living Christian truth.

"No one Society or Church can do either on a sufficiently large and effective scale; it is imperative on every sectarian agency to unite in enabling an evangelical and Catholic society like this to step into the breach. What this Society already does so well, all Catholic-minded Christians should unite to enable it to do far more extensively, from the highest of spiritual motives, no less than from a desire to assist each of the Missionary Churches.

"It would not be too much to say that the Society's Normal Institution in Umritsur has been made by Mr. Rodgers the best Training school in Northern India. It well deserves the fine building which you have given it. The official and secular Inspector of Schools in that district of the Punjab also bears striking testimony to the same effect. His language at the same time reflects so severely on the so-called Normal Schools of Government, and so shows the necessity and value of this Society's work, that you will permit me to quote it.

"'The course of instruction,' the Inspector says, writing of your Umritsur School, 'is the same as that followed in the Government Normal School, *with the addition of excellent instruction in the theory and practice of teaching, which we have not been able to obtain.*' Now the very object and aim of a Normal school is, and has always been supposed to be, 'instruction in the theory and practice of teaching.' If the Government Normal Schools of the Punjab do not, as the Inspector so naively confesses, communicate such instruction, what is the reason of their existence? The truth is, that not only in the Punjab, as he admitted, but all over India, there is hardly a school for training schoolmasters worthy of the name, except those conducted by this and some other Missionary Societies. Generally conducted by Hindoo masters, who have not themselves received any sufficient training in Paideutics, these Government Normal Schools do little more than communicate the elements of arithmetic, geography, history, and grammar according to western methods, to the Gooroos or Puntojees* of indigenous schools. To do this is much: it is the day of small things in India. But this Society, and the Missions which it assists, do far more even from a secular point of view, while they add that which is above all price—the Christian training.

"During the past year, two new circumstances have shown the necessity of supplying India

* Native Masters.

with Christian vernacular schoolmasters. In the Indian Court of the International Exhibition an educational collection was displayed for the first time, and nine years hence there is to be a similar representation of the progress and condition of English and vernacular instruction in India. And, for the first time in the history of our Indian Empire, the policy has been proclaimed after years of discussion, alike by the Governor General and the Secretary of State, of extending a system of national education in the vernaculars of the people, to which they themselves are to contribute by a school cess bearing a small proportion to the land revenue.

"The Indian educational collection was of great value, if only as presenting an almost pathetic contrast to the collections from the various countries of Europe. He who doubts the crying need of an improved and extended vernacular education in India such as this Society is foremost in supplying, according to Christian principles, has only to read the Catalogue of that collection, and the Report on it, sent out to India by the Secretary of State.

"The badness of vernacular schoolmasters, the need of normal schools, and the efficiency of such schools as are maintained by this and other Missionary Societies are enlarged on. The same may be said even more emphatically of the vast importance of a Christian vernacular literature for both educational and social purposes. The growth of a purely Hindoo and sometimes immoral literature in the vernaculars is most rapid, and the Christian Churches of the west are called on to supply that Christian savour without which corruption must proceed with rapidity. The aim of this national system is to teach every one of our two hundred millions of Indian subjects to read.

"That done, the Missionary can, with some hope, place in their hands the Word of God. It is the work of this Society to supply to this vast national system the Christian element, just as Missionary colleges saturate the higher English education and progress with Christian truth and life. It is your work to provide a pure and Christian vernacular literature. If the people of this country comprehended the great issues at stake and the *new openings*, their subscriptions to your Society would be increased an hundredfold."

The following is a summary of the Society's operations:

No. of Native Teachers trained and sent into the Mission field . . .	150
No. of students being trained as teachers	100
No. of children under Christian instruction	6,200
No. of copies of various works printed in fourteen languages . . .	3,500,000
No. of Depôts for the sale of books	50
No. of Colporteurs	34

The Committee earnestly hope that all who read this paper will feel that this great work has been well begun. That an imperative necessity exists for its being extensively and vigorously prosecuted has been clearly shown. It therefore remains with all who hear of it to give it their cordial support, feeling assured that in so doing they are helping to give to India a system of Christian education that will reach the most needy of her people, and which, with the Divine blessing, will promote their temporal and eternal well-being.

November, 1871.

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General Educational Agent in India—JOHN MURDOCH, ESQ., LL.D.

W. M. WATTS, Printer, 52, St. John's Square, and 28, Whitefriars Street, London.

Madura Southern India
Jan. 18th. 1864

Rev. S. B. Treat
Sec. A. B. C. F. M.
Dear Sir

I write to acknowledge your favor of Sept. 25th. 1863 which enclosed a letter from Mrs. Smith of Cincinnati. The letter gratified me much; at interest expressed in our Madura School never faints & lags. It would give me great pleasure to reply to Mrs. Smith's letter, and select one of our little flock to secure the benefit of the especial interest & prayers of those kind friends — but as my connection with the Boarding School is soon to cease it seems more appropriate that I leave the matter in the hands of Mrs. Rendall, who will doubtless continue the correspondence with Mrs. Smith.

Very respectfully Yours
Sarah W. Ashley

Madura Southern India
Jan. 18th. 1864

Rev. R. Anderson D.D.
Sec. A.B.C.F.M.
Dear Sir

As my connection with the A.B.C.F.M. is to cease with the close of this month, it seems appropriate that I communicate to you the intelligence.

When my connection with the Madura School commenced, I took no thought that it would cease but with my life.

It is now otherwise arranged, and I shall hereafter be associated with another Society. There is work in this nearly land, for all, in whatever position, & I trust shall mine in the future, as the wife of Mr. Cooke Esq. — of whom & whose work under the Christian Vernacular Education Society, you have heard — need not be less a missionary work than heretofore.

I cannot close my connection with our own Board & the Madura circle without many feelings of regret, but as I

firmly trust that a Heavenly Father's hand guided me hither, so do I believe that He has directed me in this change.

My work in the Boarding School has been one of almost unmitigated pleasure and encouragement. The very few trials incident upon such a work, certainly seem trivial in looking back upon them as "all for".

Of the great & unwonted kindness which I have received from the Mission, and especially from the very dear friends in whose families I have had a home, I cannot speak with sufficient gratitude.

The reward promised to those who receive even the least of the disciples, will very abundantly be theirs.

With kind remembrances of the Com. Board & all connected with it

I remain

Very respectfully Your's

Sarah W. Ashley

Mélûr, Jan. 11, 1860.

Rev R Anderson, D.D.

Dear Sir:

The time has come again when I should write my semi annual letter. I wish I could write of the revival of God's work & the turning of many of the heathen to Christ. I am encouraged, however, to hope & expect better things in the future. God has heard prayers & he will // I write you now in the midst of a week of Special Religious Observances. Each morning from half past 6 to half past 7. there is a daily prayer meeting at each Station. This week is observed in like manner at many of the Mission Stations in India. Missionaries & natives Converts are seeking in an unusual way, the outpouring of God's spirit. Monday was observed as a day of fasting with special remembrance of Protestant Christians throughout the world; & so each morning, we have definite objects for prayer, according to a plan adopted by the Mission. We can, therefore, feel, that many are at the same time offering the same petitions before God. May He in infinite mercy grant that while so many other portions of the earth are blessed with the presence of the Spirit, India, with all her millions, shall not be passed by.

Much of my time, during the year, has been spent in visiting the Christian Congregations in the Villages and in preaching to the heathen. In the last two years, I have travelled on tours 2070 miles. This would not be much in a land of railways, but it is something in an ox cart, at a speed a little above an average of two miles an hour. In the four

years. I have now been in the Madura Mission. I have travelled over 6000 miles. //

Last week I returned from a tour of seven days, in which I was accompanied by my family. The most remote place from Mēlūr, to which we went, was 27 miles. While out on this tour, we had feasts in three places, in the hope thereby of interesting the poor people more thoroughly in us and in the work. At the first, which we had on the 29th Dec., Thursday, in the traveller's bungalow at Thovarang-Koichi, there were about 30 of us in all present. It was an interesting occasion. The people are very poor, & still very ignorant, notwithstanding our efforts to teach and bring them on. I hope, however, that some saving truth will find a lodgment in their minds, and that some of them will at last be accepted of Christ. I had a meeting with them before dinner, and after, we went to their village, two miles, to see their places of abode, — their mud huts, which, alas, have little about them that makes them like a "home" in New England.

The next feast was held two days later within 14 miles of our station, and it passed off pleasantly, excepting that 5 or 6 persons in the village of the Shanar or palmyra tree climbing caste would not come & eat with us. Two of them are members of the Church, and yet they were so fearful of injuring their little trade, (they keep a small bazar,) and particularly of being taunted and ridiculed with having eaten with pariahs, and of food cooked by them, that they refused to yield to their better feelings & join us. With another (an old man the father of two of our prominent helpers) I had a very long talk, urging him by all the arguments I could

use to come out from the world and sit down with us, but all in vain. This man has wished to join the Church for a good while, but the fact of his refusing to eat with his missionary and his family & other Christian brethren, & this too when his sons have renounced caste, indicates a sad want of principle & willingness to bear the cross. I admonished him as a pastor, besought him as a brother, prayed with & for him as an "Ambassador of Christ," and yet the poor deluded man deliberately decided not to eat with us. I told him the words of Jesus, "Whosoever will save his life shall lose it," and said I feared if he refused to forsake the world, that verse would be a thorn to him on his dying pillow. May the Lord have mercy upon the poor man.

Our third & last was at Lambûr, 8 miles from Mêlûr, & about 50 of us ate together in the evening by moonlight, all the natives having their plates of the large plantain leaf laid upon the ground, and each adult being helped plentifully to rice & curry. It was a very pleasant & interesting occasion. I hope also profitable, as it was accompanied by religious instructions, and that these seasons of social intercourse, accompanied as they have been with prayer for God's blessing, will be followed with good results.

Monday Jan. 16. Yesterday the Communion was administered. Duty seemed to require that two persons who have hitherto communed with us, though not members of the Mêlûr Church, should be debarred the privilege of coming to the Lord's table, on account of refusal to renounce caste. This was an unpleasant feeling, but the path of duty appeared plain. The Holy Spirit was, it is believed, especially present and has been during the week; ~~especially~~ & two individuals are, apparently, sincere & earnest inquirers for the way of salvation through faith in Christ. Both have been Romanists. May God grant that this may be the beginning of days to the Mêlûr station. //

Mêlûr Jan. 11. 1860.

R. S. C. Rec'd Apr. 20.

Acknowledged

Jno McCaul, Thomas S. Mitchell

Mêlûr, May 12th 1860.

Rev R. Anderson, D.D.
Dear Sir

During three days of the first week in March, the East Local committee met, at this place, the helpers from four stations for the purpose of instructing them. & for meetings of a general religious & devotional character. As there was much sickness in the district, ~~& prevent~~ particularly fever, some of the assistants were detained. The meetings, however, were generally of an interesting character. It was particularly gratifying to us at Mêlûr, to have our station church dedicated to the worship of the Triune God on Tuesday morning on the first day of the meeting. Bro Rendall preached, & the services of the occassion were interesting to all. The church is a brick building, 36 by 18, with a small belfry made by carrying up the front end wall above the roof. Our earnest prayer is that God will fill the place with sincere & earnest worshippers.

Recently, Bro. Chandler & myself have spent about five weeks in visiting the three missions at the south of us. As perhaps some of the facts which fell under our observation may interest you, I will mention a few.

We left Battalagundu early on Monday morning Jan 23rd & were in Palamcottah before Wednesday noon. We found the Church missionaries, to the number of fifteen, & their helpers all together, in attendance upon a quarterly meeting. They had come from their various stations, & a large church, (with spire, bell, & clock, like New England) was filled with people. That evening there was a Bible meeting, addressed by four missionaries & two natives. We stopped in Palamcottah from Wednesday till Friday P.M.; & in the time visited the mission educational establishments, which are on a very large scale. In the Preparandi

Institution. 45 young men are in training for catechists, & the wife of the missionary, in charge of the Institution, has a girls boarding school of 35. It was delightful to observe the perfect familiarity of these Hindu girls with the Bible. There is also a large English day school of about 130 scholars, which we visited. The young men & boys in it found it not very easy to express themselves upon Bible doctrines in English, & as the most of them had the white sacred ashes of Sivan, or the red & yellow marks of Vishnu upon their foreheads, it seemed somewhat incongruous for them to be reciting from the word of God. This English school has been in operation sixteen years, & more than 2000 pupils have been taught in it. From this great number of Hindu youths, twelve only have professed the religion of Xt. When conversions have occured, the school has been for the time nearly broken up, & the converts have experienced much opposition & persecution. Of the twelve, two are native clergymen & three are teachers in the school.

The strong motive of these Hindu youngmen in attending this Xtian School is the desire to know English enough to fit themselves for government situations. As an institution for spreading the Gospel, English schools have proved expensive & the success has been very limitted.

The "Vernacular Training Institution" is yet another school. Its purpose is mainly to train teachers. Connected with this are two Europeans, & in their charge are 76 pupils. The institution has maps, pictures & good apparatus, as well as large & commodious buildings. The work of training young natives to teach common schools well & systematically, is carried on very efficiently. We were present at a recitation in Dr. Green's Tamil Anatomy & Physiology. This branch of study was taught by members of a class of young men (fitting to be teachers) to a class of boys called the "Model School." One of the youngmen drew the circulating system on the black board, & asked the class questions

upon it in a very interesting manner.

Although there are now more than 400 students & scholars in the institutions & schools of Palamcottah, yet the foundation is laid for another school, to be called the "Sarah Tucker Native Female Training Institution," in which young women will be taught & trained thoroughly for teachers. What a contrast does this one fact present to the days of the full reign of Hinduism, when it was a disgrace to a female to know how to read!

From Palamcottah, we went to Mengnanapuram — a most interesting station, which has grown up within the last 20 years. As we came there on Saturday morning, after having ridden on horseback 28 miles, over rough roads & no roads & over great ~~areas~~ areas of sand, in which there is little growing save the palmyra trees, the first thing to strike the eye as we approached, was the tower of the truly beautiful Gothic church. This is very large, 150 ft by 58. It is built of stone, & much of the work is of the most elaborate description. Mr Thomas says, that people, engineers & architects who have seen it, say there is no church in India, which is equal to it in design & workmanship. There are larger churches, as the Cathedral in Calcutta, but as that is of brick, while this is of hewn stone, & in the very best style of architecture, it is superior to that. The staging is about the tower still, & the work is going on. A spire is to be built. I was astonished to find that the expense thus far has been but about 17,000 Rs, & this has been raised, almost entirely without drawing on the funds of the Home Society. Judge Story, of Tinnevelly has given 1000 Rs. to floor the church. This is partly done with light stone, octogonal in shape, interspersed with small black stone. It is very beautiful indeed. The church has already been used 13 years, while the work has been going on, so that it has been of great service. Recently Mr Bishop Dealtry was here to hold confirmation

2000 persons were present. This splendid edifice will long stand as a monument to the zeal and energy of Mr. Thomas. Mr. T. is assisted by his two sons, who have spent some time in England, & have returned to their Indian home & birth place. The eldest son is "Superintendant of schools", & assists in the large Boarding School for girls, which has no less than 83 pupils, most of them large girls.

We heard several classes in the Bible and in Geography. They recited admirably. Young Mr. Thomas taught them himself in Tamil Grammar, a difficult branch, with which he seemed as familiar as he might be supposed to be with that of his native tongue. Afterwards we attended in the church the weekly examination of the common school teachers, of whom there were 43 & 11 monitors, 55 in all. What a number for one station! They were examined in Geography, Arithmatic & the Bible. We were requested to ask such questions on those branches as we chose, & found them very well acquainted with all. Few of them know English at all, & yet with an English map of Asia before them, they would point out countries, cities, rivers & mountains in a way to do credit to any Academy students. This young missionary is so perfectly at home in Tamul, & has the 54 together so frequently (every Monday) & also is so earnest & enthusiastic himself in teaching, that he has waked them up in a extraordinary manner. There are in his general charge, 68 schools, with 2000 pupils. Three of these 68 schools were assembled in the Church for our inspection; one had 52, one 47, & a girls school had 53 pupils. If these are fair specimens of the 68, the whole together is something wonderful! Even these poor girls seemed familiar with Bible History in all parts both the old & the New Testament. It was most gratifying to see a mission carried on with so much efficiency as this is.

The next place we visited was Kadâchapuram (meaning the Place of Grace) where a venerable native Pastor Rev John Devasagâyam is in charge. This good man is 76 years of age, & is much respected. He has never been suspected of any want of trust worthiness in money matters, which is saying very much when the weakness of native character is remembered. He is assisted by his son, who is also one of the "native clergy" as the black belt about his waist, their distinguishing badge, indicates. In the church there is an English organ, which the father and the son can play, & in which they, as well as the people, take much pleasure. One very, very interesting sight at this Place of Grace was about 50 women, who came, each with her spinning wheel, to the Verandah of the house, & sitting down upon the ground, they spun most busily, while at the same time they were learning & repeating portions of the Bible, particularly the beatitudes.

It is a peculiarity of the Tinnevelly missionary field that two societies work in it, in close proximity to each other. As an example, from Kadâchapuram to Muthalûr, the next station we visited, is less than two miles. The former is in the hands of the Church Missionary Society, while the latter is in the care of the Venerable Society for the Propagation of the Gospel, now in its 159th year. The name Muthalûr indicates the First village & it is the place where the Gospel first made a decided impression in the district of Tinnevelly. More than 200 boys & girls were ranged before us, & about 30 women were examined in the New Testament. The heathen in the region

of this place still manifest opposition to the truth and are disposed to oppress & trouble those who embrace Xtianity.

Ten miles from Muthalur, we visited Suvisêshapuram, a large station of the Church Mission. In the evening, at the request of the missionary, an account of the revival in America was given to a large concourse of natives in the Station church. The name Suvisêshapuram which means Place of the Gospel, & it is such indeed as compared with India in general. Connected with the station are 45 villages, 37 churches & prayer houses, 21 catechists, 28 school masters & 15 school mistresses, or a total of 64 mission assistants. The whole number of nominal Xtian people connected with the station is over 3800. The station was begun in 1840.

From Suvisêshapuram five miles, through heavy sand brought us to the flourishing station of Edeiyankudi, in the care of Rev R. Caldwell, LL.D., of the Gospel Propagation Society. Dr. C., (who has a great reputation as a Tamil scholar, & is the author of a very learned "Comparative Grammar of the Dravidian languages,") has seen great changes during the 18 years he has been connected with the station. He has over 2600 people in his charge, & has laid the foundation of a very large church edifice, to be almost equal to the famous Gothic one of Mr Thomas. The style, however, is to be different & is after a plan furnished by an architectural Society in England.

On Sabbath morning, Feb 5. after prayers in the temporary but convenient palmyra leaf thatched church, there was

a very large Bible class of 100 persons, many of them common people. It was a great pleasure to examine them in the 1st chapter of Acts & to observe their knowledge of Scripture facts & incidents. When Mrs. C. came here, there was not a woman who could read, but now there are fifty eight in this Bible class! Truly something has been done through missions.

A very interesting thing at Edeiyankudi, is the regularity & order of the village & the superior kind of native houses, the equal of which I have never seen elsewhere in India. The village is laid out in streets & planted with trees, a good deal of which has been done by Dr. C. himself, as the natives felt little interest in the matter to begin with. The trees were watered at his own expense, & I judge much has been done for the station from private means.

Here we saw a prayer book in Anglicised Tamil, & we found we could read & understand it with ease. It was prepared by Dr. Hoole, secretary of the Wesleyan Missionary Society, London, who was formerly a missionary in the Tamil country. The typography is beautiful, & is by the great firm of Longman, Brown, Green, & Longmans, London. The matter of romanizing the character of these eastern tongues is attracting much attention & good results, it is believed, will follow.

A trying night's ride of 27 miles in a very narrow country cart, brought us to Jamestown, the first station of the London Mission. Pichikudiirupu is the name by which it is known among the natives, but as that means the Beggars Dwelling Place, which, happily, it is not now, pre-eminence, the missionaries have given the place a more royal name. We found the mission dwelling unoccupied, but schools & the work of the station were going on nevertheless. In the afternoon we visited Cape Comorin, the remote point of the great peninsula of India. There we saw heathenism in its rankest forms, a large Roman Catholic Church, & also the results of Protestant missions.

That night we slept near the Cape in a Chapel of the London Mission, having in the evening held an interesting meeting with the Shânâr christians of the place. Their house of worship is in the midst of palmyra trees. There is nothing around of cultivation except these trees, which strike their roots down into the earth, 30 ft or more sometimes, away below the drifting sands. Thus how forcible is the expression of the Psalmist, "The righteous shall flourish like the Palm tree"; (Psalms 92:12)

An early ride of 12 miles the next morning on horseback, brought us to Nagercoil, the principal station of the London mission. Here is a large seminary for boys & young men, a flourishing boarding school for girls, a printing office, &c. An interesting thing connected with the girls school is the making of pillow lace. This lace has a high reputation, having taken a medal at the Great Exhibition of 1851, in London. The missionary ladies have orders for it from Lady Canning wife of the Governor General of India. It is a most interesting sight to see the rapid movements of the school girls fingers, as they work the intricate stitches, with the almost countless bobbins, & constantly & dexterously move from place to place in the pillow the pins around which the lace is made. This profitable & pleasant work is carried on extensively at two other mission stations, as well as at Nagercoil, & it has done a good deal for the elevation & benefit of the native women. What a contrast does an intelligent, educated Hindu woman engaged in such labor present to that of her ignorant neighbour working like a slave in the field, of debasement & ignorance, & unable, by reason of ignorance, to give an intelligent answer to almost any ordinary questions.

At Nagercoil there is a very large Chapel capable of seating more than 2000 persons. On special occasions, as the anniversary of the benevolent societies, it is filled with native christians. On the Sabbath we spent at the place, there were large audiences at 7 & 11 A. M.; & at 6 P. M. a special meeting to listen to accounts of the revival in the U. S. & of the American Mission in Madura. At this

meeting, Mr. C. sung one of the "Madura lyrics", & it was exceedingly interesting to observe how every eye was fixed upon him. I believe native Christians everywhere are much more pleased with these lyrics than they are with the English tunes, which are generally used in Tinnevelly & Travancore.

After the morning services there was a very large Sabbath school. Several classes were of adult women. I noticed one in particular taught by an independent native christian man, who has become well fitted by service on the Coffee estates in Ceylon. Sitting ~~a la Turk~~, around him upon the floor of the Chapel, were twenty intelligent women, each with a Bible in her lap. Connected with the Nagercoil congregation there are nearly ninety female readers of adult age.

We visited four other interesting & prosperous stations of the London Mission, but I will speak of but two. Pareisâlei is the largest in extent & in numbers of any of the six stations of the Mission. There are more than 4600 morning al christians connected with it, & this too although the station was not appointed & carried on separately till 1845. There are 96 male & 27 female native assistants employed, the most of them as teachers of village schools.

Twenty two miles from Pareisâlei up the western coast of India, we came to Trevandrum, the capital of the native kingdom of Travancore, & the residence of His Highness the Rajah. Here is where native Christians have suffered much from persecution, & where only the last year it was carried on to such an extent in the burning of chapels & in the abuse of the converts, particularly females, in not allowing them decent & modest clothing, as to arouse the attention of the Christian world, & to bring the power of the English Government to bear upon the case in a way to check it for the time at least, & it is hoped permanently.

Caste in its crushing, debasing power is felt here as it is not in the

dominions of the Queen. For instance, when Mr C. & myself were riding in the public highway, in company with Rev. Mr. Cox, the missionary of the place, we saw in the distance, people coming with loads of wood on their heads. As soon as these poor low caste burden bearers saw our carriage coming, they hastened out of the highway, sometimes dropping their loads, & skulked off among the bushes, as tho' they had been criminals! When the Rajah takes an airing, all not up to the caste standard, must hasten out of sight, lest by their Vulgar presence they defile His Highness. Only the week before we were at T., & the day after six of the London Missionaries had called upon the Rajah, they, in their palanquins, were stopped in the street, when about to meet the Rajah, & their bearers were driven off one side by His Highness's attendants, as though they were so many sheep. Such are the demands of the caste system in this last half of the 19th century. One would expect that a monarch, tolerating the persecutions of opter & such intense caste distinctions, must be a very unenlightened & barbarous man, but he is not so, as we ascertained on being received by him at his palace. We found him intelligent, quite at home in the knowledge & use of English, & conversant with matters of public interest. His palace gave evidence of taste & love of the fine arts, in being ornamented with paintings & statuary. Among the most prominent paintings was a "durbar" scene, when a letter was publicly read which His Highness received from Her Majesty Queen Victoria, acknowledging the present of an ivory throne. This throne was first exhibited & admired at the Great Exhibition in London

One thing of very great interest at Trevandrum is a large English school, under the patronage of the Rajah. This we visited, &

it was very gratifying to find Hindu boys not only taught in true Science, but some of them in the knowledge of the Bible! What a rebuke is this to time servers, who are afraid of the Bible in schools, that a non out & out heathen King should approve of its being taught to the young among his subjects, to those who are likely to rise to places of trust & power in his Kingdom!

Trevandrum was the most distant place we visited. While returning homeward, we stopped for a day at the large Church Mission station of Panneivilei, where, in December, the Lord Bishop of Madras ordained 16 persons, of whom 13 were natives. The missionary of the place, Rev Mr. Tucker has superintended the building of 54 churches, the largest being at the station, & capable of holding 1500 persons, & the most of them, each over 200. He has also witnessed the destruction of 28 devil temples, & very many idols. In one temple alone there were 18 of them.

We called at other places of interest, particularly the large educational establishment at Sawyerpouram, of the Gospel Propagation Society, but I will give no further details, & close with the remark that although in the months of January & February, we saw thirty nine male European & American missionary labourers in this the extreme south of "South India", yet in comparison with the work to be done, we can well say "what are they among so many." Even in Tinnevelly, where thousands have turned from vain idols to the worship of God, even there but about 1 in 25 of the whole population have forsaken idolatry. Looking over the whole earth, upon Xn. lands as well as heathen, what would be our hope if it were not for Gods promises. May it please Him in mercy to hasten their fulfilment.

Yours very truly,

Thomas S. Burnell.

Melûr, May 12. 1864

Rec'd Aug. 4.

Ack'd March, 16, 1861.

Journey S. & S.W.

Mélûr Nov 13. 1860.

Revd R. Anderson, D.D.

Dear Sir:

About six months have elapsed since I last wrote, during which time, I have been permitted to enjoy good health and to prosecute my labors without any serious interruption, unless I except the fact that in the villages in this station district, Cholera has prevailed a great deal during the year, which has interferred, to some extent, with my work of preaching. In the village of Velliyankundum, where we have a small congregation, the whole population has been decimated by fever and Cholera. 1760. is said to have been the number of the people, of whom 40 died of fever early in the year, and 133 of Cholera in May and June. I myself in a small spot of ground counted 90 new made graves. Among those dying of cholera were a catechist and his son of 9 years of age. This catechist had been in Mission service about 45 years, first in Tanjore (with Eng. Missionaries) and subsequently for perhaps 15 years in the Madura Mission.

I returned last evening from a tour of four days during which I visited two congregations and preached in ten heathen villages, ~~two~~ of which I had not before visited. The people came together in large numbers to listen, attracted by various motives. Very often they acknowledge the truth and reasonableness of Christianity and the folly of their own ways, while still they cling tenaciously to their old customs and habits.

In one village I came upon a sorcerer in the midst of his drumming contortions mutterings and bodily exercises. A poor man was consulting this supposed oracle. Immediately on my riding near on my horse. Tho' I said nothing, the man ceased his swayings to and fro and the use of his little drum. A large crowd soon collected, and I had a good opportunity to point the people to Christ and to expose their folly in seeking these deceivers. I told them that if the sorcerer had really, as he pretended, the power of God upon him, making him thus jibber and mutter, the power would not leave at once because a white man came near upon his horse. They saw the truth of this and laughed at their own folly. To undeceive them more fully, I wrote in Tamil upon the blank leaf of a book, the name and residence of a friend, and putting it down on the ground placed three rupees upon it, and told him if he would tell the subject written, he should have the money.

Mélûr May 12, 1860.

The attempt on his part was of course a failure. He did not even according to his usual custom, call over the names of the gods, or use his drum, although the people urged him to do so, but contented himself with attempting to "divine" by means of his twelve lotus seeds, representing the twelve signs of the zodiac. The next day in Kumbur, where we have a congregation, while speaking to a group of people, another one of these sorcerers came into the company. In that village, the people are suffering greatly for want of rain, and the man had told them, fifteen or twenty days ago, that it would rain in five days! They reproached him, and his deception I then exposed in a way similar to that of the day previous in the other village. It would seem that the result could hardly fail of being favorable to the truth, and to the opening of the eyes of the superstitious heathen. The Tamil people in all this region are sufficiently awake to their temporal concerns, as they understand them, tho' dead to their higher and eternal interests.

Of the nine small congregations connected with the station, there is nothing very special to report. They remain much the same as for two or three years past. At our communion service on Sabbath, the 4th of this month, a teacher in a village nearly 20 miles from the station was received to the Church. He spent the last year in the Seminary, and I hope he may be useful as the teacher of the school and the head of the congregation in his native village, Kanapathy patty.

Connected with Mêlur itself are seven Church members, while the others are scattered in different villages. The village of Mâng Kulum, eight miles distant, has eight. Several of these come usually to the station at communion seasons. In the eight are included the catechist and his wife and the teacher. The wife of the teacher is not a member of the Church. Of the other five, one is very poor ~~and~~ old widow woman, who, amid imperfection, has, I trust, the grace of God in her heart. It is interesting to see her old and bent form, and to hear her talks of religious things. She has four grand daughters, who are orphan sisters, in our Madura Female Boarding school. This widow has one half rupee per month from the Mêlur Benevolent Society, and the rest of her livilihood she and her widowed daughter obtain I scarcely know how. They are very poor. A cloth or two a year, given by the benevolent, serves to cloth the worn and weary body, which will, we trust, ere long, be clothed in the white robes of the saints.

Although I am not permitted to see much attention given to the message of mercy I am not wholly without tokens of good. In July at a village 10 or 12 miles to the East of Mêlur, in the Sivaganga station District, I met a man who seemed to have been influenced by a tract. The case interested one of my catechists a good deal. In August, I spent the night

at a large village, where I had not before been. I talked and read to a large number of people till 10 at night. Many of them were Mohamedans. The next morning also I had long talks with large companies, and took my breakfast at a late hour under a tree. One Mohamedan surprised me by repeating the ten commandments in a tolerably correct way. He said he formerly lived near Tiruppuvanum, where having received a copy of Spiritual Milk, he had committed portions of it to memory. I trust the day of final account will disclose many cases of good done by tracts and portions of Scripture, - instances which went wholly unknown on earth. //

In two villages near Mêlûr are persons of the Shânâr caste, relatives of the people of Mallânkinerin. In one of these villages the people are asking for a school, and tho' they are not yet sufficiently interested to keep their promise of coming to the Church on the Sabbath, I hope good may come to them, and that they may be led by the Spirit to faith in Christ and works of righteousness.

Yours truly,

T. S. Burnell

P. S. Dec 3rd. Since my former date we have been called to the trial of parting with our son Charles, by reason of his leaving for America with Bro. Chandler. If his life is spared he will be eleven years old before he reaches America, and it is time that he be in a more congenial clime. Within a little over three years we have twice been called to this severe ordeal of sending away a loved one from the home circle. It is a trial unlike any other to which missionaries are called. We can only commit the lambs to the care of the good Shepherd, and send them forth not knowing what shall befall them. We have however reason to be thankful for the good home and care the Lord has provided for our first born in Westminister, Vt., and for the promise of what we hope will prove a good home for this dear boy we now send. We expect him to live with his uncle, Mr. Merriate Sawyer, in Belleville, Canada West.

I went with Charles to Trichinapally, 63 miles, and in order that Mrs Burnell might, in this trying occassion, have a change and relaxation for a few days, she and the other two children accompanied me.

While in Trichinapally, I visited the large English school of the Wesleyans. There are six teachers & about 140 scholars. Three of the teachers are heathen, and nearly all

the scholars wear the heathen marks, and do not attend the Sabbath services at all. A small tuition fee is given. The Bible is taught in English by the Missionary. There have been no conversions and I found the missionaries (two young brethren at present, the senior missionary being absent,) quite dissatisfied with the system of teaching in English.

J. S. D.

Malden, Nov. 13, 1860.

Rec'd Feb. 18, 1861.

Recd March 19, 1861.

Mr Cor Sec

Mélûr, April 20, 1861.

Revd. R. Anderson, D. D.

Dear Sir:

My health for the last few months, though not altogether good, has, through God's mercy, been such as to allow me to spend much of my time in the villages. I have endeavored to visit more thoroughly than ever before, the heathen villages around Mélûr, but so far distant as to be beyond reach of my usual morning and evening visits, taken on horseback when at home. When out in this way I stop usually in some village rest house. Many village do not have these rest houses, while in some cases, a large village has several. The rest house is as much an institution with the Hindus in this region as the hotel is in America. // Although it is generally but a shed-like structure, with mud walls on three sides, it is not only all the inn the country affords, but also the "town hall" "court house", and the general resort for the people to hear and tell the news. At night the floor of the place is usually covered with villagers and travellers who there take their night's repose. At the rest house viewed as a court, there is a curious custom, which I have more than once observed. When a suit or quarrel is to be settled and the witnesses are to testify, each, before and after testifying, falls down at full length upon his face and does obeisance to the company who are a kind of jury to decide his case. When this self-impanneled, irregular jury give their decision the amount of loud talk is great, and each seems determined to make himself heard. But notwithstanding the irregularity and confusion of these "courts," they answer an important purpose, and many a cause of dissension is settled, which otherwise might have gone to the Magistrate, involving great expense as well as delay. //

Near the rest houses in the Mélûr Station District are often chains of about 3 feet in length, hang upon a tree or upon cross beams of wood or stone. These chains are offerings to an evil spirit, called Sangilikaruppan, who has no image. In consequence of this fact, the rest houses have acquired a sacredness in the eyes of the people, and they regard them much as they do their temples. Still, for four years, I have often stopped in these places and have rarely met with any opposition. But in my last tour, from which I returned two days since, my experience has been different. I will give extracts concerning it.

Wednesday April 17. Yesterday I was in a village where I had never before been. I stopped in the verandah of a rest house, with my table and chair. I saw the chairs in front, and did not go inside, hoping thus to avoid offending the prejudices of the people. However, I did not succeed in this, and they refused to listen to me, some of the more influential driving the rest away. After a time, many returned, and I then had an opportunity to read and speak with them; for, although they were not willing to hear me on religious matters, they would listen when I talked about rail-roads and the news of the day; and I made use of these as introductory to the one great subject, which so concerns all. The verandah where I was, was very warm, and I suffered with the headache. At dinner time, some of the people were much vexed that my pariah cook boy should come on the verandah, and two or three raved and stormed and used their favourite vile expression to their hearts content. When this people are angry, this filthy and disgusting language is to them what oaths and cursing are to the profane in America. Near by, there was an arrack and toddy shop. This, I suspect, helped on their opposition, and I thought it best to leave that place. At dusk, I came to another village not far off, where, in another rest house, I passed the night comfortably. This morn, I went to three different villages, where I had good opportunities to proclaim the news of mercy. I came back and had breakfast quietly, but while I was writing some Nattucotta merchants (people of a high and wealthy caste,) came and complained much that I was stopping in the place, and allowed my cook boy to come in. With them I had a long talk, and they finally went off pretty quietly, though not until they had tried to stop my bandy boy (who is of the thief caste) from drawing water from the well near by. He went as resolutely, however, and the merchants did not venture forcibly to resist him. The people are much restrained by the fear of English authority and English gentlemen. Our position in India as missionaries would be a most trying one without the protecting care of the English government.

What an absurd system is this Caste! High caste people who will no more allow a pariah to touch their cooking utensils, than they would deliberately expose themselves to the contagion of small pox, will use filthy pond water, where, in great numbers, men wash themselves, cattle and sheep drink, and buffaloes wade and wallow! On the surface of such tanks, there is often a dark green scum. Such abominable water and mud and pollutions as this, is used for cooking and drinking almost everywhere in India by

these scrupulous caste observes! Surely caste may be characterized as a most extraordinary institution, absurd, contemptible, barbarous, heathen per eminence!

Beside opposition from caste, I saw much of intemperance on the tour. In some cases, the village authorities were reeling under the influence of arrack or toddy. Two or three intoxicated men in a promiscuous audience, by their boisterous and foolish remarks, and disputings, destroy almost all hope of doing good to any in the company. At one of the drinking places I saw a young mason, who formerly worked on the Mélur house, and who has of late fallen into intemperate habits, seated beside the toddy Kurdam (an earthen vessel, holding 5 or 6 gallons) in the shade of a tree. He was very quarrelsome, and in railing against a comrade, used in English the common blasphemous curse of the wicked in Christian lands. Twice on this tour, did I hear the same expression from natives, who, I think, know no other English but that of oaths and curses. In the second case, it was that of a man who had been to Kandy in Ceylon, on the coffee estates. How saddening is the fact that Europeans by their vices often corrupt and ruin, instead of being a means of benefitting and saving the natives.

On this tour the most remote place was about 8 miles, and I visited thirteen villages where I had never before been, though I have now resided in Mélur nearly four years. This fact is perhaps to my reproach, and yet it may be well to remember as some extenuation, that the field is very large, and that to reach the most remote congregations, I must travel at our slow rate nearly 60 miles. It may be seen also from what I have written, that I experience no little difficulty in securing comfortable stopping places. It is now my design to purchase a tent, and thus be more independent of the people when on my tours among the heathen.

Yesterday I married one of my school teachers to an uneducated Roman Catholic girl. I was sorry to do so, but as his parents and relatives were unwilling to have him marry one of the girls in our school at Madura, I felt constrained to yield to their wishes. This young teacher has the largest school I have, numbering over 20 pupils.

While I now write thousands and tens of thousands are flocking to the great annual festival to Mînâchi, in Madura. Last evening in visiting a village

I met large numbers coming from Trichinapoly, men and women and children. Some very aged persons were tottering along, leaning upon their staves, coming this long distance, of 80 miles, and all for what! How painful to see such a crowd and to reflect upon their final doom. In the village to which I went, about 3 miles distant, I found a number of young men most fantastically dressed, some with bells about their waists, and others with bells on their ankles, and others still with queer head dresses and formidable weapons — all prepared to go to some play or dance, and to their festival. I had a somewhat favorable opportunity to address a portion of them and other bystanders. With God nothing is impossible, and we may hope He will induce some among those perishing masses to reflect and turn and live.

Yours very truly,

Thomas S. Burnell.

Madur Apr. 20, 1862.

Rec'd. Aug. 7.

Thro' Bd. of Frnd. 12, 1862.

Tôvarangkoïchi, Aug. 12, 1861.

Rev.d R. Anderson, D. D.

Dear Sir:

In the Mélûr Station District, there are five congregations on or not very remote from the great road leading to Madras. Of each of these I will speak. This place from which I date is 25 miles from Mélûr, and is in the Trichinapoly District, but very near the boundary line. The congregation at Shevalpattu is about two miles from the village. I am sadly that at present it is without a teacher, as the young man recently thus employed has gone to Kandy in Ceylon. The people there, were originally Romanists (as were nearly all the members of the congregations connected with the Mélûr station,) and are not by any means in so forward a state as could be desired. As fever prevails in the region, and its is remote from the station, I find difficulty in securing a suitable helper for the place. During the time I have had the care of the Mélûr station, nearly five years, there have been four different persons employed here as teachers. So many changes do not tend to the best interests of the congregation.

The congregation and school at Ranapathipattu, 20 miles from Mélûr and 6 miles from this place, appear better now than for some months past. An evil minded person among the Romanists, had incited persecution on the part of the agents of a neighboring Zemindar, which had the effect of almost entirely breaking up the congregation for a time. This Zemindar is a young man, of whom I have before written, but then as an apparent inquirer. He purchased for himself a Bible, established schools in which something of the truth was taught, and so demeaned himself as to interest not only me, but also Mr. Taylor and Mr. Capron when touring with me on different occasions. I saw him six weeks since, and though I trust he had nothing to do directly with the persecution, yet I think his mind is so wholly absorbed in the pursuit of the world

Mélûr Station, Oct. 1861.

and pleasure, that he is far from the Kingdom of God. He has lately been to Madras and made foolish purchases, beyond his means and inconsistent with his position & state in life.

Yesterday, the Sabbath, I spent at Kôttâmpatti, where two services were held with a small audience. Toward evening I went out with the catechist to a village a mile distant, where we found the people, particularly women, engaged in boiling rice as an offering of thanksgiving to a goddess, Parovathi Amman, for recent rain. A temporary temple, like a booth, had been built, and the idol within was highly decorated with flowers and tinsel. Near the entrance, seated on straw, was a brahmin, the great man and the lord of the village. He and the company listened to an exposition of the ten commandments and the way of life, for the most part quietly and without much of a spirit of disputation, until it began to grow dark. They then politely gave me leave to withdraw, but as I intimated a desire to stop longer and observe their mode of worship and sacrifice, they made no serious objection. I then retired to a little distance and sat down, the brahmin kindly sending me a portion of his straw as a seat. Women came with their dishes of rice, presented them to the idol, and gave a portion to the priest. Persons were busy, as is usual on such occasions, in giving the worshippers sacred ashes, with which they rub their fore-heads, and necks, and bare arms and breasts. Lights were placed before the idol and in the entrance of the temple, and after a time a lamb was brought, water was twice poured over it, and then its head was cut off. Afterward four or five full grown sheep and numerous fowls were thus sacrificed, the heads only going to the priest, while the offerers took home the bodies of the animals to feast upon. Meanwhile, drums were beaten, and the women of the crowd kept up a strange noise by the trilling of the tongue. Those who sacrificed were constantly hurrying away in the darkness with the bleeding, quivering victims in their hands. Altogether it was a wild and strange scene, the like of which I have not before witnessed in a life of more than twelve years among the Hindus. I have before seen great numbers of goats on their way to be sacrificed at the famous temple of Alagar, 12 miles from Mélûr, and also more

than once the headless trunks of goats and sheep borne on a pole between two men, but never had I seen an actual sacrifice, – reminding one so forcibly of the everywhere felt want in the human soul of some mode of expiating sin, and the truth of revelation that "almost all things are by the law purified with blood; and without shedding of blood is no remission." What Christian heart could refrain from the desire and prayer that these poor idolaters may soon be led by the Spirit to accept of Him who "now once in the end of the world hath appeared to put away sin by the sacrifice of Himself." //

At Rambiud, 7 miles from Melur there is a very old man by the thug caste, where case is one of interest. He was a teacher in the days when Mr Taylor had the charge of Tirupuvanam, and toured in this region. He was then a heathen teacher and though long since dismissed from the employment, he retains much knowledge of the New Testament. Apparently he is much interested in religious things, and notwithstanding his retaining many Hindu notions and customs, I hope he is not far from the kingdom of God – perhaps in it. May the Holy Spirit help him to spend his remaining few days on the earth in the service of Christ and to His glory. The members of the Congregation here are mostly very poor pariahs, who do not appreciate the means of education. They are very backward in sending their children to school, although the teacher is the best of those in my station district.

Melvalavu is within 5 miles of Melur. The teacher was a member of the congregation, and was, and is, but poorly qualified for his post. He has however improved considerably, and it was quite a pleasure to hear the well committed lessons of his few scholars in Scripture History and Dr Scudder's "Sweet Savors of Divine Truth." As we went over the lesson, the questions he put indicated that the "Conflict of Ages," had been a subject for discussion between him and others of the unlettered people.

On this tour, I have felt encouraged in preaching to the heathen. Such attention has been given as has caused me hopefully to cast bread upon the waters, believing that I shall find it after many days. In one village, I found a young man who knew

of Kelamatuk in Mr Rendall's field. His acquaintance with the people there seemed to give me some hold upon him. I shall try to see the young man again.

Yours very truly,

Thomas S. Burnell.

P. S. August 20. I am very sorry to see the continued embarassed state of the finances of the Board, and fear that in connection with the war we have not yet heard by any means the worst. I see that a writer in the Independent of June 6th proposes that retrenchment should not come upon Western Asia, but upon the "unproductive Missions" in India, China and Africa, even, as he suggests, to the extent of calling home the missionaries! I am sorry that any one should have such a thought, much more that he should venture to publish it. And in behalf of my own field, which may, perhaps, be called an unproductive portion in the so called "unproductive missions," I plead for a better fate, and to assure such a person, and others, if unhappily there are others like minded, that some of us cannot come home for such a cause. We are ready to suffer with our fellow Countrymen in the cause of patriotism, freedom, and the upholding of the constitution and the honor of the national flag and government calls, put us upon a short allowance, but take us not away from the work of proclaiming Christ to the perishing Hindus.

T. S. B.

Lodiana, Aug 12, 1861

Rec'd Oct 1861

Ans'd Nov 12, 1861

Mélur. March 20, 1862.

Rev. R. Anderson, D.D.

My Dear Sir:

At the present time there is a very great scarcity in the Mélur region. The crops have been cut off by want of rain, to so great an extent, that the collector of the District has recommended to the government a remission of the revenue tax, in whole or in part. In consequence of this distress, many of the poor people go to other parts of the country to secure a livlihood, & among them some of the members of our congregations. With many of the lower caste, the struggle for the means of support is never an easy one: how greatly then must their toil & sorrow be increased by seasons of drought & scarcity. Pestilence also is prevailing in many villages. Large numbers have died in villages nearby. The deluded people seek the help of their idol gods in their hour of misery & woe, but in vain. Last month when in the northern part of my field, I saw & heard much of the afflictions of the people. Many were dying of cholera at Kottampatti, while I was there. One night there was a report that a large band of thieves had been seen & a dacoity was expected. The

Madras Church Gazette, April 12, 1861

catechist remarked that this was the fourth plague, as famine, pestilence & fire had been experienced already. Houses covered with dried grass are peculiarly exposed to fire at all times, & of course much more so when the tanks are, as now, entirely empty. Wells in native villages are very rare. Three nights since in Velliyankundum, I was driven out of our school house by a fire. Three or four members of the congregation lost their property. Five years ago I was present at a fire in the same village, when a poor woman was burned to death.

Notwithstanding these unfavorable events, affecting the community, the work of making known the Saviour goes forward. In the year 1861 I visited fifty villages where I had not before been, & often I find a large company of people disposed to listen. I feel somewhat encouraged in referance to my helpers. I have now two or three more than at the close of 1861. About the middle of last year I directed two helpers to go to other villages for their residence, but they had imbibed some peculiar ideas in the case, they declined to obey, & I had secession in my field at once. One, a catechist, is, I trust, a truly good man, but was probably influenced by his wife & others to this wrong step. After seven months suffering without pay, he consented to go to the place designated, & is now, I think, laboring usefully. The school in the place where he is, Velliyankundum, is

the largest I have numbering 22, 7 of whom are nominal christians &c &c.

Within about three months I have received a congregation of Romanists at Chendalapatti, a village 8 miles to the east of Nellûr. On the 1st ult., I opened a small school in the place. The people here, as elsewhere, are affected by the present distress, & some were absent at the time of my visit last month, as well as this. I have not as yet realized the hopes & expectations I had formed.

Fires. March 25th. I am now out on a tour to the north of Nellûr, & am today at Kottampatti. I have just been driven out of our little prayer house by a fire, which has consumed all the bazaars on the opposite side of the narrow street. With the light thatch roofs, the flames make most rapid work, & now in about half an hour the whole side of the street has been burnt. As the wind blew the flames away from the street, the houses of our people opposite & the prayer house escaped destruction.

Though the loss of property in fires like these, is small as compared with the loss by fires in Europe & America, yet it is much to this people, & the scene is one sufficiently full of fears & terrors. How many sigh & cry, and beat their breasts & call upon their gods, or it may be, quite as often curse them! Again, how impotent & fruitless are the efforts of the people to subdue the flames, as compared with the efficient, well organized fire departments of civilized lands.

I spent the Sabbath at Kambûr & was glad to find more women of

the congregation present at meeting than I have ever before seen. The schoolmaster at this place is more efficient than most of mine, as he combines with his school duties those of a catechist also. Late Sabbath afternoon he went with me to a village near where we found a pôngul (rice boiling) going on in honor of an evil spirit, called Amman. Before the door of nearly every house, holes had been dug for fire, & in new vessels, new rice was to be cooked. Near one, a young goat was sacrificed, its head being cut off; & while the blood was yet flowing in jets from the trunk, it was held against the walls at each side of the door so that it required very little of figure to say it was the sprinkling of blood on the two side posts of the house (Exod. 12. 7.) The floor of the house was also sprinkled in the same way, & as the sacrifice was to this Ammon to keep away the pestilence, the cholera, the destroying angel, in short — it was not strange that the teachers should observe the coincidence between it & the passover, & the sprinkling of the blood of the paschal lamb.

Yours very truly
Thomas S. Burnell

P.S. Since sending the mission report I have been sorry to find an error in the footing of the whole No of scholars in the schools. It should be 1059. Kindly correct the error in the manuscript, with you & thus oblige me.

T. S. B.

Rec'd. Jan. 15 1859
Acknowledged

Tovarangkoriche, August 18. 1862.

Rev. R. Anderson, D.D.

My Dear Sir:

In my last semiannual letter I spoke of very great scarcity then prevailing in the Nilas region, & it is with sorrow that I must report its continuance, & also the consequent distress of the people. Although there has been rain, it has been but little, & the tanks have during all this time had scarcely any water at all in them. Rice cultivation has, therefore, for the most part, been wholly out of the question, & the dry grains, on which the people depend very much, have been greatly injured. For, the grain called Rumbu — a most prolific cereal, & one on which the thoughts & care of tens of thousands of the poor of the land centre by night as well as by day, is drying up & suffering greatly, when a heavy shower would secure a good crop. The cry among the people, everywhere, is "No rain! No rain!" & it is indeed a piteous cry, & one I have heard till "my ears is pained." Yesterday I was at Kottampatti, spending the Sabbath. On Saturday, the catechist went to Ganapathipatti, five miles, to call the people to attend the meeting. On the Sabbath, only one person, John, the school teacher, came, & on inquiry as to the reason, he said it was for the want of food. This morning I went to his place, & found only five scholars in the school, & of these only two who have made any commendable progress. Three or four of the larger boys

were absent & were watching the humbler fields. It is very common for the people, adults as well as children, when in watching fields of grain or passing through them, to "pluck the ears of corn" & to eat "rubbing them in their hands". In a time of scarcity, like the present, it is not reasonable in us to expect the poor people to forego so great a present advantage for the sake of education, when that, to their darkened understandings, is by no means an obvious & great good, only as, in a few cases, it may ultimately lead to places of emolument. From this congregation at Kanapathipatti, five or six persons have gone to Kandy to seek their living. Among them were two young men whom I employed for a time as teachers. They now have places as overseers of coolies & are in the receipt of good pay. I hope they may not forget the truths of the gospel they have learned, & that if the blessing of the Spirit upon these instructions, they may be led to accept the Lord Jesus as their Saviour.

// At Kôttampatti, the principal members of the congregation are of the Nâdân caste. They refused, two & a half years since, to renounce caste in accordance with the test which has been made use of in the mission, & since that two of them, a man & his wife, who are members of the church, have not been invited to the communion table. Recently, a young man from Tinnevelly of the same caste, has joined the same congregation. He was a heathen, but has apparently renounced idolatry, & is very anxious to learn. He has ac-

quired much scriptural & catechetical knowledge within a few weeks, & is most anxious & urgent to be baptized.

He refers me to the case of the eunuch of Candace, Queen of the Ethiopians, & asks, in substance, why he should not be baptized at once, since he believes with all his heart that Jesus Christ is the Son of God. He is not willing to renounce caste, & moreover is desirous of marrying the daughter of the parents who have not been invited to the communion for some time, on account of their adherence to caste. My sympathies are quite enlisted in the young man's behalf by his earnestness & by his more than usual intelligence for one of his class, & yet in view of the circumstances mentioned, I cannot feel it is right to baptize & receive him to the church.*

In my letter, I spoke of fires, & of my having been driven from school houses twice within a few days from that cause. Since then, one of those

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* Dr. Caldwell in his report for 1861, says: "To baptize a nâdân appears at present to be one of the most perilous proceedings that a missionary in these parts can venture upon ~~upon~~;" & referring to a special case under review, he writes: "I had never in any one instance baptized a nâdân without repenting of it before a year, & sometimes before a month had expired." Of caste this is Dr. C's emphatic testimony in the same report:— "I am inclined to assert that no truly converted godly Hindu will maintain caste, & hence to assert the converse of this also, viz: that no man who maintains caste can be regarded as a truly converted godly man. Every thing that I have observed up to this time appears to me to confirm these two propositions; & if these propositions are correct, we may conclude that the spread of vital piety is the most effectual remedy against caste." //.

school houses has been burnt, together with about 100 houses in Vel-
ligankundame; & also the house of the catechist Buckingham in the
village of Kelus. The verandah attached in front of this house, I use
generally Sabbath afternoons, when at home, as a preaching place, as it is
conveniently near the business part of Kelus. The place has been rebuilt
and I expect to use it still in the same way. In this connection, I will mention
that the above named catechist was called to bury his wife in June; & since,
on acct. of not liking to live in the same place as before her death; & par-
ticularly as he wished to be near his child, which is in the care of its grand-
parents at the Dindigul station, he has gone to live with Bro. Washburn, where
he is comparatively quite near. I have none to take his place, & am
thus weakened in the work of direct labor for the heathen. The deceased
had been useful as the teacher of our station school. She was I hope
a truly christian woman. In Bazone of my teachers died of chol-
era. He was of Kilvalavu. Of him I have before written. His school
had become so small that two months before I had suspended it, giving
the teacher a month's pay as a gratuity. As he was very poor, he went with
his large family to a part of Bro. Rendall's field, during harvest time, to
seek the means of support, & there he & one of his children were cut off.

In the congregation of Kilvolavu, the effects of the great scarcity are
more palpable & disasterous than in any other in my field. Most of the peo-
ple are scattered & the congregation is quite broken up. In visiting the
place last week, I found two houses entirely, & a third, partly unroofed &
of course tenantless.

Aug. 19th. I went this morning before sunrise, to the congregation
at Chevalpatti two miles from the govt. bungalow, at the place of date.

It was sometime before the members were assembled, as the most of them had been spending the night in watching the fields of kumbu. Finally I had a company of four men & four women, & several children. The B. of women, tho' small, is a better attendance than I had ever had before in this place. The increase is owing, I think, in part to the influence of the wife of Manuel, the catechist. I have generally had very little satisfaction in this congregation. I have found it difficult to get persons to live here as it is a region where fever prevails, & 27 miles from the station. The present catechist, Manuel, came to me in February from Dindigal & tho' he has not a very good reputation, for stability or wisdom, having previously been in the employ of six different brethren, yet he seems to be doing well at present. I have not before seen the prayer house in so comfortable & pleasant a state, nor, as I have said, referring to female attendance, so well filled.

Aug. 20th It is just five years today since, with my family, I began to live in the new house at Mélas, & a few days less than five years & ten months since I took the charge of the station. In looking at the past, I see that the hand of death has been busy with the members of the church. I count up nine deaths in this small church, beside two deaths of persons residing at the time in this field, but members of other churches in the mission. This review is a saddening one, but it has pleased the Head of the church thus often to visit us, & to remove those who were called by His name. It is a comfort to believe that He knows & does that which is best for the interest of His cause. Besides these repeated admonitions of His providence in removing those who had professed His name among the heathen, from our midst, He has of late spoken to us more lovingly in taking from our

family circle our only daughter at the age of 7 years. You will, perhaps, remember baptizing her by the name of Catharine Judith in Jaffna on the Sabbath May 6, 1855. Our Kate was ill but 24 hours & died June 13th in the bandy, half way between Melur & Madura, where we were taking her for medical aid.

She was a lovely, interesting child; & the sudden blow has crushed us to the earth. Twice before, during these five years, has our family been broken in upon, by sending our eldest born to America in 1857, & our second son in 1860; but the partings & the sorrows then, were not as now. We shall, should God spare life, meet these sons again, but the face of this our darling one shall not see till the grave gives up its dead. How we feel our loss - how miss her every where. What can take the place of her hearty greetings & warm kiss on my return from tours, & what shall fill the aching void in the mother's heart in the isolated home among the heathen? Though I thus write, thanks be to God, the consolations of the gospel & of Christ, who wishes us to be partakers of His holiness, do much to alleviate our sorrows, & give us joy even, in the time of our deep distress. We feel too that mercy has been mingled with the judgment, for we mourn not as those without hope.

Her conscientiousness, sorrow for sin, love of prayer, & interesting sayings & quotations of hymns during the delirium of her short & distressing illness; & especially the remembrance of the love of Jesus for little children, & of God's covenant faithfulness, give us hope & consolation in our great trial. Our ~~constant~~ earnest prayer is that the event may be blessed to our growth in grace & usefulness, & especially to the salvation of the brothers in America, & to the lonely brother here. You prayed for her at her baptism. Now we ask you to join us in the prayer that her death may not be in vain but shall be, in God's hands a means of life, eternal life, to souls.

Nellur. Aug. 25th On Saturday the 23d, the two caste maintaining church members, together with the young man spoken of, & the catechist of Kottampatti & his wife came to Nellur & joined us & others in partaking of food prepared by our pariah servants. We were in all, adults & children, thirty persons, representing four or five different castes. The young man was examined, & it was voted that he be received to church membership. His examination though not wholly satisfactory to me, was to the native brethren apparently quite so. Speaking of sin, he said, before it had been as clay to him; now it was as a mountain, & at another time, that it was as a heavy stone that could not be lifted. Of Christ he said, "I have put His name upon my head," — an oriental way of expressing his design of honoring the Saviour. Yesterday forenoon I preached from 2 Cor. 6. 17, 18, "Come out from among them & be ye separate" &c. & in the P.M. the young man publicly professed his faith in Christ received baptism, & came with us to the Lord's table. He took the Christian name of Samuel, his heathen name being Pattâlam (Pattâlam), which signifies the bottomless pit! May God give him grace to stand firm for Christ. I shall watch his case with great interest, & I ask the prayers of those of God's people who feel for weak converts among the Hindus, & who sympathize with them in their trials.

Yours affectionately
T. S. Burnell.

P.S. During the last month I was absent from home with my family 16 days on a visit to Mandapasâlie. Eleven days I was with Bro. Taylor in his villages, in 36 of which we proclaimed the message of mercy. Of the 36, 23 were villages where there are congregations. In one place Banthalagudi, we had ten brahmins present, who listened to the close almost, without a word of disturbance. They came to complain to Bro Taylor of some things done by the members of the congregation, & on invitation remained to the meeting. Neither he nor I have ever had such an instance of brahmins attending meeting before. May it appear at the last day that they received benefit.

In Bro. Taylor's field I noticed much to lead to earnest labor & the hope

for a still greater blessing. Many of the people are, I believe, favorably impressed toward Christianity. This was particularly marked at one place called Changulpadi, where a new church building has of late been erected, mostly by the people or by one man among them. From 80 to 100 people were present part of the time during the day we spent at the place. On going to that village in the morning I witnessed one form of obtaining the means of support, such as I have never before seen. Persons were digging down 2 or 3 feet in the plowed fields seeking yellow clay-like looking heads, some of which were shown to us. These are supposed to have been lost or left here generations ago when there was a village on the spot. In this, & like precarious way do many of the poor procure a livelihood. In some of the villages where we went we found it difficult to get water for ourselves or our cattle. We saw persons carrying water on their heads a distance of 2 or 3 miles. Oftentimes water, obtained at such a cost even, is most impure & unwholesome.

According to a memorandum I kept, we saw about 500 in all of the members of the congregation at the different villages. In some I was sorry not to see a better attendance of females, but in others a goodly number came. At Pastor Christian's village we had an interesting evening meeting in the open air, as a place of worship is yet to be built. At Velanûrani, the catechist spoke with tears & much apparent feeling.

I was more than ever impressed with the self-denial required to live at such a station as Mandapadâlie; it is so remote from any other; & it is so difficult to obtain help, especially medical aid in time of sickness, & indeed ordinary supplies. Then too, in the midst of this black cotton soil, in the rainy season, travelling is almost impossible.

My heart's desire & prayer to God is that He would yet more abundantly bless & reward the brothers & sisters residing there, for their work of faith & labor of love, & for their self-denial & continuance in well doing.

T. S. D.

Madras Presidency, Aug. 18, 1862.

Received Nov 1st 1863

Pulney Hills. April 10. 1863.

Rev. S. B. Great.

My Dear Sir.

Since writing my last semiannual letter, nothing of very marked interest has occurred at the Nélûr station. I was pained in Dec. to hear that at the funeral of the mother of two of our educated young men, they should allow of ceremonies & observances (particularly the burying of the body in a sitting posture) not in accordance with Christian usage.

I had the happiness early in February of receiving to the church a young woman, wife of one of my teachers. God grant that she may be useful in life & may be found at Christ's right hand at the last. = I will now give some details of a late tour in a part of my field which I have not before visited.

On the morning of Feb 4th, I left home, accompanied by Catechist Gnanamuttanem, at 3½ o'clock, with cart, tent, & horse for a tour among the heathen. We encamped at Elippeigudi, about 10 miles from Nélûr, & in the region lying between Nélûr on the one side & the stations of Sivagunga & Periyapovanum on the other. In the morning, on the way, I visited four villages off the path, speaking a sermon in each. & finally arriving at my

tent ground at 10 just after my cart. This one fact shows the the value of a horse on tours. A missionary with this aid, can perhaps reach twice as many people as without it.

As the weather was cool, I was able to be out thus late, without injury, taking care however, to protect myself from the sun's rays by my umbrella. P. In four of the seven villages which I visited during the day, the people were unwilling or afraid to receive tracts & books, a thing I have rarely seen & never to such an extent. In Paramâttiir, where I went at ~~one~~ a place which is beyond the road leading from Madura to Sivagunga, the people, men & boys, in the threshing ground listened for the most part quietly, but on my leaving, they were rude & shouted & hurrahed as I rode slowly away. In going to this place, I passed the village of Usalampatti, where I saw the sad sight of a father & son fighting. In the struggle, they both fell, the father falling under his son. Persons near, in a rice field, ran & separated them. On my return to this place, it was growing dark, & the people seemed to be afraid to come out of their houses, & when I went toward them, they ran away.

Gâmâruttaram went to another village, but found the people so much given to toddy drinking, that he had little hope of doing them good. A young man, a sorcerer, returned with

him, who had been drinking much. In the evening he was in the tent with several others, but his society & presence were anything but pleasant.

Early in the morning of the 2nd day, I visited the village near my tent. My audience were mostly women. Then, with the catechist, I went about two miles to Tamarâkki which is in two villages. Speaking first in the eastern part, after a little time, the most of our audience was driven away by a large boy, the son of a man of some influence in another village. In the western & principal part of the place, we had an audience of about 100 men, many of whom had come together for business, connected with the land tax. They listened attentively to our declaration of the true way & to the reading of "The True Scripture Proclamation". A mile in another direction, between 9 & 10, we had a company of 50 or 60 women & children, the men being absent on business or at work.

While we were speaking, some of the women in the houses, apparently from fear, called away those who were listening, & thus in a moment or two, broke up our audience almost entirely. However, in a little time a few returned, especially when an old man came. He was willing to receive a tract, which, in this dark region, is something encouraging. During a large part of the day, I heard the drumming of the young sorcerer mentioned before. My special attention was called to him in the afternoon, when, on look-

in front of my tent, I saw two young men under a tree, where he was, prostrating themselves repeatedly upon the ground. Going to the spot, I found that the sorcerer had told these poor fellows to prostrate themselves at full length seven times toward each of the four cardinal points.

One of them had a sick child, & it was for this to consult this young pretender to intercourse with the gods or rather devils, that these persons had come 5 or 6 miles. He told them that the child would get well, & then they must give to the priest of a certain temple a specified sum of money. It is astonishing what power this class of men have, & how much they are sought. They in many cases, seem to take the place of a physician, & are always consulted to reveal what God has hidden

In the afternoon I went to Arasanur, two miles to the west. It is a large village. In three different places, I saw the gourd shells of those who had come to sell toddy; & I saw it drank by men & children — the latter little creatures, entirely naked. One woman also came & drank. In two of the three places where I spoke, my audiences were disturbed by the boisterous talk of drinking men.

The villages in this region are in the zemindary of Livagunga and I am impressed with the difference (where, alas, all is low & base) between the country directly under the Queen & that under native rule. In the morning I saw much rice ready for the sickle, & being injured in the fields, but was told it must wait the coming of the peons of the Rajah

before it could be reaped, & then he will take half! This, I seem, is the rate of tax he imposes. How can the poor cultivator prosper? The villages seem to be remote each from the other, & in numerous cases, where there might easily be tanks, if there were life & energy to make them, & thus what is very profitable, rice cultivation be greatly increased, there is nothing now, except a wide waste, used only as pasture land.

On the morning of the 3rd day I visited Vânûr, where I spoke in two places. At the first, one man of high caste & very respectable, apparently, expressed his contempt of knowledge & learning, saying that by means of it, they could not get a living. In another village a woman tried to drive away the men & boys who were listening to us, by the use of the most abominable & obscene language.

On my way home in the afternoon, I passed a company of shânârs, engaged in the performance of karumântham (funeral rites) for a deceased relative. As these people were relatives of the Mallânkinerin Christians, I felt more hope & courage in addressing them than I do usually in speaking to common & miscellaneous companies of the heathen.

As I was riding on horseback, when near home, I said salâm to two poor women whom I met bearing burdens upon their heads, & I asked if they were well, to which one replied, "yes the day I die" - meaning she should not be free from toil & trouble till then. Alas, how little have the people to comfort them in time & to hope for in eternity.

Since my previous letter, we have been favored with copious rains, & the poor people are now in easier circumstances; still they do not remember the Giver. It was remarked by some of the helpers at the Local Committee meeting at Erapoovanum in February, that the people were more than usually zealous in heathen ceremonies.

In December, I took a tour to the east of my station & of Swagunga, going as far as Gonchy where I met Bro Sanders & family & Miss Agnew from Jaffna.

In February I had the happiness of touring nine days with Bro. Herrick in his field, & saw much occasion for hope & thankfulness. It was pleasing to notice the progress since I saw the field 6 years ago. Very particularly was it marked at Mallankiney.

A public work, the building of a dam for a lake, is now going on here upon the hills near our sanitarium. Hundreds of coolies are employed, & we have favorable opportunities for addressing them daily. God grant that lasting & saving impressions may be made.

Two church missionaries from Tinnevelly are at present at the sanitarium. At the prayer meeting yesterday they mentioned facts of interest one of which was that one of them (Rev. Mr. Duckers of Panmisellay) had had the happiness to receive 1600 people as nominal xns. in the last four years! Praise the Lord for this success

Yours very truly
Thomas S. Burnell.

Rec'd in Eng. Apr 3

Tóuarangkarichi, Aug. 24, 1863.

Rev S. B. Treat.

My Dear Sir:

On the 12th of May, I came down the Pulney Hills, and that evening, started out on a tour with Bro. Noyes. During the night, we passed through three or four rivers, at one of which we were hindered an hour or more. We were late in arriving at Bodiannâickanúr in the morning, and our handy of supplies, &c for the journey did not come up till nearly 2, P. M., which facts led me to feel that touring in the Periaculum District, demands, at least at times, strength and resolution, and a willingness to obey the injunction, "Endure hardness as a good soldier." I was in the Periaculum field eleven days, nine of which were taken up with the tour, and two, including the Sabbath, were spent at the station. Eighteen Congregations were visited, and about 650 members in all, were seen. Distinct progress was observed in some of the congregations since I saw them seven years ago.

We crossed the rivers on the way from Andipatti to

Periaculum, where Bro Scudder was drowned, and I was impressed with the temptation he had to venture the swimming of the stream, as, at the spot, it is not very wide, and he was so expert a swimmer. But it was a saddening place, and I felt a heart-sinking as I approached the stream. All the region, for miles on each side, is one wild jungle of low thorn trees.

I reached home, May 27th; and, having between that date and June 8th, visited all my Congregations, on the 9th of June, I set out for Dindigul, to tour with Bro. Webb in the Itinerancy. I was with him ten days in the tent, and much enjoyed the work, and the privilege of making known a Saviour to many who had not before heard his adorable Name. I feel that if God adds His blessing, great and good results will follow this special effort to reach more thoroughly the masses of the heathen.

I returned home June 22nd, having been absent 15 days. July 7th, with my family, I came out on a tour to the North of Mélúr, and, visiting the congregations and also some heathen villages, returned on the 17th day. The effect of Mrs. Burnell's visiting the congregations with me is, I think, good. The women are more interested to hear from one of their own sex than

from the missionary or catechist.

Monday, July 20th, I went to Nuttaw, and, meeting Bro Rendall there at evening, was with him till the 6th instant, engaged in the itinerating work. We were prospered, at least, as far as access to the people was concerned, and I cannot but believe that the day of final account will show good results, even should none be seen in time. As I presume Bro. Rendall has written, in detail, of this effort, I will add no more, excepting that I enjoyed the season and the labor, and that I feel that the carrying out of the plan of itinerating, now so happily commenced, promises results in which the angels of God will rejoice.

Mélúr Sept. 1. I came home from a tour of five and a half days on the 29th ult., feeling generally hopeful, not so much from what I saw, but more from what I believe. One of the four Congregations I visited, is suffering much from persecution of Romanist relatives. Three or four members were most unreasonably and unrightfully hand-cuffed, and exposed to other insult and injuries. The case is now before native Government officials for investigation and decision. What the result will be remains to be seen, but I have hope that the aggressors will be so punished as to prevent a repetition

of like injustice.

Yours very truly,

Thomas S. Burnell.

P. S. Sept 30th. Two days since we heard of the drowning, on the 4th instant, of Rev. Mr. Hislop of the Scotch Free Church Mission, at Nagpore, in Central India. He was washed from his horse when passing a smaller stream, after nightfall. His horse escaped and came into a village, thus causing search. Unlike Bro. Scudder's case, the body was found in three or four hours. Bro. Hislop was a faithful and successful laborer, of nearly 20 years residence in the Country.

This is the third case of the drowning of missionaries I have known. The first was some years since — Dr. Leech, (London Missionary Society) at Rezur in Travancore. He was bathing in the sea, and was washed away. His body was not recovered. Dr. L. was a most excellent and useful man. The second instance was that of Rev. Mr Scudder, which is so recent and fresh in the recollection of the friends of Missions; and now this valued laborer, Rev. Mr. Hislop, is taken away. Surely these events teach us God's sovereignty and our nothingness, and should humble us, and lead to new consecration and greater zeal in the work during the days that may yet be allotted to us.

T. S. B.

Rec'd. Dec. 5.

Rec'd. March 11, 1861

Mélur, April 4, 1864.

Rev R. Anderson, D.D.

My Dear Sir

It is a little more than seven months since I last wrote Mr. Treat, in your absence, and it now gives me pleasure to address my letters as in former days. If it shall please God, may this privilege be granted yet many years to the missionaries of the Board.

In my last I alluded to the persecution of a congregation by Romanists, and that the matter was then before native officials for investigation. The people did not obtain the decision in the case that was desired, and the result was that a portion of them removed to the village of Samuttarapatti, 10 miles distant; and, being there joined by a few others, a new congregation was commenced. The school house roof was removed from the former place, and new walls were erected in Samuttarapatti, and a small school was begun, with a teacher once before in mission employ, but who had left & had been in Kandy.

At Mélur, two heathen men from a neighboring village have quite encouraged us by frequent calls of late, and occasional attendance on the Sabbath. May the Holy Spirit seal

them as His own.

On Bro Herrick's leaving, I received temporary charge of Tiramongalum, and have since January visited the station twice, spending a Sabbath each time at Mallankinaru, as well as at the station. By making two tours, I have visited all the principal congregations, 20 in number, and some of them twice. So large a station and with such varied interests, demands the constant presence and guidance of a missionary on the ground, instead of one 30 miles from the nearest congregation. I was therefore very sorry to hear of the misfortunes experienced by Bro Chandler, (to whom the Mission have voted this station on his arrival) and of his return to Boston; but have since rejoiced in hearing of his sailing a second time. May the abundant blessing of God rest upon him in the care of this large field.

I will mention one encouraging incident of my first tour in the Tiramungalum station, from my journal of date,

Karigaméthal Sat. Feb 13, 64. Last evening I went to Mundeiyu, where I examined a school of 4 scholars, & afterwards held a meeting with 20 persons. On my return to this place, at a late hour in the evening with Catechist David and Innasemuttu, people were here waiting, and with them I had a meeting which proved of great interest. I was led to speak of Christ standing at the door (Rev. 3: 20) and of the

duty of opening at once to Him. I told them they might be Christians this night and that the angels would rejoice on this account. One, Pattinaikar, said he would ask Christ to come in his heart immediately, and three of the men of this naik caste discussed in a most earnest way in a language unknown to me, the matter of being baptized & professing religion. The hinderance was opposition of their wives & relatives; and the wife of the Catechist here thought they ought not to be baptized till they could get their wives to be regular at meeting. Catechist David did not regard this objection as insuperable. I urged them to make a full surrender of themselves to God, and alluded to Ananias and Sapphira, keeping back "part of the price". David took this up and spoke most earnestly. After a long and feeling conversation, Mallavanaik proposed to Allahurnaik, to pray, which he did in a most interesting and fervent manner, as though taught of the Spirit. I followed in prayer, and it was not till nearly two hours had passed that they were disposed to leave. The scene altogether was one of the most interesting and heart cheering, — I think the most so, I have witnessed in India, May the blessing of the Spirit follow.

During the last month I was absent from home 25 days, in which time I had the happiness of passing ten days in the

itinerating work with Bro Rendall. We were well received, and much enjoyed the privilege of making known Christ to those who had not before heard of Him, and of salvation through His sufferings and death.

Yesterday, Sabbath P.M., while I was speaking to the people in the town of Mélir, I was assaulted by a mob and beaten. Had it not been for the assistance of my Catechist who was with me, and the timely and providential arrival of my servants and the police, I have much reason to think I should have been seriously injured, and perhaps life even might have been taken. As it was, I have two very distinct marks upon my person, of blows I received. I am about to make complaint to the Collector of the District, and trust such punishment may be meted out to the guilty as the case demands. The crowd were excited and led to this violence by the fall of a Karagam from the head of a dancing pusari, which fall they wrongly attributed to me. The event seems an untoward one, but I hope and pray it may be overruled to the furtherance of the Gospel & to the glory of God.

Yours very sincerely,

Thomas S. Burnell.

Mélir, June 6th Monday. I came home from the hills on the 4th instant, and am glad to be at work once again. Yester

(Sale.) P. M., I went among the people of Melur and saw nothing of the spirit of persecution. Herewith I copy a notice from the Madras Observer of May 11, concerning the affair of April 3rd, and the way the English government officials disposed of the case. The article was written by William Parke, Esq., the husband of Miss Ashley, that was, and the Madras Times, a leading secular paper, has devoted a long editorial to the matter, sharply criticising the Magistrates of this district.

The Observer thus introduces the article: "The following authenticated letter from a correspondent of the Madras Times, tells a very strange story, showing the sort of justice missionaries sometimes get:- 'On Sunday evening, April 3rd, the Rev. J. S. Burnell, of the American Madura Mission, went out to preach in the town of Mélúr; at which place he is stationed. He passed through a crowd in a narrow part of the high road where was a temple pusari dancing, carrying a Karagam. This is brass vessel filled with flowers and carried on the head. From the violent movement of the body, it would be liable to fall at any moment. It appears to have fallen when the missionary was near; though he was quite ignorant of such an occurrence. About half an hour after passing through the crowd, when speaking in a second place, he was set upon and beaten violently by a mob, the ringleaders asking why he had knocked off the Karagam. Besides repeated blows received, cow-dung and earth were thrown upon him,

his hat was knocked off, and it was only recovered with much difficulty after the arrival of the police. The violence of the mob was such that had it not been for the assistance of a Catechist who was with him, and the timely arrival of a Christian schoolmaster, with two of the Rev. Gentleman's servants, his life would have been in danger. As it was, marks of the cane with which he was beaten were visible upon his person for two weeks. Protected by the police and his servants, he returned home. While on the way he informed the Thasildar, a native officer, of the attack. This person appointed the next morning for the examination of the case, but during the night went to Madura, in order, as it seemed, to evade his duty. The native officer having avoided the investigation, Mr. Burnell referred the case to the Collector, C. H. Levinge, Esq on the 5th, and the names of 26 persons were mentioned as present in the company, many of whom were active in the assault. The Collector committed the investigation to his young assistant Mr Sewell, who appointed the 14th for hearing the case at Mélur. The Rev. J. S. Burnell was able to swear positively to three persons who attacked and beat him and the four persons before spoken of, were able to identify many others; and yet nineteen of the twenty six were dismissed, with the objection that there was no evidence against them. The other men were put upon trial, and after examination were bound over to appear in Madura on the 18th to learn the decision of their case. This was given by a person who had previously had no part in the investigation. Mr Nelson, the Assistant Collector, inflicted punishment as follows:

To the first prisoner a fine of Rs 20.
To the second prisoner a fine of Rs 10.

To the third prisoner ~~one fine~~ months simple imprisonment.

To the fifth a fine of Rs 10.

To the tenth a fine of Rs 5.

The nineteenth prisoner was the brother of the Thasildar, and the testimony of credible witnesses for the prosecution was positive to his instigating to the committal of the grossest outrage, and yet he escaped without the least punishment. Comment on such a case is needless. There has been an almost entire failure of the ends of justice. Hundreds of natives will be willing to pay Rs. 5 or even Rs. 20, for the gratification of attacking an European, and the officers of the district are ~~xxx~~ wanting in their duty, if they fail to offer efficient protection to men whose only aim is the welfare of the people."

In the Friend of India of May 12th" is the following statement, having reference as I presume, to the recent murders of two American Presbyterian missionaries Revs Messrs Janvers & Loewenthal.

A Bombay contemporary prints prominently a notice to the effect that the "leading Hindoos" of that city have prepared a protest to be sent to the local, supreme, and

Home Government "against the present aggressive attitude of the Missionaries in India". We presume that the aggressive attitude complained of is shown in the murders of some Missionaries and the outrages upon others which have recently taken place. Is this what the Hindoos are protesting against"?

Rev. Stephen S. Rea'd to Aug. 6.

Acd'l Rec'd Nov. 5, 1864

Mélúr, Aug. 12, 1864.

Rev. R. Anderson, D.D.

Dear Sir:

Having on the evening of the 10th, returned from spending twenty days in the itinerating work, it has occured to me that some facts & thoughts connected therewith, may prove as intersting as any thing I can write at present.

Though I have been among the heathen villages quite a large portion of my time, daing the nearly eight years the Mélúr Station District has been in my charge, yet I had been to Tirapalúr, a large place in my field, 20 miles to the east of the station itself, only four times, and very many of the villages in that region had never, so far as I know, either from missionary or catechist, heard the sound of the Gospel. I now return, feeling that I know my station district much better than ever before, & with a strong impression of the importance and necessity of the itineracy, in order to the thorough prosecution of our work in the more remote regions.

I had with me, for the most of the time, three helpers, and

for three days four. The No. of encampments was 7; of villages visited 145, & of hearers 7,025.

We did not give many tracts and books, but succeeded in selling a few — enough, ~~at least~~ to show that the sale of tracts and books is, to an extend at least — practicable. The amount received was Rs. 1. 3. 9.

Our first camp was 12 miles from Mélúr on the road to Tirapatúr, where we were from Friday morning till Monday morning, and in these 3½ days had audiences varying from a dozen or less up to 150, & amounting in all to 1,300 hearers, in 22 villages.

At the beginning of our second encampment (which was in Tirapatúr) in the afternoon of July 25, all four of us went into the bazar street of the place, but separated into two companies. Teacher Swámitásan and I had a large audience of heathen & Mohammetans. One of the latter replied to me, — However much you may talk, and you have been here four times before (this was the exact number,) we will never embrace your religion. Others showed much zeal for the cause of the false prophet, yet we had on the whole, such an opportunity to declare the message of love and mercy, that I felt grateful for the privilege. Our other party sold the "Blind Way," the book of Proverbs, and "Spiritual Instruction."

At this place, Tirapatter, the acting Sub Magistrate is Robert Adair, a graduated of Bathicatta Seminary, and for a time a teacher in the Pasumalie Seminary. It was pleasing to meet a native of so much intelligence. From his remarks upon Gen. Butler, whose life I had with me, I saw that he knew a good deal of him and of American affairs; He is in the way of reading English newspapers.

One pleasing incident was the selling of a book to a nice looking little brahmin boy. He said he had no money, but he would give some rice! We consented and he ran for it, but as we went on to another place, we hardly expected to see the little fellow again. However, he soon came up to us with more rice then sufficient to buy the "Blind Way," so that the tract, "Dont touch those mangoes" was added. May the Lord bless the books to this interesting lad, & also the tract "Incarnate Grace," which we gave to a dancing woman of the temple. We had conversation with her & two or three others of her class, who could read. Alas, that such females are the only ones in this great land, who know how to read, & this, that they may learn the infamous stories of the gods to sing them in idolatrous & lascivious worship. The woman who received the tract, expressed herself as quite willing to leave her present mode of life, if she could have a government office! She had, as she said, examined the

laws and felt competent for official duty! The next day in going to a village beyond Tirapattur, I passed more of these degraded women, and recognized one of them as the individual, whom, at a wedding near Mélur, last year, I heard sing 69 stanzas in praise of the Collector of the Madura District. In this part of the Sivagianga Zemindary, within a few miles of each other there are no less than four large idol temples, where these girls are entertained. From this one fact some idea may be formed of the moral condition of the people and of the fearfully degrading and debasing nature of Hindu idolatry.

A gratifying fact of this 2nd Camp was the visit of a boy to the tent who had learned in my village school at Vellizan-Kundom, 32 miles away. He was with us at our prayer meetings two or three times, & went with me and a helper to the villages one afternoon. I was pleased to see that he knew and joined in with lyrics sung by the helper to attract an audience. These things in the young man cheered me, although he has not renounced heathenism publicly, and made me feel that our schools as much as we lament their low state and inefficiency, are not altogether in vain.

On the morning of July 28, I met more encouragement

in selling books there at any previous time. They were sold among Brahmins & Nattacotta Chettiers* living in villages 4 miles from Tirapatur in the way to the domain of the Puthucotta Rajah. It was a true pleasure to sell to such persons the Proverbs of Solomon, "Incarnate Grace," & "Spiritual Instruction."

Our third encampment was at Veliyathur, 4 miles south east from Tirapatur. It is the birth place & home of a native Christian, formerly a teacher at Tirupuvanum. He has been living for two or three years past in this remote place and without any religious privileges. He came to me on the first day of our itineracy & I had employed him, for the time as some of my helpers were prevented from joining me, by their own sickness or that of their families. From his familiarity with all the region, he has been of much service to us in showing the villages, & I regard his coming as providential. I have found him useful also as a "reader," and as a singer of the lyrics. His wife, although a member of the church with her husband at Tirupuvanum, we could not get to attend our Sabbath service in the tent. The three children are known in the village by heathen names, instead of those given in baptism. But, in the midst of such temptations, as the family are exposed to, in the midst of the wicked, is it a wonder that faith and love are weak and cold?

At our third camp, much to our joy we were joined by David, a good teneator, from Tirumangulam, who had come over

* The Nattacotta chettiers are the "merchant princes" of South India & Ceylon. Though generally but half clothed and living in houses little better than the common mass of Hindus, their money transactions are utterly tens of thousands & even lacs of rupees

50 miles to assist us in this great work. Last March, while itinerating with Mr. Rendall, this catechist when going with me to a distant place among the hills, greatly interested me by telling how 27 years ago, when a boy, he came to the same village with a relative of the Nardicatta Zemindar, to cast out a devil which was supposed to be killing the cattle of the region, by the witchcraft, as was thought, of some person. This exorciser did his work by casting lots, ~~writing~~ and various tricks, & by assuring the people that he had subdued the spirit, and by telling them they need not fear, &c. It was to me a very joyful contrast — the difference between David's errand then and now; then a blind heathen young man of 18, & now a zealous and earnest catechist of 45. One such blessed change & all its glorious result in time and eternity are enough to encourage one in long years of apparently unsuccessful labor.

At Mathakupatti, our fourth camp, and half way between Tirapattur & Sevagunga, we had heavy rains, which, though interrupting our work somewhat, were not a serious hindrance except in one respect, namely, that all the men were busy afterward plowing and sowing their fields, so that we had audiences of 20 or 30, with but a single man in the company.

Near one village, having a very prominent temple upon a hill, I saw a man prostrate at full length, toward the sun rising, his face buried in his hands, and constantly saying in a sing song tone "Náh-ráy-ánáh," Náh-ráy-ánáh!" He would repeat this ~~one~~ same about a dozen times, and then pausing for breath, go on again. He was a worshipper of the sun, & probably his "vain repetitions" of the

names of the supposed sun god, may be counted by scores of millions.

We experienced very little opposition except a desire for disputation on the part of many. The most violent appeared was a man in a village two miles from the great temple at Tiru-Kāshdigūr. He was anxious to have me leave, and while I was repeating the ten Commandments, he drove away my audience, saying he would have nothing to do with Christianity. May the Lord mercifully give him a better mind.

Our 5th encampment was at Arulikotta, four miles from the temple just mentioned. The time spent here was shorter than at any other camp, from one noon to the next, and yet we were permitted to visit ten villages and to address over 500 hearers, leaving in four villages books and tracts by sale.

At our 6th Camp, we received a saddening telegram of the war, and the news of gold at 230, "settling down at 210!" Our exclamation was, What will our Board do? May the Lord arise for the help of our distressed country.

Our last Camp was at Cellūr, five miles from Mélur, and in a place where I have twice before been with my own small tent. In the principal village near, I saw more of drunkenness than elsewhere though it was not wanting at Tirapatūr. In the 21 villages visited at this 7th Camp we were able to sell books only in five, the people doubtless being less willing to purchase from having received them gratis hitherto.

May the Lord graciously fulfil His promise, "My word shall not return unto me void," bringing many souls to the foot of the cross.

Yours sincerely,
T. S. Burnell.

Moulmein, Aug. 12, 1864.
Rec'd Nov. 3.
Ans'd Nov. 5, 1864

Mélur Station District
April 24, 1865.

Rev. R. Anderson D. D.

Dear Sir,

I commence my semiannual letter at Manghulam, a village congregation, 8 miles from Mélur & 12 from Madura, where Bro. Muzzy established the first village church of the Mission. The catechist here, Santhappen by name (meaning the meek father) I esteem as a brother in Christ, & he is faithful in his work, so far as I know. Certainly the congregation are better taught than some others, where the catechists are possessed of higher mental powers. Not long ago he was very ill & I feared he would die, but through the blessing of God upon Dr. Lord's efforts in his behalf at the dispensary in Madura, he was raised up & is now able to go out with me 2 or 3 miles to other villages, as he has done twice to-day. Although he is a man, who, in the examinations of the helpers appears the very worst of all, he is, nevertheless, one of my best men in speaking to the heathen, in readiness, appropriteness & earnestness. He has a large family to support — a wife & six children — & in these hard times of high prices of food & clothing, he finds it impossible to live comfortably upon the pay given by the Mission.

Mélur, Aug. 12, 1864.
No. 3

The congregation are of the pallan caste, a part of them having been Romanists originally, & a part of them heathen. By their quarrelsome spirit they often try my faith & patience, but I sincerely believe that grace has begun its work in the hearts of some of them.

Day before yesterday I came from the congregation of Vettiyanthunelom, 12 miles from Allelun & 8 from Madura. The few people are of the same pallan caste, & were Romanists. I have no catechist there, but the school teacher, the son of the principal man of the congregation, teaches the members somewhat. He was a year lately in the Vernacular Education Society's Training School at Madura, where he much improved, & has now the largest & best school I have. I am sorry that there are but two nominal christian boys in it, the rest being heathen. A young man of this congregation, a member of the church has gone to Kandy to seek his livelihood. Ten days since the teacher's sister a young woman, whom I married but a few months since, died very suddenly indeed, apparently of cholic. Her poor father we found overwhelmed with grief. Striking are the ravages of death which I have known in this village & congregation during the 8 years that I have been acquainted with the place.

Mrs Burrell has been with me on this tour

of six days, & has by her presence & labors, helped & strengthened me. Now that we have sent away our third son & last child, she will, I doubt not, often accompany me in my tours. It is but twenty days since we returned to our now childless home, from Madras, where, on the 27th of February, we gave the final good bye to Alfred, on board the "Lord Warden". This was the third time we had been called to a like experience, & this, being the last, it was peculiarly trying. May a gracious, covenant-keeping Father go with the lad & sustain & keep him, & his parents also.

After such a trial, it was, I believe, of great value to us, & particularly to Mrs Burnell, in a physical & mental point of view, that we spent the month of March in visiting the Arcot Mission, Bangalore & the Neilgherries. The blessing of God attended us in all our journeyings, & we were permitted to form new acquaintances with those engaged in the same work as ourselves, & also to see the mission cause carried forward in the Telugu & Canarese languages as well as in the Tamil. It was particularly gratifying at Dolacamund to hear Dr G. U. Pope, celebrated as he is as a Tamil scholar, speak in the highest possible terms of the smooth & beautiful translations of hymns into Tamil, by our venerable Brother Spaulding of Jaffna;

& it was very encouraging & hopeful to meet, as we did repeatedly, Christian laymen most earnestly engaged in efforts for the glory of God among their own countrymen & the natives, conspicuous among these are Messrs Thomas & Robert Stanes, brothers of the late husband of Dr. Scudder's daughter Harriet.

While we were absent, the cholera prevailed greatly at Kottampatti, 14 miles north of Ettéléin, & among its victims was the father of the late pastor Yásudian of Mandapasalie. This old man was baptized by the distinguished Missionary Rhenius in Tinnevelly, but he had never been received to the church, & his nearest relatives & his missionary have not that hope & confidence in his death which they desire.

Yours Sincerely,

T. S. Burnell.

Rec'd Aug 4 Ans. Jan. 26 66

Return Jan. 24, 1863

June 7. P.S. I've just read & how greatly enjoyed your book on the Sandwich Islands. Frequently I found my heart full & running over at the description of the work & the scenes in those islands which God has so greatly blessed. May this blessing continue.

T. S. B.

Méléur, Nov. 24, 1865.

Rev. R. Anderson, D.D.

Dear Sir:

Gratefully, I trust, do I record the fact that during the seven months since the date of my last letter, I have been permitted to prosecute my work without interruption from illness. In June & July I was out itinerating with Bro. Capron twenty days, in the Méléur and Mánámadura districts. 142 villages were visited, and 5666 persons were addressed. The 4th of July, we were in the tent, and at noon had a special meeting with our helpers, of thanksgiving and praise, in view of God's goodness in bringing the war to a close in America, and in His overthrowing slavery, the cause of the war.

Returning from the itineracy, Saturday, July 8th, it was pleasant to spend the Sabbath at the new mission residence at Mánámadura, and there to meet the native Christians who had come together for the observance of the Lord's Supper; pleasant to dedicate to God, in the ordinance of baptism, the lamb Henry Hooker Capron, whom the Great Shepherd has sweetly taken to His bosom, and pleasant in the evening of the Lord's day to be present at the breaking of the Contribution Kalizams — the offerings of the poor, and in some cases (we may believe), to be likened to the breaking of the alabaster box, and the pouring of the ointment upon the head of the Savior.

In July, I was greatly tried by the quarrelling and strife of two

Mission Room
Nov 24 1865

members of the Church. It seemed as though nothing was too bad for them to say of each other, and no crime too great for the one to suppose the other guilty of its Committal. After a time, the heart of the chief offender was softened, in a measure, by the death of his child, and the Kindness of the other party in washing the corpse for burial. In the whole quarrel, and all its Connections & bearings, and in my own and the Church's ineffectual attempts to restore peace and harmony, I was greatly tried, and saw some of the worst features of native character.

In August, including one day of Sept. I was permitted to make seven short tours, five of which were with my own small tent, and exclusively among the heathen. I was generally well received and was able to sell a few tracts. In one case, a man who had taken up my umbrella, as it lay by my side while I was speaking, seemed displeased because I asked for it, and told me I must give back the three pice I had received for tracts sold to others. As I did not assent to this, he became still more excited and rudely followed me as I rode away. In the next village, my reception was quite different, the people seeming glad to see me and one old woman particularly, referred with interest to a former visit of mine to the place.

In September, 6 days touring and 8 days absence at the Sept. meeting of the Mission, brought me to the 20th, after which 16 days days were past at home in looking after repairs

upon the house. Twelve days of touring in October, and 15 in this month, bring the account to this date. On my last tour of 7 days, from which I returned night before last, Mrs. Burnell was with me. We had the privilege of welcoming to the privileges of the Church and the Lord's table, a young woman at Kottampatti, 14 miles from Mélur. She is a good reader and quite intellegent for one in her position, her husband being a trader. Of his reception to the Church I wrote you some years since. His heathen name was Pathálam — meaning the Bottomless Pit! He took the name of Samuel. His wife's name is Pákiam, meaning Happiness. Their only child, a little boy, is named Gnánáguthám, meaning Spiritual Weapon. Pákiam is a niece of the late Pastor Jésadizán of Mandapasalie. His widow, and family of small children, have removed to Kottampatti where she is striving to support herself by keeping a few articles on sale, principally cotton seed and bran. She receives, as a contribution from friends, the sum of $1.50 per month. Without this aid, her lot would be hard indeed; with it, it is any thing except one of ease, but she seems cheerful and disposed to do the best and all she can for herself and children. I saw her on Tuesday morning, in company with two other Christian women, returning from an adjaining village, and carrying a large basket of bran upon her head. As she is a pretty good reader, and seems so well disposed, I regard her coming to Kottampatti, as a decided accquisition to

to the small congregation there.

While on this tour, one morning, when Mrs. B. and I were stopping in a shed by the road side for breakfast, two young brahmins travelling by transit, stopped near by, for change of oxen. I was glad to find that they were those who had visited me at Mélúr. One, Lunthara Náw, has lately taken the degree of B. A. at the Madras University, and is now a school teacher at Cambaconum, on liberal pay, with prospect of promotion. He told me he had read the Bible I gave him, particularly Job, with interest. I urged him to the reading and study of the New Testament. He had been to Madura, to attend some ceremonies connected with the death, a year or two since, of his father. These he said he knew were all vain, but he was afraid of his relatives. He is a very superior young man, intellectually, and apparently so morally. As evidence of his great cleverness, I will mention that 4 or 5 years since, Mrs B. loaned him the Book, "Brewer's Science of Common Things", and that, when he returned it sometime after, I asked him casually, a few questions in it, and was astonished to find him ready to answer almost any question in the whole large volume, and this although there were very many hard & technical words and phrases, which would be trying to a good scholar in his own native tongue and in far more favorable circumstances.

Recently a young man from Jaffna, brother of Rice, one of the teachers in the Batticotta Seminary, called upon me

He is now in Government service in Tinnevelly as school ~~master~~ inspector, having the large salary, for a native, of Rs. 150 per month. His name is Joseph Armstrong, and so far as I could judge he does honor to his Christian name & profession. He is going to Jaffna to seek an educated Christian wife in his own native province. May God bless both the above named young men.

In my daily work among the heathen, I make much use of Tracts, and feel that I am under no small debt of obligation to the Tract Societies of New York and Boston and their supporters, for their kindness in supplying the Mission with funds for the prosecution of our work in this department. While incidents showing the usefulness of the distribution of tracts and Scripture portions are very rare, so far as my experience goes, yet I feel confident an impression for good is made on the minds of many. I see evidence of this from time to time. A few days ago, when in the region of Nangkulam, I was very glad, after speaking some time, to have a young brahmin, connected with a famous temple, very cheerfully buy the excellend book, "Spiritual Teaching" by Dr. H. M. Scudder. And here I will mention that, for the last few months, I have made much use of some Nos. of "The Bazar Book," (as I believe it is to be called) by the same author, whose loss to the missionary work, on account of ill health, is greatly to be regretted. The four Nos. of the work which I have read, are, respectively, upon the subjects of, — No. 1 — The Guru

No. 2 — The Sastra. No 3 — Lin, & No. 4 — Man. All are written in a way to interest the people, showing them the folly of their own system and the need of a Saviour. I think the book superior to "The Blind Way," which has been so popular, and hope it may be generally introduced into our Mission and reprinted in 18 mo. It is now so large a size as to be cumbersome. I cannot but feel that with its wise sayings from the Hindu poets, which the people so much regard, and still better, with its earnest, warm hearted evangelical truth, it must become in the hands of native helpers, of zeal and piety, and a heart to labor, an important spiritual weapon for the overthrow of idolatry and the upbuilding of the Redeemer's Kingdom in ~~the~~ South India.

Yesterday morning, I had, among others, five young men, Mohommedans, Brahmers, to listen to the concluding part of the No. on "Lin," which brings out in a very clear & interesting manner the cause of Christ's death upon the cross. The doctrine of the atonement is very distasteful to the followers of the false prophet, but they listened to the following statement and illustration with much apparent interest:—

"Perhaps you will ask what was the cause of Jesus Christ's suffering all this. Oh brethren, know that <u>love</u> was the cause, and let your minds melt. There was not the least profit to Him by us. He desired to free us from eternal ruin and pain, and to save us. His

grace is greater than the sea; high as heaven; deep as hell. Therefore He came to redeem us. We will give you an illustration. There was a mother. Her babe was very sick. The physician came, examined and said; Oh! woman, this is a very bad disease. If medicine is given, the child cannot bear it, and mischief will result. But you may take it, and by its diffusion in your blood, it will effect your milk. Thus the medicine from you, if it flows in the childs mouth, will heal it. But that medecine will give you great distress. It will produce anguish like the breaking of all your bones! The pain will all be yours; the health all the childs. While the doctor spoke thus, did the mother say I will not take the medicine? Did she counsel what to do and what not to do? Did she not say, Oh doctor, did I not carry that child ten months? It is my jewel—my eye give me the medicine! If it killsme, let it. I will take it joyfully. Thus taking and suffering and delivering the child from death, when it is well, how she will rejoice. When the child is grown and knows the mother's love, will he not love her? May we ask why that mother took that medicine, and suffered thus? If so, the proper answer in one ward is she did it <u>from love</u>. Oh brethren, hear! We are the little babe, and the sin we have committed is the desease that is upon us. The punishment of hell, the fruit of sin is going to come upon us. That is irremediable ruin. Jesus Christ, the devine Guru is to us like a mother.

As that mother suffered the pain her infant could not bear, so Jesus Christ has suffered the punishment which should come to us. As the infant takes hold of the mother's breast, so we by faith and love must lay hold of Jesus Christ. As the infant drank the medicated milk, so we, thinking of the sufferings of Christ for us, should have our minds tender, sorrowful and hating sin, should be converted. Then as that babe was restored and made well, so shall we flurish in the eternal health of heaven. Oh brethren, how can you ask why Christ suffered for us? Why did that mother suffer for the child? Tell that. Then we will tell you this."

A few days hence if life is spared, I shall have completed a decade in the Madura District. While I mourn that I am permitted to see so little fruit of my labor, I rejoice that a few have professed the name of Christ, and that I am permitted to speak the Name above every name, in the hearing of great numbers of idolaters. May the Lord pour out His Spirit and turn many unto Himself.

Yours sincerely,

J. S. Burnell.

Rec'd. Feb. 9. 1876.

Mrs.
Tract — bazaar book —

Mélúr, July 31, 1866.

To Rev. N. G. Clark, D.D.

Dear Brother:

I have just closed an evening meeting with the congregation at Kottampatti, 14 miles North of Mélúr. I am sorry to find, on the part of some, in view of the great scarcity, a disposition to murmur at the allotments of Providence. Twice, to-day I have heard from professed Christians the expression that it is better to die than to live in this state of distress — of "dying, or "dying for gruel", as the common Tamil expressions are. I hope, however, there was true gratitude felt in our meeting, for there was occasion for it, in view of special mercies to several of us, since our last meeting a month ago. The Catechist's mother, a widow, returned only yesterday from Belgaum, a journey of several hundred miles, by sea and land, and taking three or four months for its accomplishment. She spoke of the cholera as prevailing almost everywhere she had been, and that the scarcity was so great in some places that the bazaars had been plundered. A husband, wife and child, of the congregation, have just safely returned from some months absence, on business, and the missionary had cause to speak of special mercy, in the preservation of life and limb, when recently thrown, on a very rough and stony road, from his horse.

Last evening, in a meeting at Samuttiráپatti, six miles from Kattampatti, one young man was present who has within

a few days, buried his wife and two children by cholera. He seemed much bowed down with sorrow, and had, during the day, asked questions as to the condition of departed souls, indicating much more of thought than is common to natives. I was glad to-day to commend to his special attention Bunyan's Pilgrims Progress, which is owned by Yóxán, the teacher of the congregation, and to urge them to read it together, for the latter needs its help and instruction almost as much as the former.

"Their sorrows shall be multiplied that hasten after another god." Was not this text verified in the sight of my eyes yesterday afternoon? I saw three children, afflicted in a peculiar manner. In one village, a boy of 8 years, more or less, was moving about or rather hitching along with his hands, — his thin and withered legs being wholly useless. In another, I was surprised to see a child of about 12, on all fours! This was the only way he could move. I heard from his mother of her distress, & how, ten days ago, an elder son was cut down by cholera, on whom she was, in her widowhood and in her trial with this cripple, leaning for assistance and support; and how she herself, and a little daughter were attacked. She was now recovering, but how dejected and spiritless she appeared as she sat, in her poverty and weakness, on the bare ground before her cheerless and uncomfortable dwelling. I had given the poor lame boy a silver coin, when another child was pointed out to me as an object of compassion. Here was held up a little boy, with the nearest possible approximation

to nakedness, and wholly destitute of any sign or appearance of a left arm, and the right misshapen and only having one finger! The poor child could not, I think, feed himself at all; and what a poor, pitiable object he was to behold. It was a privilege to talk with people in such peculiar trials, of the love and kindness of Christ, and to urge the boy who can never stand upon his feet to say "Jesus Christ save me", and to see, at least, a little of the "sadness of the Countenance" of the widow pass away.

To-day, in the Madras Observer of July 26th, just at hand, I find a letter of the Bishop of Madras, addressed "to the Clergy of the Diocese", desiring "that the special prayer appointed for times of dearth and famine be used in public worship in all the churches both of European and of native congregations". He says also: "I need scarcely mention that the present calamity calls upon us not only to pray, but to render assistance" The same paper has, also, a detailed account of a "Famine Relief Meeting" held at Madras, on the 21st of July, at which over 20,000 Rupees were raised for the relief of suffering. The new Governor of Madras, Lord Napier, has gone to Ganjam, north of Madras, where the people are great sufferers, — many actually dying of starvation.

Aug 7th. I returned from my tour on the evening of the first. That morning, when going out to preach with the Catechist of Kattampatti, to a village a mile distant, we saw a corpse brought out for burial. The Catechist

inquired the disease of which the person had died. The reply was, of a lingering disease, but we learned afterward that it was cholera. The people have superstitious fears, and speak of the disease in peculiar phrases and words, and, as here, often tell untruths regarding it. On my way home in the P. M., I stopped at a village 4 miles from Mélúr, for my dinner. Here the disease was prevailing, but I was told at first all were well. A young man who came to the rest-house, was very much intoxicated, and full of vulgar and obscene talk. I was told his mother and brother had died of cholera. Drunkenness is increasing in the land. The rents for arrack and toddy are, throughout the Madura district, in this time of scarcity almost three times that of last year!* This is one of the most significant and alarming facts of the times.

I rejoice that God has thwarted the pet plan of the tahsildar of Mélúr, a fat brahmin, and the highest native official out of Madura. It was to bring the famous god Arlahar to Mélúr, for a visit. Arlahar's pagoda is about 12 miles from Mélúr, at the foot of a mountain; and much money was collected and great preparations were made for his coming. Large and spacious temporary buildings were put up here, near the Kutcherry or principal place of business; when, to the tahsildar's disgust and mortification, it was found that the people of the villages near the pagoda,

* The exact sum for the Mélúr Taluk is 21,840 Rupees! Last year it was only 7,580. The statement I have from the new renter himself.

were unwilling their god should go where there was no custom of his going. They said if he were to come to Mélur, why would not others ask for a visit, as the people of Nuttam, Sivagunga and Ramnad! So opposed were some of the heathen of Vellizankudam (where we have a congregation), that they threatened if Arlahar was taken, they would kill themselves in order that their blood might be required of those who wished to take their god from his common course. The Tahsildar and his party could not carry the day against such opposition, and the result is, that, in sorrow and chagrin, they are now pulling down their numerous and great structures. A few morning since, I saw ornaments of tinsel & colored paper, made to flutter and tinkle in the wind, and to shine by the torches at night, that cost about 500 Rupees! And now, of what avail was it, even in the eyes of the heathen, seeing the end designed had not been answered in the least?

Your letter of March 27th, was received May 20th, on the Palni Hills, at the time of our May meeting. You inquire: "Are you able to follow up the work begun on tours, or, in so large a field, with so many villages, are you obliged to go out and sow, and trust the result to the blessing of God?" The latter is the case mainly; and yet, if I were so happy as to see results from touring among the heathen, I should take much pains to follow them up.

The "Bazaar Book," of which you inquire, was

published by the Arcot Mission, and was written mainly by Dr. H. M. Scudder. It is an exceedingly valuable book, with telling arguments and illustrations, and yet this besotted people seem to be very little influenced by its truths, when they are made to understand them.

After ten years absence from the scenes of my early missionary life, I was permitted, with Mrs. Burnell, in March & April, to make a six weeks visit, of great interest to us, in Jaffna. It was exceedingly pleasant to meet our former missionary associates, with whom we were so familiar for nearly seven years, and to visit the scenes & places of former times & our former home at Manepy, and also to renew acquaintance with the native christians, whose smiling faces it was a joy to behold.

Two things impressed us much. The love of education and the increase of civilization. The first is shown in the number of self-supporting schools, particularly the English schools, at the head of which is the Breckenridge English High School at Batticotta. The second is seen in the tendency to a European style of living, and particularly shown in the use of horses and carriages. Two scenes greatly interested me – the one of the semi-annual convocation at Manepy, when nearly all the native church were together at the Lord's Table, and another at Oodooville, when three young men

were licensed to preach the gospel. It was affecting to hear that venerable father and brother, Mr. Spaulding address them, urging the study of the Bible, and finally, in the warmth of his feeling and affection, to see that he could not go on, and to hear him say: "I cant talk, but I can pray," and then to join with him in supplicating the best of blessings upon those young men just set apart to a great work.

It was a matter of no little interest in the well-worked medical department, to see one trained by Dr Green, teaching in the vernacular, a class of mine, true medical knowledge; and at another time to see at the Jaffna hospital, nearly a dozen young men at the dissecting table, all his present or former students.

The thing which impressed me most painfully on the trip, was the prevalence of intemperance among Europeans and natives. The Captain of our steamer, "the Negapatam", was intoxicated at the hotel, where we stopped, and on the voyage, and since then, the Capt. of "the Jaffna," another steamer of the same line tried to kill his mate at Tranquebar and run his vessel, on shore — all in a fit of drunkenness; and now the steam Company is broken up; in great part, as I doubt not, through mismanagement, caused by drinking. At Jaffna, a European custom house officer died of delirium tremens while we were there, and one of Dr.

Green's former students, a clever young assistant in the Jaffna Friend-in-Need Society's hospital, lost his place from intemperance. Among planters and their wives, and among the natives and native christians, drinking habits were doing great injury. ¶ Mrs. Burnell was with me at Velliyan Kurdan, 12 miles from Mélúr on the 23rd ult. We found the school with 23 pupils, a larger number than of late, and the women of the congregation, who are very dull & ignorant, had learned the Tamil version of "Now I lay me down to sleep," quite creditably.

The station school, cared for by Mrs. Burnell, is more prosperous than usual. The children are learning to sing and to sew, and seem quite happy.

Our Congregation at Mélúr last Sabbath, numbered 40 souls, a larger number than usual. An old man of the chief caste, seems a sincere inquirer. His home is nearly 4 miles away, and he very often comes to Mélúr to attend the Sabbath service

Of the perishing multitude around, what can be said, truthfully, of one encouraging character? Profane indifference to their highest interests is their characteristic appearance. And how sad their condition in time and their prospects for eternity. I was struck with the first and lesser matter, when seeing, in the villages, on the 17th ult., a man sick, dangerously so, and his friends preparing medicine for him. In great haste and anxiety, they were running here

and there for shrubs, herbs &c., to what number I did not learn, but sometimes 20, 30 & even 40 ingredients are required. Here one was the blood of a green snake! This they had found, and a person was engaged in securing his blood in a cocoanut shell.

Please give our kind regards to Dr. Anderson, to whom it has been my habit to write for nearly eighteen years. May he be long spared to labor, and permitted to do much for the glory of God.

Yours very sincerely,
Thomas S. Burnell.

P. S. Last evening and this, we have been blessed with showers — a mercy not experienced for a long time, and very grateful in this time of great scarcity

Mdar, July 21. 1888.

Rec'd. Oct. 16.

Ack'd Oct. 22. /88

Cholera, intemperance
Progress in Ceylon –
Dr. Spaldwy –

Mélúr, March 8, 1867.

Rev. N. G. Clark, D.D.

Dear Brother:

A review of the seven months since the date of my last semiannual letter, furnishes occasion for gratitude in that health and strength and opportunity for labor have been continued. I have seen less of cholera than in the previous period, & the severity of the great scarcity has been mitigated by fair crops in parts adjoining the Mélúr taluk. Of Mélúr itself, I am sorry to say, the crops are much less than in the previous year. In view of this fact, the Government have sanctioned the expenditure of large sums on improvements, to aid the people in this time of the failure of crops and scarcity. Yesterday, I saw a very large No. of men & women at work on the road, and now English and native government officials are at Kattampatti, 14 miles to the North, to begin a canal for the irrigation of that region.

The great trials, to which the people have been subjected, have had a depressing effect upon the congregations. In Kumbúr, where the teacher is an efficent, valuable man, the school has been broken up for some time. This was caused, in part, by general distress, and in part by the long continued and fatal illness of the teacher's wife. She passed away Dec. 20th, leaving

Mélúr, July 1867

us strong hope in her death. When Mr. Tracy and I visited Kamlur, a month previous, we were pleased with her appearance & expressions. She repeated verses in the first of the 14th of John, and it is now a very pleasant remembrance of her that she had learned more than four chapters, from the 14th onward. For three years, the Kamlur region has been greatly afflicted with drought. Beside that, the village was burnt twice last year — once in Jan. and again in Sept. The people were so distressed by these calamities that great numbers have gone to other parts. When there, three days since, a company of the people visited me, asking that I should request the government to give an order to lay ~~to~~ their village out in streets, now the walls of the houses are roofless, and thus prevent the ravages of fire.

In the present trying condition of my schools generally, it was pleasant to examine, six days since, a new school of ten pupils at Kottampatti. It is taught by a young woman, — a noticable thing in that quarter, where female teachers are a novelty.

Last week, the East Local Committee held a meeting with the helpers of this division, at Melur. We were sorry that sudden illness, in one case, and preparations for America, in another, kept Bro. Nendall and Lord from attendance, but rejoiced that thirty-eight helpers were present for the three days. The occasion was one of interest, especially one of the morning prayer meetings, when the subject of giving a

tenth for the Lords cause was brought up. Bro. Capron, in urging the claims of charity upon the helpers, spoke of the tenth as the starting point. Though there was no marked general response to the subject urged, there were not wanting individual cases of willingness to take this stand. The most noticeable case was that of the grateful remarks and the pledge of a Catechist, who has lately himself had the small pox, and whose children, two of three, are still suffering from that loathsome disease.

In the present circumstances of my own field, and in the changes and reduction of strength in the mission circle, I rejoice in the hope of soon seeing the face of a former fellow laborer, and also that of a new brother, and still more in the strong consolation of the Holy Ghost, by Paul: "Therefore my beloved brethren, be ye stead fast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Yours affectionately,
Thomas T. Burnell

Rec'd May 27.
Ack'd pmi ar'tay

Nellur, July 6, 1867.

Rev. R. G. Clarke, D.D.

My Dear Brother:

Mrs. Burnell & myself had hoped to complete twenty years of absence from our native land before visiting the United States, but a letter, recd. on the 24th ult., giving us unfavorable & very painful intelligence of the character & habits of our eldest son, leads us to feel that the path of duty calls us to visit America, as soon as may be after getting permission of the Prudential Committee. I will not go into particulars of our dear John's case, for I hope it may please God to hear prayer & to be better to us than our fears, but will leave our request with yourself & the Prudential Committee, only stating that it was 18 years last 20th of Feb. since we landed in Madras; that Oct. 10, 1867, will complete 19 years since sailing from Boston & that our three sons have now been absent respectively more than nine & one half, six & a half, & two & a third years.

I may mention also, that I have the opinion that we should as soon as leave is obtained, of Brethren Rendall & Herrick, to whom I have communicated by letter, & that I suppose all the members of the mission would concur in this view.

Yours sincerely

Thomas S. Burnell.

Mailed July 6. 1869.

Rec'd Sept. 2.

ack Sept 2d

Ans'd Sept 11 1869

Rev. R. G. Clark, D.D.

Cor. Sec'y. of Am. Board,

Boston,

Mass.

Rambúr, Aug. 19, 1867.

Rev. N. G. Clark, D.D.

Dear Brother:

The place of date is about 9 miles north of Mélis & two miles off from the main road. Since Sept. 1856, when I first came here with Mr. Nuzzy, I have visited the congregation seventy two times, to look after the people & the school. Though the teacher is one of the best of my helpers, having a good knowledge of the Bible, & moreover an efficient man, performing the duties of a catechist as well as teacher, yet the congregation & school are in a very low state, owing to the long continuance of the famine in the region. For four years there have not been good crops here. This, & the destruction of the place twice by fire last year, in Jan. & Sept., have so disheartened the villagers that very many have gone to other parts of the country to seek a living & with them several of the members of the congregation. Yesterday, at the Sabbath morning service, there were present only two persons of the congregation beside the teacher & his wife. There were, however, of the heathen enough present to make altogether an audience of fifteen. As an evidence of the great distress, one man this evening who has never asked help before, wished me to give him a cloth. His wife & children are absent on account of the scarcity. He was formerly head man of the Romanists here, & has lately, to relieve

Rambur Aug. 19, 1867.

his wants sold the hand bell which he used to ring at the worsh
the images of the saints. The cross at the end of the handle w
broken off, the bell is now used to call another congregation to
Last Jan. a boy of the thief caste from this congregation was en
to the seminary. God grant that he may become a useful man.

Samuttiráppátti, Tues. eve, Aug. 20. This village is
16 miles in a northerly direction from Nélúr — 5 or 6 from Kombu
& within four miles of the large town of Nattam. It is a matt
for thankfulness that the few congregations of the Nélúr Stati
District are so located as to make them convenient head-quar
for visiting the heathen of the surrounding villages. While
ping at Kombúr this time, in company with the teacher I have
ited twelve villages to make known the way of life. I note
with interest, the sensible & telling nature of his talks & the
quent use he made of Dr. H. M. Scudder's Bazár Book. It
as though there must & would be, tangible results from such
& the more so, as many confess the truth of what is told them, &
alas, Satan has so bound the heathen together in the meshes of
rance, superstition, indifference, custom, caste, & sin, that
rare that a Hindu escapes his net. This afternoon,
village a mile from this. I again saw those crippled & deform
dren, of whom I wrote a year ago — one with withered feet &
ing on all fours, & the other without a left arm, & the right
ing only one finger.

Here, notwithstanding the absence of the teacher & his wife, our meeting this evening numbered from 9 to 13. The account of the sick man & Lazarus was the theme: this had previously been given them as a lesson. The readiness of one young man upon this remarkable portion of God's word, was in refreshing contrast to that of a young Mahommedan at Kambu, yesterday, who himself first read the account, & then with my second reading & detailed explanation seemed unable to appreciate & lay hold of the two characters, so far heaven-wide in their difference & distinction. One such case deepens the meaning of the question, "How shall they hear without a preacher"? & increases the strong conviction of dependence upon the Spirit's aid to bring home God's word with power to the soul.

Kottampatti, Eve, Aug 21. This place is 6 miles from Samuttirapatti & 15 miles north of Nilur, on the road to Madras. It is in some respects a green spot in the desert. It was very pleasing this morning, on coming from visiting three heathen villages on the way, to find the school mistress here with her school of 15 boys attending. The congregation numbers 22, of whom 8 are church members. Among the 13 adults there are four widows, two of whom are aged: one is the catechist's mother, & the other is dependent upon her own exertions & the help of her son who is poor. One of the other two widows is supported in part by charity, she being left destitute by the death of her husband, the late Pastor Ayadigaru of Nandapasalai. Of her

seven children, the eldest daughter was married to her cousin in Apr
Another daughter is in the boarding school in Madura, & two sons are
Pasumalai. Of the three with the mother, two attend this school.

It is an interesting family, & the mother is deserving of praise for her
energy & tact in bringing up her children. Another widow is a
young woman, & was the third wife of the father of the pastor above
named. This old man died of cholera in Feb., 1865; & the young
widow, with one child, has a hard struggle to live. She has today asked
that a cloth be given her, & her case is to be mentioned to the Nellur Be
nevolent Society. Of the other nine adults none are "fore handed",
& certainly none have New England tact & energy & will & determina
to support a school & the means of grace. But as compared with
the mass around, the Kottampatti congregation is a real oase
& this I say at 10 o'clock at night with a headache, & after having had very
unusual & trying experience during the day in settling a quarrel amon
the members.

Nellur, Aug. 2d. I came home last evening from a six da
tour, in the midst of a heavy, but most grateful shower. What
a comfort, what a mercy, what a blessing, what a gift right from
God.

On the 29th of June, two persons were examined by the church at
Nellur, with a view to their profession of faith in Christ, & on the
following day, both, for the first time, came to the Lord's table.
One was a catechist's wife & the other the wife of one employed

in our family. They differ widely in the caste scale of the heathen, but are, we hope, one in Christ Jesus.

From July 25 to Aug 9, I was out on the itineracy. In this time Rev. Perfield was with me from Thursday of one week to Saturday of the next. I was much interested to learn from him that at an early age, & now nearly twenty years ago, he was one of those who wrote — Today Dr. Scudder asked one to come to India. Thus has our American Madura Mission had two brethren who were influenced by that appeal — the beloved & lamented David C. Scudder, so soon taken away, & this new laborer.

On the tour we saw "Panjánka Brahmin" or astrologer deceiving the people. Though I had often heard of these persons, I had not met one before. We also saw a Vódánki, or sorcerer, whose deceiving we exposed in the presence of a large company, so thoroughly that they acknowledged their defeat.

Seven helpers were with us in all, but generally only 5 or 6. 120 villages were visited, & 6542 persons heard of Jesus, who is "The Way the Truth & the Life". Oh may some accept Him.

Yours Sincerely

Thos. S. Burnell.

P.S. Sept. 7. I came home last evening from performing the sad duty of burying the body of Swámitásan, the teacher of Hombir, spoken of in the first part of this letter. Not only has the congregation

there experienced a great loss, but the Nellis Station as well. He ha
been called to experience not a little of affliction. His only son
Yésuttásan (Servant of Jesus) died Aug 29, 1864, while a memb
of the Pasumalai Seminary; & my last letter informed you of th
death of his wife, in December. I have a letter now before me f
his, dated Dec. 23. three days after her decease, in which he says, I
inform you of that which occurred the day before she died. When in
great distress, & when life was going, apparently, she suddenly opened her eyes,
smiled & asked "Who is there"? When we, with astonishment, inquired, sh
answered, Christ, with a smiling, satisfied countenance, looks upon me
& says "Arise". Then sitting up, she said, "I am better than I was," & not
having eaten much for two or three days she called for boiled rice & a

That night, & the next day she continued, but at length became insens
ble & died. The last words ~~words~~ she said to me were, "Certainly I sha
go to the Lord's Kingdom. He has gone to prepare a place for me".

This school master, now deceased, has always commended himse
to me & others by his intelligence & more than usual knowledge
of the Scriptures, as well as by his thorough renunciation, apparen
ly, of caste, & the caste spirit. Although by birth a vallálan
(or cultivator) he publicly, & without hesitation, seven years ag
at a feast, given by us, to the members of his pariah congregation
ate with them, & this too when others much lower in the caste scale,
& in a far more private manner, refused to "sit at meat" with
their fellow christians. But he is gone, &, as a heathen man of

his acquaintance said yesterday after the funeral. "Where shall we see such another teacher as he"?

Hamburg, Aug. 19. 1867.

Rec'd Dec. 4

Ans Jan. 27. 1868

Mélúr, April 1. 68.

Rev. N. G. Clark, D.D.

My Dear Brother:

Yesterday morning, while at family prayers, a messenger came from Vellian Kundom, (12 miles to the west of Mélúr, and 8 from Madura,) saying that Arulappan the principal man of the congregation had died the night before, and I was desired to go to attend the funeral. As it was then past 9, A. M., and the sun very hot, & especially as I was suffering from a cold, I thought it not best to go, but sent the station catechist, giving him money to buy a cloth for the corpse, &c. This morning, he reports that the Zemindar of the place would not allow people to go and help in the burial of the dead. This is owing to dislike or hate to the family of Arulappan, begun about two years since, in consequence of a sister of the Zemindar being too familiar with Vétham, the deceased's son. Vétham had been for several years teacher of a school in his village. It was the largest and best school I had. He was an unusually competent teacher, for I had sent him a year or more to Mr Yorke's training school, and, previous to that, he was for sometime at Pasumalai. He was a married man, and I was very slow to believe the stories about him, and the more so, as between him, a pallan, and the Zemindar's sister, so high in caste, there was such disparity. This

much, however was true that about that time he went away for some weeks, and that on his return, the villagers were such foes to him that he has not been able to live there since. In this way, the best school of the Mélur station was broken up

Our Christian people have much to resist from the people, the surrounding idolaters; much to contend with in time of trouble. I was impressed with this a few months since, when a catechist, living alone amid the heathen, told me his experience connected with the birth of a son. During a protracted labour, the superstitious Hindu women advised the use of charmed oil; the changing of the place where the patient lay, as no child had ever been born there; the untying the strings of the roof, &c. All this folly & superstition he resisted, and prayed to God with tears, as he said, and while thus calling on the Lord, he heard the cry of the new born child, to his great joy & thankfulness.

"What's done we partly may compute,
But know not what's resisted"

In my last letter I spoke of the distress from want of rain, I am sorry to say it still continues. The last rice crop in the Mélur District, was, in most places, an entire failure.

In Jan. & Feb. I toured 14 days with Mr Penfield.

In Dec., & again in March, I visited Tirapatur, a large place 20 miles to the east of Melur, where is an immense temple to the god Vairavar, near which I saw a very fat brahmin, who spoke very lightly of sin, saying the heart or mind must be right — it was no matter what the body did! This is a specimen of the way brahmins deceive themselves & others.

At the second visit I was interested to meet a man of the police corps, who appeared to be a Christian, & said he was formerly a lascar (or tent pitcher) to the Gen-mevelly itinerators. He said that Mr. Ragland taught him that we must not trust man where breath is in his nostrils.

At Tirapatur, on this last visit, a tract that I had sold, was brought back and thrown into the bungalow all torn up.

Madura, April 24. During this month thus far I have spent fifteen days in Madura, in the absence of Mr. Chandler on the hills. In connection with the helpers of the station, especially Pastor Rawland, I have done considerable street preaching in the city. Generally we have been listened to with good attention & little opposition. In one case, when leaving, the boys of the company

sent up a shout, and in another case the opposition was still stronger, so much so that I called a policeman to quiet the rude persons.

Yesterday evening I was interested in the school of an old and toothless teacher; once in the employ of the Mission. He is now 67 years old. He spoke very highly of Mr Poar, calling him a Vé Thánthi, and went over the names, in order, of Todd, Ward, Poar, Crane & Brubaker. He said he taught ten years; but it was plain he was now far from Christ, as he was marked with sacred ashes. I asked if any of his pupils in the ten years became Christians. He said none.

Yours sincerely
T. S. Burnell

Mailed April 1. 1868.
Rec'd Aug. 12
Ans'd Aug. 13

(Unofficial & confidential.)

Mélin, June 17. 68.

My Dear Brother:

I am sorry that this semiannual letter is not better; that I have not more encouraging facts to relate, or a more happy faculty of making more of little things that are favorable & hopeful.

I felt sympathy with you in reference to the letter of yours in reply to our mission letter, & am sorry that you laid it so much to heart as to lose sleep. Be assured there is no prejudice against you in the mission; at least, none to my knowledge. Those who know you speak

very kindly, & those of us who do not, have formed favorable impressions; & this leads me to say that I am waiting to know the will of God or the indications of His Providence, not only with reference to our visiting America, but whether in going we ought to think of returning, or whether we should make arrangements, selling off all our furniture, expecting not to return. I speak of this because, if I know my own heart, I do not wish to come back because I have been here & for the sake of a living, but only for the glory of God, & of this I am in doubt, in view of my very little success during the nearly twelve years I have been an

ordained missionary. I fear I lack very much some important element of character for a useful & successful missionary, & yet, if not deceived, I love the work & the people, & am willing to spend & be spent for them; but if, alas, there be in me that which hinders the blessing on my own or others work, I would prefer to be away.

Your letter, with the denial of our request, was most unexpected, but the ordering was so of the Lord, that we have acquiesced in it most heartily, I think I may say. We are now mercifully well, I am very: but Mrs. Burnell is occasionally called to suffer from head-

aches & nervousness. We live quite alone, 18 miles from any but native society & with twenty years (nearly) of absence & the parting from our three sons at three different times, & the death of our only daughter, you will not wonder that her nerves have been tried & that she has suffered.

We have lately rejoiced in the conversion of our youngest in his 16th year; of the second we had hope before. Of our eldest we have no specially bad news, but he is still a stranger to Christ, we fear. Waiting to see "the pillar of cloud," or the indications of God's will, & desiring to do it; & commending our imperfect work to an interest in your prayers, I am yours aff.

T. S. Burnell,

Mélúr, Aug. 15, 1868.

Rev. N. G. Clark, D.D.

My Dear Brother:

"The fields all about us are now a beautiful sight, filled as they are with the ripening grain of the Kambu harvest. This Kambu is a small grain, millet-like, so small that the people often call it the "Kambu hillu", or grass. Ten years ago this month, when in the village, I had a head of Kambu counted, and found as many as 2,500 seeds, and was told that there are often as many as twenty stalks and heads from one seed. Thus 50,000 fold may come from a single seed! A small teaspoon will hold 1000, and for a single meal of a healthy man, one tenth of a million* would be none too many. This matter of my counting has frequently been referred to by the people since, as they suspected me of some sinister motive, and imagined I wrote to the Government officials concerning it; and thereby their taxes were increased. A man, only yesterday morning, in a village a mile from the mission house, when I was talking to the people, being very busy winnowing ~~his Kambu~~, told those present that I come to looked at their matters, and there wrote to the higher powers. In their ignorance and superstition, they are ready to credit the greatest

absurdities, whether relating to government or religion.

This morning, I was impressed with the thought of the people passing away, not like the ripened grain into the garner, but as the chaff, by going to see an aged woman, who always received me pleasantly, and finding (as the relatives reported,) that she had been dead thirty days. Poor woman, ~~where~~ is her soul now? I am glad that I tried to lead her from heathenism to Christ; but the question arises, was I as faithful as I ought to have been, and shall I meet her at the judgement ~~free~~ from any guilt, in my capacity as a "watchman to the house" of the Hindus? (Ezek. XXXIII:8.) In another village, near by, I conversed with an old and lame woman, who, as is often the case with the aged, expressed herself as anxious to die, and this although without any sense of sin or its hatefulness in the sight of God. She did not confess to having told lies, but did to quarrelling and to the reviling of those who reviled her. I tried to have her repeat brief petitions to the Savior. This she did, but added something of her own, regarding the burning or buzzing ground, and laughed most heartily at her own saying. She was a poor widow of the thief caste. "I cut off my tāli, when my only son was about so high," said she, and now her chief anxiety was that this son, with whom she was living, and his little

boy should prosper in the world. The breaking off the tali, or the marriage badge, worn on the neck, is the oriental way of speaking of a husband's death. This poor, ignorant widow can only totter about on the ends of her toes, by the aid of a staff, the muscles of her legs having been injured and stiffened by Guinea worm sores, and the lancing thereof by the village barber, who is the surgeon & doctor of the people. Trouble by the Guinea worm has been very common this year, as was small pox the last year. One of the Catechists and the wife of another have suffered lately from severe sores cured by this worm. The Catechist, whose wife has now been afflicted, last year had small pox, as did also two of his children.

11 On the 1st instant, I returned from twelve days of itinerating, Bro. Hazen & six Catechists being with me. We visited 131 villages and had adult hearers, in all, to over 4000. As there had been late rains, & the men were very busy in the fields, our audiences were often mainly of women and at times small. We saw much of temples and temple inmates and influences. At Konnugudi, 28 miles east from Mélúr, we saw great works of hewn stone going forward for the service of idols; and in a village near, we visited the foundations of a temple and pagoda, to cost, it is said, 200,000 Rupees! It is built

by the rich bankers of the country, the Nattukottai Chetties. One of these (spiritually) poor men, we saw rolling around the temple, a distance of a mile, with a cocoanut clasped in his hands over his head. The road where he was rolling was not only rough and stony, but filthy. He was doing this, we were told, as a matter of thankfulness, and to fulfill a vow to his god for curing a fever! "Was not his faithfulness worthy of imitation by some much more enlightened, but who forget to keep the vows made when in trouble?

The helpers reported that a proud brahmin in this place, Konnugudi, tore up the excellent little book, by Dr. H. M. Scudder, called "Spiritual Instruction", and this notwithstanding his having paid for it, which usually preserves a book and the cause from such an insult.

On the 13th inst., I returned from a tour of six days, during which time I visited twenty eight places in all, four of them being congregations and twenty four heathen villages. The teacher of one of the congregations is now absent in Kandy, but I am expecting his return soon. He is by no means an efficient man, but is the best man I can readily command for the place.

Pothumbu, Aug. 31. I am thankful that after

so long a residence in Ceylon and India my health is so good, and I am permitted to spend so much time in the villages among the people. Five days of late, I have been itinerating with Bro. Chandler, and write this evening from the tent. This month eighteen days have been spent abroad; and, during the eight months of the year, thus far, 620 visits have been made among the people, when audiences of from one or two, or a family, up to 200, have been addressed. Alas, to what numbers, does the message of love and mercy, the story of Christ's boundless love, seem to be but ~~but~~ "a savor of death unto death." How greatly do we need the out pouring of the Spirit. May God grant grace to seek this great gift in such a way as to secure the blessing

Hoping to hear of relief to an embarrassed treasury,

I am

Yours &c.

T. S. Burnell.

best we will work on cheerfully & gladly, as God helps us, till the end of 1869 or early in 1870. Leaving the decision of the matter, in all confidence, under God's guidance, in the hands of yourself & the Prudential Committee,

I am,

Yours very affly.

T. S. Burnell.

P.S. When some months ago I saw in the papers, a new provision — by a lady, Miss Smith, of my own County of Hampshire, for a short course at Andover Theological Seminary for those wishing to enter the ministry, my heart was warm, & is still, in the hope I might yet have such a year of high privilege, to remedy, if it may be, in some degree, even in gray hairs & at the age of 45., the defect of training in early years. And now if the Secretaries & the Prudential Committee approve, I desire to spend a year while at home in that Heaven-blessed institution. I mention it now but do not care to have a decision made, till we, please God, meet.

T. S. B.

Mahan, Aug. 15. 1868

Rec'd Nov. 30.

A 8281

Mélin, Oct. 6, 1868.

Rev. N. G. Clark, D.D.

My Dear Brother:

Gratefully I acknowledge the receipt on the 2d inst. of your kind and prompt letter of Aug. 12th, in reply to mine of June 17th. Herewith I send you my semiannual letter, & ~~send you~~ also a few lines in addition, written from my "private's tent," in the villages, where I am spending three days.

As this is the week of the annual meeting of the Board some of my thoughts wander to Norwich. May the Spirit's power & presence be there from the beginning, this evening, to the close.

As it is the week completing twenty years since Mrs Burnell & I & twelve other adult missionary laborers sailed from Boston, other of my thoughts are in the past, & reviewing the way God has led us.

As the brethren of the Mission voted at our late meeting, that leave of the Prudential Committee be asked for our visiting America, yet other thoughts run on to the future, and I seek the guidance of Him who is rich in counsel & ever ready to help those who put their trust in Him. Mr. Capron a judicious & kind brother, brought up our case in the meeting;

Mellen, Rec. 15 Oct. 1868

suggesting that leave be asked now, so that the Prudential Committee would understand the need of help in the prospect of the mission being reduced further, & that we go at the close of 1869. I did not myself see the way clear to ask for leave, as we had been so unexpectedly & providentially hindered before, & was waiting for some distinct indication of the will of God. This I now find in the unsolicited vote of the brethren, which is as follows:

"Bro. Burnell was advised to ask permission of the Prudential Committee to visit the United States, on account of the state of his health & that of Mrs. Burnell (see p. 598, & Dr. Clark's letter of July 1867, to Mr. Burnell.)

Mrs. Burnell, looking at the state of our three children, no one of them being in what we may regard as a fixed situation or position in life, & in reference to her own health & spirits, has frequently expressed anxiety to go as soon as possible. This conviction is not lessened by a remark of Dea. Goodhue, (with whom our eldest was & the youngest is) in his last letter of date July 25th, namely: "I hope you will try to come to America soon. Your boys will never need advice more than next year."

Now in view of the above statement, if the Prudential Committee are free to give leave to come as soon as may be, we shall (D.V.) do so; if, on the contrary it is not thought

(see page 6th of semiannual letter)

Marlin, Nov. 5, 68.

Rev. M. L. Clark, D.D.

My Dear Brother:

As it is very rare indeed that I can permit to record any thing of special interest, (in 12 years, only 9 have I rec'd. to the church) I have written the following brief article, hoping it may be thought worthy of a place in the Christian Herald. If the editor is not pleased with the whole, I hope at least a part may do.

A large portion of the heathen in the Malden Dis-

not, as yet the Kalla (or
thief) dark, & very little
impression has been made,
heavenly, when Mem. Peri-
as Simon will not, I fear,
be very energetic or aggressive
in his piety but I have
strong hope he truly
loves Christ.

Bearer of this 9th ult.
I hope will reach you
in due course. I will re-
ceive a prompt reply. Th-
ey are asking leave for
us to visit America.

Very M. T. S. Burnell,

Unofficial

Nelur, March 26, 1869.

Rev. M. G. Clark, D.D.

My Dear Brother

Accept the thanks of Mrs. Burnell & myself for the kind & prompt permission to visit America, as given in your letter which reached us on the 5th ult. while we were attending our Local Com. meeting in Madura. We shall (D.V.) leave this place on the 15th proximo, & Bombay, June 16th, after having taken some pains to see something of the Bombay Mission. Our Mission have limited us as to expenses, taking what their Committee thought was a fair allowance to go by the Cape in a sailing vessel, that is Rs. 1650. This plan meets my full concurrence, & all over this, I may expend; I will (D.V.) meet myself. You suggested 2nd class of the French steamers, but this does not meet at all the approbation of some of our most judicious & prudent members, though as far as I alone am concerned I should be willing for that or the 2nd class of some other steamer. We expect to go first class from Bombay by Steamers, Hobarts & Company's line, of which you already know something, I suppose. From Alexandria, we propose ~~we propose~~ to go via Brindisi, & the Mont Cenis Rail way, &c, & shall, God willing, take some days & be at some extra expense, to see renowned places. We may however, not delay at all, as there is some thought of children being sent in our care from Bombay. Of course we are not without anxiety as to the journey of such length & in the heat of summer, but we desire to commit all our way to Him who said if we do thus

He will direct our paths.

The Hastings & Whites & the two girls of Mr Chandler were to sail yesterday. The Palmers & Miss Hartley reached the mission on the 5th inst. and are zealous in getting hold of the language & the work, tho' the kind of work for the latter is by no means obvious.

Miss Bullock & Miss Hartley visited us two days this week. I am glad the former seems in better health than before

Mr. Penfield is to look after the Mélis Station, from Tirapoovanum, at present. I much regret we have not men enough to man it, as well as other stations still vacant. There is nothing strikingly new or remarkable in the work here, or elsewhere in the mission, tho there are favorable indications in reference to tithe giving. Much interest was apparent in this thing at the Jan. Meeting in Mandapasálai. We need among ourselves the reviving of the Holy Spirit — the work of "love, joy & peace in the Holy Ghost;" & we need greatly the active sympathy & earnest prayers of the people of God, at home, who support us. Oh for Pentacostal seasons there & here.

This will, I suppose, reach you by the middle of May. A letter to the care of Rev William Clark, Milon, Italy, would be likely to reach me about the end of June & would be very acceptable.

In the bond of bonds, & with the hope of a personal acquaintance ere long I am —

Your affly.
T. S. Burnell

Madura, March 26. 1869.
Received May 22.
Answered

Rev. T. S. Burnell 92

Khandálla, May 5, 69.

Rev. R. G. Clark, D.D. Rec'd June 16.

Dear Brother:

Mrs. Burnell & I left our Bréthren home on Monday P.M. the 19th ult, & the good hand of God being upon us, Wednes. P.M. the 28th found us in Bombay at the house of the highly esteemed Bro. & Sis. Fairbank. This near 1000 miles was by rail about 250; commencing (Miléin to Indhirihij) 53 & the rest by steamer. Our India has changed as to means of conveyance since we came 20 years ago.

I feel it no small privilege to have seen Bombay; to visit the grave yard & to see the names on the stones of those who early consecrated with us Bread; to have heard preaching in Mahratta in the chapel on Sabbath last by Bro. G. in A.M. & Vishnopant in P.M. & after that to have the self-denying

godly Women held forth in the
depths of the chapel. Monday
eve the monthly missionary con-
ference, under Bro. Rowen's lead-
ership, was at the Fairbank.
Nine in all were present: 4 Hin-
du Scotch labourers; 3 Am; one Ger-
man & one Parsee. I shall never
forget the letter's reading in
the 2nd chap. of Daniel — a wo-
derful portion of God's word,
be remembered the more that
I heard it from the lips of an
one a fire worshipper, now an
learned minister of Christ. His
name is
& he is provided with the
Jamieson Dr. Wilson. Bom-
is such a driving, rushing
city — that it does not seem
favorable to the progress of the
truth, i.e. the making of any
distinct & abiding impression
in the midst of such intense

nursing of pain a pleasure, seems much less likely than in the more quiet neighborhood.

The place of abode is not a permanent station, but is near the top of the Jemna Bhor Ghat, where the Bearers have come in failure to escape the intense heat of Shelapore. They are talking about sending their daughters with us, but the decision is not yet made.

We shall (D.V.) reach the Bejbells tomorrow eve, & I am very thankful to be able to see something of the missionary work in the Mahratta field. We find that we have many things in common, that as the Tamil & the Mahratta we have not a few words very similar.

At this place in this region there are some of the most wonder=

just works of God day mon. M
H., his daughter & I have today visited
an immense great hall cut from th
solid rock, 2000 years ago, it is thirty
its length is 102 ft. width 47 in all,
while the roof is 25½ ft. It has 17 p
lars in all. "It is the largest & fine
chaitya cave in India & is fortuna
best preserved." How great the lab
of cutting out this almost cent
No. of cubic feet of rock! Such a lab
in the work of superstition should sta
also us to ~~working~~ toil for truth
the cause of Christ.

Will you please forward th
enclosed; I give the ~~[illegible]~~ to Mr
Bullard. My letter to Dea
W. Stodd and please unsealed,
you can read if you like, as it m
tell you how the Warens are
doubt as to sending their children
now. Time of getting ready is limi
-ed, & perhaps they do not like to
as the case trespensibility.

Yours truly

D. S. Burnell.

Judge Pilsbury
Pilot on board at
Sandy Hook
for landing
today.
Thank
God.

Steamer England, July 1, 1859.

Rev. G. Clarke, D.D.

My Dear Brother:

The good hand of our God being upon us, we are fast nearing the shores of our dear native land. It was six weeks yesterday since we left Bombay, & I cannot but hope the mail from India has come much faster than we have, tho' we have delayed a little in three places, viz, Milan, Paris & London. We were just a month from Bombay to London, arriving in the great city Saturday eve. June 19th. Had Brethren Spurgeon & Hall on the Sabbath, which was a feast of good things it was. "Did" the boat of England, as well as we could, in two days; namely eight hours to Liverpool. Sailed on Wednesday the 23rd, thus were we out nine days. Early in A.M. of the 20th I was in London, & took passage for us four of the Agents for the National Line of Steamers, at 55 Gracechurch St, at the twelve guinea rate, paying £10 in advance & deducting the 20 per cent. discount, as per our printed circular, on arrival at Liverpool, I paying the balance of the passage money. But to my great disappointment, it was

they could not afford
given me as good a
cinea passages had (to
quite willing to take
accommodation) & that
through an agent in
on. To the latter plea,
felt worst of time &
ble, I took the last ten
money belt & gave them
I had drawn of Mesars.
nden, only £40, counting
lues I have paid £80
Mrs. Ward, asking her
fion in payment, as
have the money at any
they had no advice on
.

d," with us are the Rev. Mr.
& child going to Cali-
so been a minister ages
, a deputation of the
the Captain leave the
religious service on
objection that if leave
Reminists on board
ive, & this troubled

collision would ensue, to
service, except a freezer-mea
cabins or state-rooms. We ha
complain of our fare, have m
of goodness & mercy that have fo
longer since we left our
home. While 19th & the large
leaving Barnley May 19th. W
steamer that Mrs. B. & I have
happily, we have been ma
sickness, owing to rough sea
of the others, so that we shall a
again greatly, if permitted to

We had the misfo
a trunk of Miss Fannie Stoze
inconvenience & loss, & is felt
clothing is much needed. I
the American Consul, Mr. Sta
come on without it. The
has been as low as 47° & we
<u>sigh</u> ask <u>if this is the</u> <u>st</u>
<u>what are</u> <u>we</u> <u>to do</u> <u>in the</u> <u>we</u>

We hope to land
whale, (D.V.) soon after go to
where, if there be letters for us
send to us, care of Dec. M. k
oblige with the love of yours al
Yours very
J. G.

refused, on the plea they could not afford
it; thus they had given me as good a
room as the fifteen guinea passengers had (to
which I replied I was quite willing to take
the 12 guinea rooms accommodation) & that
I had done business through an agent instead
of writing direct to them. To the latter plea,
I had nothing to say effectually most of times I
as they were inexorable, I took the last ten
sovereigns from my money belt & gave them
This was necessary as I had drawn of Messrs.
Thicer Brothers in London, only £40, counting
on the discount, whereas I have paid £50
Please show this to Mrs. Ward, asking her
to remit £40 to this firm in payment, so
they kindly let me have the money at my
request & risk, as they had no advice on
the subject from him.

On the "England," with us are the Rev. J. T.
Wills & Mrs. Wills, I shall going to Pali=
sades, where he has been a minister ages
in two Last Sabbath, a deputation of the
passengers asked of the Captain leave for
the conducting of religious services on
board. He made objection that if leave
was given twice, the Ranionists on board
would ask the same, & thus troubled

collision would ensue, so we have no religious service, except a prayer-meeting in our small cabins or state-rooms. We have no occasion to complain of our fare, have much reason to speak of goodness & mercy that have followed Mrs. Bennett & myself since we left our pleasant Welsh home April 19th & the larger party of us since leaving Barnby May 19th. This is the fifth steamer that Mrs. B. & I have been upon, & unhappily, we have been more troubled by seasickness, owing to rough weather, than in either of the others, so that we shall enjoy terra firma again greatly, if permitted to reach it.

We had the misfortune, in Egypt, to lose a trunk of Miss Fannie Warren, which has caused inconvenience & loss, & is felt here where warm clothing is much needed. I conferred with our American Consul, Mr. Hale regarding it, & came on without it. The thermometer today has been as low as 47° & we are very cold, & feeling ready ask if this is the American midsummer what are we to do in the winter?

We hope to land by the 6th inst., & shall, (D.V.) soon after go to Brattleboro, Vt., where, if there be letters for us in Boston, please send to us, care of Dea. W. H. Stoddard, & so oblige with the love of you all,

Yours very truly
J. G. Bennett.

1 MN

NEW-YORK
JUL
7
10.30AM

Rev. R. G. Clarke, D.D.
(Sec. of Am. Board)
Boston.
Mass

Mr. Swaney
Washington
Pray G. Isley

94

To S. Burrell

West Westminster, Pa.
Saturday July 31, 69.

Rev Dr. Clark: Cincinnati, O.

My Dear Brother:

You spoke time of writing something for a book you wished to get out. Miss D.M. sent a brief article last week. Yesterday I have prepared the enclosed to go to Dr. Palmer, & just now it has struck me that the Israel shell in Romans, with the free translation on the last page

might possibly interest
the children. What do
you think? I give a sper
men on the 3rd page of
this sheet. Have you
printers any way of putting
the dates under the lett
to indicate the real sound
Return this to me soon, as
it is my only copy & I
wish to send it to Dr.
Palmer. With much lov
to you & yours, I am

Yours &c.

T. T. Bussell

Aug. 9th, (?92) with speed regards
Belleville, C. W. to most relatives & friends
Mrs John Charles.

Rev T. S. Burnell

West Westminster, Vt.

Aug. 6, 1869.

Rev. M. G. Clark, D.D. Recd Aug. 10. Ans 7th

My Dear Brother:

Herewith I send the little article I promised, when I wrote last week. It has at least the merit of brevity, but it may not meet your wishes. If so, just put it in the waste basket.

If you have not returned Dr. Palmer's hymn, which I rec'd, do so, please, I direct home at

Bellaville, Canada West,

for we shall D.V. start for that place, three on three cars together, early next week.

I suppose, ere this, you will have heard of the resolutions of the A. M. M. passed at the May meeting, regarding a Normal School teacher,

the charge of the Rs. 850 from the C. N. L. P.'s school to some personal use of the mission. At this time I in the present state of feeling I regret these resolutions, but I hope the Lord will guide to such a result as will be for the best & the most for his own glory.

Bro. Bissell has written me he has asked leave to visit the Bassein mission. He seemed a most capable & kind brother & I hope he may do good by going. He speaks in terms of Bro. Warren's, & the needy state of the Mahratta Mission, & I am glad Bro. & Mrs. Wallace are on the way there.

Bro. Warren of Shelapur writing June 19th, says he had just heard from Bro. Herrick who gave "a sad account of Mrs. Warren," so that I felt

she is not getting better. I am
sorry for our warm-hearted young
brother in this trial, for the
Mission is being thus weakened.
Her illness would, I fear, pre-
vent their going to Pulney, to
live. Have you heard nothing
yet of the Worsting & Whites?
They are out a long time.

I hope funds are coming
in well for the Board. May
the Lord give a spirit of devotion, of
earnest work & self-denial. It
seems time that only a very limited
measure of the latter grace is needed
to make not only the treasury of the
Board but all others overflow.
The last Sabbath, I was at Wet-
minster (6 miles from this) in the
absence of the minister Mr. Fairbanks,
and had an interesting but poor day
the day. — I am much pleased
interested in "Life & Light" & news

send for five copies for a year, and
then for two years. I think it com-
pare of doing much good I am re-
joiced at the ladies having
started it. In their enterprise in
sending out young ladies, there
will be failures, but hardly
any blessing has attended Twillie
attend. I trust they will not be
discouraged by adverse events.

Yours &c.
D. L. Burnell.

Aug. 7. Mrs Ould for August! W
this morning at 470

Please give the letter for
Mrs. Ward, to Miss Mary
Alger me. We leave D.N.
on Monday, the 9th inst.

Pittsville, C.M.
May 27, '69.

Rev. M. E. Clark, D.D.

My Dear Brother:

Thanks for your letter. Perhaps the two pages may serve as introduction to the hymn you enclose. When it is set up, if convenient, I should like to see the proof.

Read, please, my note to Mrs. Ward, & give to him. Six days hence, please God, I shall see you. We are very glad of our pleasant visit here & thankful to God, who gave us $180 for the purpose through Hon. S. M. Stickney.

Accept my sincerest love.

James M.
J. T. Burnell.

I feel anxious to see the Board free of debt, but God knows what is best.

97 T. S. Burnell
A. Oct. 21. '69

Andover,
Oct. 15, 69.

Rev. N. G. Clark, D.D.

My Dear Brother:

Will you please tell me if Mr. Randall & daughter go by ice-ship & when; as, if they are to sail from Boston, I shall take pains to see them before they leave. I learn from Mrs. Burnell that there is little prospect of Mr. Tracy's going now, even if ever he goes. I am sorry for the weak state of the Mission. May the Lord pour down the Spirit & abundantly bless the labors of the few.

I rejoice that there was a pleasant meeting of

Pittsburgh. May a blessing
follow & fruit to God's glory
appear in due time.

Mrs. B. arrived home
safely on Tuesday the 12th, &
I am glad she went. On
the 14th & 15th we were at the
Y. M. C. A. convention at
Lowell. It was a pleasant
season, yet a most delightful.
How often did the tears flow. May
the Spirit, in mighty power, touch the
hearts of these almost countless
speakers & 1500 in one mile!

With love to you all
I am

Yours M.
J. P. Brownell.

Rev. T. S. Burnell. 98

Steamer Colorado,
March 9 1870.

Rev. Bro. Treat: Rec'd March 14.
Dear Brother: " " 16

As Dr. Clark is absent, will you please inform me as to the prospects of a reinforcement for Madura? What of Bro. Lanman, of whom I spoke to you? Bros. B. & L. left St. Louis on the eve of the 7th & shall (D.V.) tomorrow reach Grenada, Miss. where lives a sister of my wife, whom she has not seen for nearly 30 years. Please write me there care of Mrs. Kate S. Dunkin. For me shall be there probably two weeks. The day of leaving

St. Louis, at the N. M. C.
noon prayer meeting, I be-
=came much interested in a
young Methodist minister,
Rev. Wallace J. Gladwin,
very young in appearance, but
a "presiding elder," age 28,
aspiring, we, to go to India
to preach the gospel. He was
very highly spoken of by those
who knew him, & from what
I saw & heard I should
think he would make a
capital worker. He told
me he had felt drawn
toward the Sem. Board,
hope to hear from him while
at Grenada. Please tell
me whether his being a
Methodist will be in the
way of his being appointed.
He is unmarried, the

been doing pioneer work in Arkansas, but seemed refined, earnest, Christian & filled to do good & honor God. If the Board need to send men, would they wish him to be married first? Oblige me with answers to these questions that I may write him, as soon as may be.

My list of subs. for the Jaffna College is now over $3,450. Two persons in Ct., I find, gave $50 each, which was the largest sum I have read in 4 months or the West, for individuals.

What news of Bro. Fray's health?

Yours aff.

T. S. Burnell.

WILLIAMS COLLEGE. AN APPEAL.

MESSRS. EDITORS:—Have you ever published the following stirring call to work for Christ in foreign lands? If not, please do so now.

Williams College, among the Berkshire hills, with its precious hay-stack memories, and "Mission Park," has a noble record in many respects; but has it any thing more glorious than the writing, within its walls, by NATHAN BROWN, of this touching poetic appeal? Especially is it right to ask this when we know that its author lived many years in Assam, India, even a score and more, and fulfilled his promise, as long as health lasted. I am glad to say he still lives to work for Christ.

William Cullen Bryant, another son of Williams. (God bless him—he was seventy-six yesterday,) did not do a better thing for God and humanity in writing that famous poem of his youth, "Thanatopsis, or a Hymn on Death," than did Nathan Brown, in writing this call.

Are there not many young men in this land of high privilege and hope, who will respond to this appeal, and personally obey the Savior's last command, "GO, TEACH ALL NATIONS?" May God grant it for the sake of Jesus Christ and the perishing millions of earth.

T. S. BURNELL.

Northampton, November 4th, 1870.

The Voice Coming on the Night-Air.

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go, teach all nations," from the eastern world
Comes on the night-air and awakes my ear.

And I will go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup,
To show that never was it his design
Who placed me here, that I should live in ease
Or drink at pleasure's fountain.

Henceforth then
It matters not if storm or sunshine be
My earthly lot; bitter or sweet my cup,
I only pray, "God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife." Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a friend that waits
To welcome me to glory; and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven;
If one that has so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan has struggled, as he hath for me,
Should ever reach that blessed shore, Oh! how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

Andover, Jan 1, '70.

Rev. S. B. Treat, Secy.

Dear Brother:

In reply to yours of yesterday, I will (D.V.) go to Southampton on Saturday the 9th, although I have a previous engagement, but that can change, I meet here after, God willing.

Yours

J. L. Russell.

Rev. T. S. Burnell.

Andover, July 1, 1870.

Rec'd July 2.

Rev. J. S. Burnell.
Minneapolis, Dec. 22, 1870.
Rec'd Dec. 29.
book ✓ Ans Feb 14
23c all told

Minneapolis, Minn.
Dec. 22, 1870.

Rev. R. S. Clark, D.D.

My Dear Brother:

What are the prospects for a field in Madura? They say that the men at least, may be found to go soon. With two boys coming home at once & Bro. Gray & Valentine are the river has reached the mission & their imperative the demand for more men. God willing, & health given to Mrs B. & myself, we will go when the first ice ship offers in the winter or the summer as early

Rev. J. Tourgee

Fall River, Mass. 12 Nov.

Dear Sir: Will you let that the
will be, well, what going? Then
there now labors yet with the

Perhaps we could help, too
on the way in the Tamil
language. In Mass., or
Louisiana, I now Rev. Joe
Lanman, of Windham Ct.
Ct., who was thinking of
giving himself to the Board. Yes I did
not see you when in my
way here, on the 11th ult. Just
in Boston I gave his name
to Mr. Great. Do you know
anything of him? He seemed
to me a good man & true.
I want to send him "Dr.
Sandder's Redeemer's last com-
mand." I do not find it on
the bookstores in Milwaukee
& Saint Paul. Please get on

120 Wash. St. I read by book part to Rev. Joseph Lanman, Windham, Ct. getting pay of Mr. Ward & dispersing me alive at "Stuart, &c." saying it is done, & any news of the man or prospects of any one for my mission. May God help the Board to work in 1871.

My list for the Jaffna College is now on $2,350 but I have had the work of raising money. May the Lord help Rev. Sanders & Hosking in the matter.

Very cold here. The Thm. is now at 9:45 A.M. no less than 18 below zero!!

Yours
J. L. Pickett.

P.S. My brother R. S. Pick.

well sends love & remembrances as he says "with great interest." He sends a dollar to help the cause.

J. T. Bailey

Rev. Dr. Clark,
39 Bond St.

Galesburg, Ill.,
Jan. 2, '71.

Rev. R. G. Clark, D. D.,
My Dear Brother:
Will you please send to
Daniel McPherson,
Minneapolis,
Care of Minn.
Hill & Lindley.
a copy of the manual for missionary candidates. Mr. Dr. is a "Friend," but is thinking seriously of going to India. He told me there were some of their boys, now at Bangalore. I was very glad to learn the fact, this and thoughts I trust you will cheerfully send the

T. S. Burnett
Jan. 7 — 78

pamphlet.

Jan. 7. I did not receive this when written, but returned having temporary home stolen, etc. yesterday having received one $200 for the Jeffries College Petersburg. Over $2,500 due me in my list representing over 45 names. I am hoping Bro. Sanders will get field of some large sums soon, so this work may be done speedily. I be permitted to return early in the spring.

Yours off.
T. S. Burnett.

Rev. M. G. Clark D.D.
33 Pembroke Square
Boston.

Go, teach all nations.

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In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven;
If one that has so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan has struggled, as he hath for me,
Should ever reach that blessed shore. Oh! how
This heart will glow with gratitude and love!
And through the ages of eternal years.
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

Rev. J. S. Burrell. 102

Jefferson City, Apr. 30. 71

Rec'd May 5.

Ans'd. May 6.

Jefferson City Mo.

April 30, 71.

Rev. R. Anderson, D.D.

Dear Brother:

Yesterday in the train from Kansas City to this place, I read & reread your article in the Congregationalist, on "The Congregational Home," & though it is too late for my contribution to be there at the date mentioned, I have written and it, as a thank-offering for mercies constantly experienced.

Now that Bro. Joyce is gone, will there not be special effort made to find at least two men to go to Madura?

Bro. Frost made me last
month that no one may under
appointment. I do hope re
in view of Bro. Tracy's poor
prospect of life, Bro. Tyler's
death, Bro. Lipper's prospe
of coming next year, & the
fact that three, yes four state
have no resident repiera
that a substantial reinfo
ment will be secured.

Bros. Purnell & I shall
have been at home two years
if spared to July, 8th. We
had thought to go back
by an ice ship, but we
do not hear of the going o
any at present. In the
absence of Dr. Clark, may
I ask your advice in this
matter, — whether we ho
best leave in the summe

via England, or rail till on ice ship goes. Our own preferences are for the latter, especially as we hope for recruits, & I am hoping for the opportunity of giving them some pictures, on the way, in Tamil, as was given to our "Bowditch" party, twenty-two years ago, by Bro. Mills.

Last Sabbath was at Magnolia, Iowa, at the home of Miss Hillis, now in Ceylon. It is interesting that that young state has three lady labors in the Tamil field, Misses Pollock, Howard & Hillis.

In nearly every place I go, I find some ready to help the "Jaffna College." In Leavenworth, Kansas, last

Thursday A. M. a few inde=
=viduals gave $59. I think
there reason to believe, that
the giving to this object
will increase the general
interest in the subject of
missions. In Jackson,
Miss., (one Monday, some
five weeks ago,) I read
subscriptions to the amt. of
$110. The whole amt. on my
book now is $4,177.79.

I shall (D.V.) be in Gal=
lery, Ill., about the 9th to 11th, & Sat.
Drop me a line there, please
Care of R. Hammond Esq.

With sincere high respect
I am, Yours Offi
T. S. Burnell

Polo, Ill.
June 29, 71.

Rev Dr. Worcester:
Dear Brother:

I have arrived on a contract from a letter I find here of Sis. Chandler to my wife. Have you seen Mrs. Bye yet? I have not. I left Montclair, N. J. on Monday the 26th, reached here yesterday, where I trust my eldest son has of late been born again. We rejoice & praise God for this great mercy. Now we have hope of one three sons & can leave them more contented.

Please consult Mr. Ward & give your advice as to the way we should go.

The Vice President of the "Pacific Mail S. S. Co." in N. Y. City promises but 10 per cent. discount from San F. to Hong Kong, & that leaves for this distance for self & wife the fare $540. From Hong Kong to Calcutta for both $300. To Madras, instead of Calcutta, direct from Hong Kong, I "guess" would not be much more. From here to San F. at half fare, remind, I suppose would be about $160 — in all

$1000. If you ask me preference, it is for this route, in view of the heat of the Red Sea & frequent changes, but we leave it cheerfully with you & Mr. Ward, & in any event, shall be glad to have Miss Foley with us, if she shall be sent to our Mission. We are thinking to leave this Chicago again about the middle of August.

Address me, please, at Aurora, Ill., & oblige

Yours truly

J. S. Burnell.

Extract of letter of Mrs. Chandler
to Mrs. Brunell, of March 28, 71.

Was building many hopes on her [Miss Ashley's] coming, & feel disappointed, but I do hope some suitable person will be sent & that speedily. I have entrance into many families in the city & keep up the caste school that Miss Hatty began — & the Station boarding school has 30 boarders & 6 day scholars. We ask 4as. monthly fee of the boarders, & 2as. of day scholars; allow no clothes to often home in vacation, except in a few instances. We have 14 houses in which married women or large girls are learning to read, write & do needle work & require a fee of 2as., 4as., & 8as. monthly according to their circumstances. The Tahsildar's wife & daughter pay a Rupee. They are taught 2 hours 5 days in the week. Others are taught one hour twice a week. Most of these are the wives & daughters of Brahmans & Vellalars. We had most of the

native Country, to our examination
last week & the Tohsildar ad-
dressed the caste girls who were
all huddled in the sitting room
by themselves. We do not teach
any women who will not hear the
Bible read, & in fact they are very
eager to hear it & in most cases
but probably no thought of obeying it
Pray for these women & for the Bible
women who go daily to them to read

Belleville, C. W.
Aug. 14, 1871.

Rev. S. B. Treat, Sec.

Dear Brother:

Yours of the 28th ult. was duly rec'd. I wrote at once to Bro. Adams & have his reply, a day or two since. Bro. Sawyer is anxious to know if he is appointed as is likely to be, & will go with us or not. Drop me a line, please, at once here care of Mr. M. Sawyer, for if he is not likely to go with us I wish to call from Son F. as before proposed, Sept. 30 & to leave this place Belleville on

Thursday the 17th inst., which is the reason I can answer immediate. If Mr. Adams will go with us, we will stop on here with our friends for our second van Charles several day longer.

I receive Mr. Adams letter time for personal. Please return.

Kindly inform me if the theatres are open the may Miss Pollick also, or, (as I hope) do they stay on in the field? What of Miss Ashley? Will she go to Nebraska?

Yours &c.

T. S. Burnell.

(Private Letter) 105

Madura Jan 25. 1860.

My dear Dr Anderson,

In connection with a letter for the Mission on the subject of a Normal School for Schoolmasters, I desire to write you briefly, on my own responsibility, with regard to our hopes for the Girls Boarding School.

At the date of my last I was doubtful whether, under all the circumstances, it was best at present to ask for another teacher from America, & I especially hesitated to bring up the subject before the Mission, none of whom I could expect to feel the urgency of the case more than I felt it myself. However, the question was brought before us providentially & distinctly by your letter of Nov. 12, received while we were in session, & I then felt it to be wise to say & do what I could in favor of the plan.

The mission decided, after a long & animated discussion, by a two thirds vote, to ask the Prudential Committee to send out another lady to share the charge of the Boarding School. I think I may say that this is the mature judgment of the Mission, though you are aware that it is not a plan which the Mission have initiated & urged. There was only one of our number who was much opposed to it, & yet he is the one in some respects the most interested, because he will be the most nearly connected with the School – I mean Mr Rendall. His objections too are specially directed to one feature of the plan, which you brought out very carefully in the letter alluded to, & which seems to me to be very important – viz – that the lady to be sent should have placed upon her in due time the main responsibility of the School, subject, as we all are, to the direction of the Mission. But I hope that

Mr Rendall will write you his objections at length.

I shall not do any more than justify your own convictions if I urge that the lady to be sent should by all means, with other qualifications, be a graduate of one of our New England Normal Schools. And I need not say more upon this point than to add that my mind is clear ~~where before~~ where before I had some doubt — that I have reason to know that Miss Ashley would welcome a companion, & would prefer that she should not be her junior in years or experience — that in fine she would rather look forward to the pleasure of cooperating & aiding, than to the additional responsibility of guiding & moulding & training a new & younger teacher to her work. We sympathise greatly with Miss Ashley in this experiment of sending out a lady to be her intimate associate in the missionary work, & trust that the utmost pains will be taken to send one who, to the proper qualities of mind & spirit will add the genial affection of a sister. I would wish that some lady, Mrs. Anderson, or Mrs. Hooker, for instance, might either see the person proposed before she is appointed, or even before the subject is mentioned to her.

And now, though entirely willing to leave the choice to you, still, as I have once before mentioned a name (that of Miss Harriet Clark) which I hardly hoped would be available, I would venture to mention another — Miss Fanny Merritt, whose appearance I was favorably impressed with at the Normal School in Framingham. Mrs. Hooker knows her. She was for sometime teacher of the Model school, I think, & may subsequently have had some higher post.

This vote of the Mission in favor of another teacher will probably cause the plan of extensive changes in the Madura East House to be dropped, & the plan to be adopted of building a small house in a more open situation, & so as to be of easy

access to the School. I trust also that in connection with this increase of force & expense in the management of the school, a larger appropriation may soon be given us, in order to allow the admission of twelve or twenty more pupils. Do we not strike at the very root of superstition in this country when we seek to educate & convert the women. Some one has said that it is the women & not the Brahmins who uphold heathenism in this country.

A few words on one or two other topics.

The response of your mission to your printed letter of Nov 8 was cordial, with the exception of one doubtful point. We are agreed in aiming to keep our expenses here within the limits of your appropriations, but it seemed reasonable to expect that you should provide by a special appropriation in Boston for the extraordinary expenses of missionaries returning to America, or returning to their fields, & for the outfit & expenses of new missionaries with their salary for the first year. The aggregate of these expenses to the Board does not vary much from year to year, though within any one mission there might be a difference of several thousand ~~dollars~~ dollars. I think you will find our mission more & more disposed not only to keep within the limits of the appropriations as a mission, but to hold each member to the duty of keeping within the limits of his appropriations as an individual missionary. When this habit has become general in the missions, instead of an excess of $20,000 in the expenditure, you may safely count on an annual reserve to that amount; & so instead of cutting down the estimates of the missions $20,000 for fear of this anticipated excess, you may safely appropriate $20,000 more than your expected receipts in the certainty of a large reserve

I am appointed one of the committee to arrange for the

Chandlers leaving, & shall rejoice at the opening of any route which may be comfortable for them & at the same time economical to the Board. But my impression is that it is in the hands of the Home Committee only to effect any new arrangement that shall promise success. In the first place no American ship takes a cargo at Madras for America, nor will any American ship touch at Madras on her return voyage unless such an agreement has been made & entered in her papers at the outset. Secondly, It is a well known fact that American vessels do not usually come out well victualed for the return voyage. It would be hard to convince those most interested that they would find comfortable provision on an American ship unless you could say that on that point you had made the most careful inquiries, & had obtained certain satisfactory information. You will perceive that though anxious to see a direct route opened, I am somewhat solicitous lest the first experiment should fail for want of proper forethought.

I believe that the Chandlers do not intend to start before the first of Jan., so that they would not be delayed long if they should sail in the ship which may be expected to leave Boston for Madras in July.

Our missions generally are in good health; but Mrs. Noyes is poorly, & is visiting from station to station for the benefit of the change; & Mrs. Tracy is also unwell & is upon the Hills. We have just been saddened by the news in her case that Dr. Postens thinks that her lungs are diseased.

With affectionate remembrances from Mrs. Capron & from us both to Mrs. Anderson.

Yours truly
M. B. Capron.

Madura Jan. 25. 1860.
Rec'd May 29 1860.
Ans. June 1

(Private letter.)

Pulney Hills, South India.

May 25, 1860.

My dear Dr. Anderson,

The mission meeting which closed on the 21st has furnished me a few topics for another letter to you, & occasion to recall some remarks in my letter of Jan. 25.

1 Our meeting has been attended with an unusual amount of prayer. It is one of the advantages of holding the mission meeting upon the Hills that we can easily come together for more frequent services, & that this bracing air gives us the strength which we miss upon the plains.

2 We have been permitted to receive a new brother & sister to our number — Mr. & Mrs. Washburn, & I am very happy to see that the first impressions both on their part, & on that of the mission are so satisfactory.

3. While you are thus sending us new recruits, & have more in reserve, & as we supposed, were aiming to steadily increase our number in fulfillment of the pledges of the Deputation, I am sorry to see by the letter of the Prudential Committee to the Corporate Members of the Board, that Madura is reckoned among the missions which have nearly reached their limit in respect to the number of missionaries, — and this while the number stands where it did twenty years ago, though ten additional missionaries have since been voted to us, & though the mission in the presence, & with the approval of the Deputation, marked out the stations where that number must be placed in order to occupy the field. It grieves me especially to hear this when from fifty miles beyond me — from Mâna Madura to the seacoast, in a region which we have asked other missionary societies to leave to us, there is

not a single missionary. The fact is that this field cannot be well manned with a less number of missionaries than was contemplated in the reports at the meeting with the Deputation, & so far as the disposition of the Prudential Committee to give us that number is distrusted, conversation here turns, & the letters of your brethren now in America point to the probability that the mission will be soon divided, & that it will be possible to get the complement of men from the new Presbyterian Board.

4. Though the denominational elements in our mission are quiet at present, the Presbyterians having considerately postponed for a time the formation of a Presbytery, yet opportunities occasionally arise for the disclosure of the animus of two conflicting views. Such an opportunity arose in the late meeting upon a motion to ask a grant of money from the American Tract Society at Boston. The motion was lost for the very good reason that the New York Society is still willing to grant us all we need for the distribution of tracts, & that we have no occasion here to take sides upon questions at home, to the embarrassment of our work. However, this conclusion was not reached until one brother had told us — strange connection! — that if this motion were pressed he should feel it to be his duty to bring about as soon as possible the formation of a Presbytery.

5. The Mission have voted to recall their request for another teacher from America for the Girls Boarding School. This demands an acknowledgement on my part of a little excess of confidence, & lack of foresight, in my letter of Jan. 25. If you ask how this change has been effected, I would answer. The subject was brought ~~out~~ rather suddenly before

the mission at our January meeting, by a question in your letter of which was received while we were in session. Though I had previously written you my doubts whether the mission were ready for this question, I thought it had come up providentially, & said what I could in its favor, & felt when it gained two thirds of the votes, that it had been adopted in a healthy way by the mission. But I was mistaken. The five who voted in favor of another teacher were only half of the mission, while one who was absent, & two who were silent at the time, afterward took the side of the minority. This, together with the very strong feelings of Mr. & Mrs. Rendall, who are really the persons most concerned in the result, persuaded the mission that it was advisable, if possible, to recall their former action. You will bear in mind in this connection one very important suggestion of yours, viz. that in order to secure an efficient teacher you must be able to assure her that she would have the main responsibility of the school. As this would practically take the control of the school out of the ~~[illegible]~~ hands of the lady of the station, it caused some very natural feelings of opposition, with which the mission have very naturally sympathized. This, however, is not all. The mission, I think, are not prepared to adopt the idea of training up female teachers for our station & village schools, ~~even~~ where they think that female teachers may be employed to some extent, they are not all as ready as are some of the younger members, to give the preference to a Normal School training. A passage to this effect was struck out of my station letter - viz 'that inasmuch as eighteen female teachers are reported in our mission schools, (the most of them being wives of catechists,) it seemed to me that we ought to be awake to the importance

of having well educated females for this position, & to bend the energies of the Girls Boarding School to this object.

6. At this meeting Bro. Taylor asked permission to read a letter which he had originally written as part of his station letter, but which his associates on the South Local Committee had cut out as inappropriate. It produced a strong sense of injustice in the mission, though as it had been sent as a private letter there was no disposition to reply. I give you my own impressions of it.

(1) There is an assumption running through the letter that Bro. Taylor is in advance of the mission in economy of mission funds, & in practically leading on the native churches to the point of self support — an assumption, which so far as my observation goes, is groundless & unfair.

(2) There is a special charge that the mission have twice or three times raised Pastor Yeserdian's wages, he (Bro. Taylor) objecting. In reply to this the brethren denied that they had ever voted to raise the wages of any of Bro. Taylor's helpers when they knew that he was opposed to it, though they claimed that cases might possibly arise where the mission would be better judges of what was best than the brother in question. My own impression had previously been that Bro. Taylor, whether he had asked to have the wages raised or not, was in every case gratified by the result. The last case I well remember. Bro. Taylor mentioned at the January meeting that Pastor Yeserdian had obtained some knowledge of English, & he asked for him a present of R15 worth of English books. The mission replied, "We cannot give the present of books, but if Yeserdian needs we will give him an extra rupee per month with which to buy books"; & so the vote was passed.

(3) There is a strain of remark in the last part of the letter which falls in with the opinion of the Prudential Committee — that we have nearly reached our limit as to the number of missionaries, but which goes beyond the Committee in anticipating a diminished need of funds. The fact is that the mission has voted appropriations to Bro. Taylor freely until he has reached the maximum which we can ever hope to receive for one station from the funds of the Board. There is no one of us who would not be perfectly satisfied to know that the appropriations for his own station would be gradually increased to the amount which has for years been paid to Mandapasalai, but who does not know that such an event is simply impossible. No wonder, therefore, if we think that this theorizing with the hands full is quite to the detriment of those whose hands are empty. Take for example my own station, which as now constituted has not a single pastor, nor catechist, nor school teacher, & which cannot effect ~~either~~ the means of supporting either of these except from an increase of the funds of the Mission. Mandapasalai, whatever its theories, has no money to spare, & certainly the other stations which receive less will have less to give. Let Bro. Taylor's theory about the economy of men apply, if he will take the responsibility, to the station of Ramathy, which adjoins his own, & a part of which has been given over to the S.P.G., but I beg you not to shut your eyes to the wastes on the East of my station, & to the destitutions of the Northeastern & Northwestern portions of our mission field. And his theory about funds — you may safely give it weight just so far as you see in his accounts evidence of a reduction in the expenditure of mission funds in his own station.

Mrs. Capron joins me in affectionate remembrance to Mrs. Anderson.

Yours truly,

W. B. Capron.

Pulney Hills May 25. 1860

Rec'd Aug. 4.

ack'd March 16, 1861

Private.

✓ Pm. J. C.

(Stated Letter.) 107

Madura South India,

Oct. 30. 1860.

Rev. R. Anderson, D.D. Sec. &c &c.

Dear Sir,

I have been detained from my station now three months, partly by the rains, but chiefly by an event of great interest in my family, & not without importance, I would hope, to the missionary work — the birth of a daughter. In respect to the missionary influence of the event I shall do well to mention an incident which occurred a few days since. A heathen woman, the wife of our tailor, whom Mrs. Capron has tried for many months in vain to induce to call upon her, came in to see the babe. The woman has a very cheerful, winning face, & the babe, being placed in her lap seemed at once delighted, & babbled away to her in a most unusual manner. The woman too was completely absorbed in her charge. It was a beautiful scene, which Mrs. Capron completed by saying to me, "And a little child shall lead them".

Nov. 16. I am very happy to say that my family are so well, & the rains apparently so nearly past, that I am about to start out again on a tour. It has been an unavoidable, but rather inglorious season of rest from my station work, though I have improved the time as well as I could in the study of the Tamil. It has previously been some consolation for our long detention in Madura, that Mrs. Capron could be most profitably occupied in the Girls Boarding School. Now, however, I have had the unwelcome duty of standing sentinel over her, to see that her zeal did not carry her beyond her strength. We both of us long for the time

when we can live at our own station, & enter with some system upon our appropriate missionary work. The delay in building our house, caused in the first place by the financial disasters in America, is having its disastrous effect in keeping us away from our station four years after the order to suspend operations was withdrawn, & we were permitted to commence the work.

Within this time there has been a great advance in the price of materials, & even at the advanced rates, men take contracts so indifferently, & fulfill them so tardily, that my patience has been sorely tried. It took from the first of June last year, when permission was received to go on with the building, till the first of Oct. to find out the ownership of some unoccupied land, & to secure title deeds. Then till the first of Feb. of the present year to bring men to anything like reason in contracts for brick & lime; & from that time till the first of Aug. to get bricks & lime enough burnt to lay half the foundation. It was the most hopeful day that I have spent in India, when at last this amount of materials was collected, & I could take down with me a force of masons to commence the building. In ten days we had swept off all the collected materials, & including masons, & coolies digging the well, drawing & bringing water, mixing mortar, carrying away earth & bringing sand — men, women & children, all told, we had done twelve hundred & sixty nine days work. It is a fair account of the difficulty of procuring materials for building, to say that if the materials were now on hand, I could finish the work of three years in three months.

Since my last, I have made four tours to my Christian congregations. The name of the ~~Pantapanie~~ Pattanam station has

been changed to Mâna Madura, to correspond with the name of the village selected for our residence. The bright spot in this ~~station~~ field is the congregation in Sûdûr, where there are four excellent members of the church. The station of Sivaganga is also in my charge, & the bright spot in ~~this~~ that is the village of Shetûr. In my last stated letter I mentioned that the catechist of this village, a recent graduate of the Seminary, had just written me that he would give a months wages to the Board for the Jubilee collection; which, with what he had before given me, amounted to one tenth of his salary for the year. He afterward succeeded in raising for the same object in that little congregation, the sum of $4.26. This, with what the catechist gave, would be for the thirteen adults, six of whom are members of the church, an average of 56 cts. ~~apiece~~ each, or including the children, who joined in the subscription, 28 cts. ~~on the average~~ each, but in sums varying from half a cent to three dollars. The whole amount from the two stations is $15.32.

Girls' Boarding School.

The Girls Boarding School is constantly full, & applications are often made for the admission of new scholars. One applied yesterday, & two more today, but we could not receive them. Since my last, two have left the school to be married, & two have united with the church. Others are interested, & six or eight come for private conversation on the subject of religion. All are desirous to join the church, & the difficulty is to satisfy ourselves that they have not only sufficient knowledge, but the other requisite qualification, of a meek & penitent spirit. A daily prayer meeting is kept up in the school, & we wait there, as we do throughout the mission, for the outpouring of the Holy Spirit.

Miss Ashley continues to have excellent health, & as she makes progress in the language, is devoting more & more time to the school. Her presence here has been an unspeakable relief

to Mrs. Capron, while there is more work to be done in the school, & work worthy of the time & thought of an American lady, than both of them can do when both are in good health.

Yours truly.

W. B. Capron.

P.S. The above was written & circulated in season for the last mail, but when it returned to me I was lying quite ill of dysentery & diarrhea. Though at no time probably in special danger of death, I have never been so ill before, & never have felt so fully the blessing of returning health. I desire that you will unite with me in praising God for his great mercy in restoring me to health, & in prayer that I may devote myself in future with more fidelity to his service.

Madura, Oct. 30, 1860

Rec'd Feb. 4, 1861.

Read March 16, 1861

(Stated letter.)

Pulney Hills, South India.
May 18, 1861.

Rev. R. Anderson, D.D. Sec. &c. &c.

Rev. & Dear Sir,

The period since my last stated letter has in one respect been more eventful than any other since our arrival in India. Within these few months we have been called to follow to the grave a missionary sister, who though not of our circle, was for the time being in our family, & was indeed occupying our own room. Thus was the Lord teaching us, & the mission, without the severity of personal affliction, the lessons he would have us learn in regard to the brevity of life, the urgency of the work, & the necessity of being always prepared for the summons of the Master.

Mr. & Mrs. Simmons had only a few weeks before arrived at Madras, & when they came to us were on their way to join the mission of the Church Missionary Society in Tinnevelly. When half way from Trichinopoly to Madura they discovered that a slight inflammation of the throat, which had given Mrs. Simmons some discomfort in Trichinopoly, had increased to serious ulceration, & they saw that they must hasten back or forward to seek medical aid. Mrs. Simmons reached Madura by palankin on the morning of the 11th of Feb.; & Mr. Simmons the next day by the slower conveyance of a bullock cart.

For a few days no alarm was felt at the symptoms of the disease though in reality from the first it threatened the most serious consequences. It came so stealthily, & yet with such severity, that it had borne away its victim apparently before it had half spent its power. The disease was pronounced to be acute bronchitis, but some of its symptoms reminded us of what we hear of diphtheria, of late so well known in the United States.

Death would hardly be a welcome messenger to one only five months before united to a beloved companion, & just come to the threshold of the missionary work. She longed to live, that she might give some proof of her love to the Saviour, & especially that her voice might be once heard for that Saviour by the people to whom she had been sent. Yet she bore her illness without repining, & when told that the Lord had called her, said, "Whatever he does is right." Her patience & fortitude, & her gratitude also, made a deep impression on all who attended her in her illness. The pupils of the Female Boarding School, who were permitted by turns to wait upon her will never forget the impression on their minds of those scenes. Perhaps this was the voice with she was to speak once to the people of this land, & by which "being dead she yet speaketh."

Since my last I have made five partial tours in my station, & in one respect have improved upon former tours, — viz. I have visited more heathen villages than heretofore having until recently felt unable to keep a horse. Living at a distance of from forty to fifty miles from my congregations, & travelling only in a cart, I have been compelled to make long stages, & consequently have been unable to visit many villages on the way. With a horse, however, one can stop to preach in a village on the road, or go off from the road to villages in sight, & by quick riding again overtake his cart, or at least arrive at the place of halting in season for a punctual meal.

These precautions of regularity of meals & of avoiding exposure to the sun I find particularly necessary on such distant tours because the strength is taxed by riding nearly half of the night hours, & by consequent loss of sleep. Touring is no doubt beneficial to the health, but I think that eight or nine days in succession are the full limit of touring for the health, where one has only the protection of his cart, & of our little schoolhouses & prayerhouses, against the severity of the climate.

The great unsatisfactoriness of touring from such a distance makes me feel more & more the misfortune which befell us in arresting the building of our house on account of the financial troubles of 1857. We have now been four years in the country, & must probably be here at least ~~four~~ a year & a half more without a station home. As an offset to these six years of most disadvantageous labor, two of which, however, might properly be set down to the acquisition of the language, we have only this satisfaction - that by residing in Madura we were able to release Mr. Rendall for more of station work than he could otherwise have done during the absence of his family in America, & that Mrs. Capron has been able to devote much time & thought to the Female Boarding School.

I find myself writing in a desponding strain, & the reason is because we seem to be losing in some respect the best years of our missionary life, while the work of building a house at Mana Madura lingers. It is very hard to get fair contracts made & actually impossible to get them fulfilled. My first contract for brick & lime, which was to be finished in four months, is only three fourths completed after a year & four months, while I shall probably lose one eighth of the money advanced unless I annoy the mason & myself too with constant threats of the law.

In consequence of this I have been driven to undertake the work of burning my own brick & lime, & indeed almost the entire work of building in all its details, having an overseer to look after matters when I cannot be present, & paying daily wages. I have no doubt that the house will thus be finished with less vexation & annoyance & also with less delay than if built by contract. But it involves the necessity of personal attention to the most trifling details, & a consequent expenditure of valuable time on matters which only indirectly benefit the cause.

It is now vacation in the Female Boarding School, the term having closed at the end of March. Seven girls graduated at that time with appropriate exercises. This is the third class since the adoption of the plan of a course of studies, & of regular graduation. One member of the class, Martha by name, was taken away suddenly by death only ten days before the end of the term.

We hoped & prayed for an outpouring of the Holy Spirit on the School before the pupils separated to their homes. They also seemed to desire it & were praying for it. A few of them on their way home stopped to attend a morning prayer meeting at Pasumalai, where the Spirit was present, & were among the loudest in their outcries & weeping on account of their sins. So readily the material appear to be kindled into a flame the spark of divine grace only fallen upon it. We saw also in the incident I have mentioned how probably a visit of the Holy Spirit would produce at first an uncontrollable excitement. It would be only putting out the nature of this people – the same which in time of affliction gives them up to unrestrained wailing & grief.

Our connection with the Boarding School ceased on the closing of the mission at the end of the last term. We have removed to the West House of the Madura compound, & Mr. & Mrs. Rendall to the East House – the same which they occupied before Mrs. Rendall's visit to America.

We are all in good health. My family are on the Hills for two months from the 1st of April, & I have been with them since the 26th.

Yours truly
M. B. Capron.

Madura Hills
May 18. 1868
Received
Aug. 3
Ans.

(Private letter.) 109

Tirupuvanam South India.

Feb. 20. 1862.

My dear Dr. Anderson,

I have been very desirous to renew the custom of sending you with my stated letter a private & more conversational note. This will partly account for the detention of the accompanying letter over several mails, though another reason was in order that Mr. Chester, who was intending to come to the Mission meeting, might hear what I had said about Tirupuvanam. It does not speak very well for the success of my correspondence with you that the copy which I now send you is the fourth, being the result after satisfying all parties concerned, myself among the rest.

It seems natural in commencing a letter to go back over the interval since the date of my last, though I am so well satisfied with the course which certain events have taken under the guidance of divine providence, that I feel little inclination to allude to the attending perplexities at this distance of time. We are, for instance, located in Tirupuvanam, & are glad to be here, — glad to have escaped from the whirl of Madura, & to be so much nearer our own station, & to be already engaged in station work. We are satisfied also with the choice of Mr. Chester as Mission physician, & with this preliminary year of study in Madras, though I strongly opposed & voted against his first request, while we hoped to get a Mission physician from America. It seemed to me a matter of deep regret to sacrifice a station missionary, especially one of Mr. Chester's energy & spirit, to the need of medical counsel in the Mission. But Bro. Chester had cast the die by throwing himself with such ardor into the practise of medicine at his station, so that in

my view he was lost to the most effective work as an evangelist before the Mission voted to appoint him physician.

All this however is entirely providential, at least so far as we are concerned, & we have the satisfaction of knowing that Mr. Chester as a physician will be attentive, enthusiastic & skillful.

Another event is our transfer from the Girls Boarding School. But the result proves to be for Mrs. Capron's health, & increased enjoyment of missionary labor, which more than compensate for any temporary disappointment. As to this disappointment also, it came not so much from the loss of the school as from our being unaware for a time of the feelings of the Mission, & from our being unwittingly in the position of holding on to what it was desired we should surrender to others. I suppose the simple account of this matter to be that Mrs. Rendall, on her return from America, felt herself equal to all her previous station duties, together with the charge of the school, & thought it to be her right to resume them, & that the Mission coincided with her in that opinion, while on the other hand we had concluded that of course it would be thought best for us while we remained in Madura to take at least the charge of the school & were both ignorant of her wish, & blind to the feelings of the Mission until we were privately advised to resign.

I do not know how much such minor points of Mission history attract your attention, but if you do notice them, & find occasion for explanations, it is better that you should make inquiries of returned missionaries than that we should spend time or thought on the question whether this or that vote will affect our standing with you or the Prudential Committee.

I doubt not that there has been in the Mission, in connection with, & perhaps as the partial cause of what I mentioned above, an impatience that we should go to our station, & I certainly do not wonder at it. The delay in building, consequent first upon the find

cial disaster in America; & secondly upon various hindrances here, has been long & tedious. It has been scarcely less so to me, who have seen how the time was protracted & wasted, than to others who have been employed in their proper missionary work. A few have inquired whether we could not go to Manamadura before the house is finished, & live in a mudhouse, or in the godown, as others have done. But Mrs. Capron says that until they can point to some better example than Mrs. Taylor, who is broken down, or the first Mrs. Muzzy, who is in her grave, she does not think it best to risk her health in the experiment, & I quite agree with her in the opinion.

The subject of building presents some different aspects from those which were before the Mission seven years ago, at the meeting with the Deputation. The enormous increase in the price of timber, & the considerable rise in the price of other materials & in wages, render it certain that the allowance of Rs 3450 will fall far short of building a house after the present plan. My impression is that both the Mélur & Battalagundu houses cost considerably more than the above estimate, & yet I am paying 15 percent more than Mr. Burnell paid for brick, & 100 per cent more for lime, & 150 percent more than Mr. Chandler paid for joist. Mr. White ought to get his timber much more cheaply than I can, being much nearer the mountains but he informed me that he was paying 50 percent more than I pay for brick.

Can we not build more economically? I am not disposed to deny the absolute necessity of high & therefore heavy brick walls, & of wide verandahs, & of houses of nearly the present capacity. Nor do I fail to appreciate the comfort of houses built with terraced roofs after the present plan. The plan seems to me as nearly perfect as can be, with the single exception of the expense. But I am persuaded, & I think that I convinced two members of the

Building Committee that for economy's sake it is best to build houses with tiled roofs, after the general plan of the West, or Doctor's house in Madura. I did not, however, convince Mr. Tracy, who has given the subject more thought than any other member of the Mission who has had more experience in building.

The question is not an urgent one, as it is improbable that any more houses will be built for the present. I hope at some time to see two Mission houses to the East of me — one in Kaliarkoil & one in Tondy, & two at least are needed for any occupation of the Eastern part of the District. But the war will prevent your sending any more men at present, & even aside from the war you will wait probably for the beginnings of success.

Kaliar Koil is twenty miles east of Mana Madura, & is built up to high a ridge of land that the tower of its temple is seen for many miles on every side. Among the anticipations of labor at any station are those of touring as far as the hither side of that ridge, & preaching in villages where the missionaries have never been. But barren as is the region on this side of that highland, the other side is washed by a sea of heathenism & Romanism upon which no missionary ever ventures his bark, except to cross to the other side, as from Jaffna hither, or from here to Jaffna, & on which no one certainly ever launches his boat in order to let down his net for a draught.

It is for this region, & other similar regions within the limits of our Mission, — particularly one about Nattam, & one to the North on the Dindigul & Palney road that I have been very anxious to see the scheme for itineracy matured & carried out. We sent home estimates of the expense last May, & I see that the Prudential Committee have shown their interest in it by granting it in form, though the necessary reductions forbid it in reality. That scheme I trust, waits only for the very earliest of better times.

It was a great misfortune that the appropriations did not reach us till after the Mission meeting. We had made hypothetical appropriations in the expectation of considerable assistance from English friends, which we now hear must be included in the total of appropriations voted to us by the Prudential Committee. This is an equitable prorate plan, though our Treasurer had not anticipated it in the estimates which he presented to the meeting, & he has been obliged by circular since the meeting to cut down the sums which we had voted for the work conditionally on the news from home.

The reductions for the present year are received by us joyfully as a war measure, & in that view the burden seems light. There is, however, an apprehension in the Mission, which I confess that I share — that the manner of the reduction indicates some variance with us in regard to the subject of expenditure, or ~~it is~~ some misapprehension of the changes that are going on in this country. The appropriations, for example, cut down our means of support nearly one tenth by the very large reduction in the item of "traveling," upon which we depend for the cost of a conveyance, & for all the expense of touring to the villages. This comes about in the following way. There is I believe in the appropriations no sum allowed for visiting the Sanitarium, which therefore must now be included in "traveling". But the amount usually expended for visiting the Sanitarium, & for traveling on Mission business, nearly equals the total appropriation for "traveling," & thus the item of touring to villages which usually gives to each missionary a little over R200 is in effect dropped. The only resource for us is to recover that which you had set apart for the itinerancy or other sums if they can be saved.

The rapid rise of prices in this country makes us solicitous not only for the means of our own support, but makes us see with pain the increasing difficulty of living experienced by our helpers. As prices rise the wages of our helpers relatively fall. Even according to your line of comparison, many of our schoolmasters receive less than common coolies, while the large majority of our catechists receive less than journeyman mechanics, & the highest paid native pastors less than the best carpenters & masons. Still I hope that this will prove only a war measure, & in that view we should be sorry not to bear our share of the burden.

I have much more to write, but I will not detain the letter over another mail.

We have for the most part very good health, while God has given us unspeakable delight in the blessing of a child who now runs alone & is beginning to talk. When Mrs. Capron mentioned tonight that some friends Mr. Clark had lost his little child only seventeen months & two days old, we turned to little Annie who is today seventeen months & four days old, & said "There, you see what it would be".

Mrs. Capron unites with me in affectionate remembrance to your family.

Ever yours truly.
W. B. Capron.

Received Feb. 21. 1862.
Ans. Apr. 24

Mana Madura, So. India.
Apr. 30. 1862.

Rev. R. Anderson, D.D. Sec. &c.

I feel most happy to be able to write a stated letter from my proper post, & with my first, & at present most important work — the building of a house — going satisfactorily forward. It seems at length as if the plans & efforts, & patience, or, I might say endurance of years were to result in our having a home at our station, & in our laboring from a nearer & therefore more hopeful point for the salvation of this people. As trying & vexatious as have been the delays which have hitherto met us at every turn, so joyful & exhilarating are the prospect of these rising walls, & the sound of the masons' tools, & of the women singing at their work. The windows already set, & the nearly finished doorways, give an air of reality to the house, while the walls have been carried so high that there are only four hours in the day when I cannot find shelter in their shade from the heat of this blazing sun. If the masons can be kept here at work, three or four weeks more will see the walls raised to a proper height to receive the beams.

I am also happy to report that after so long delay I have been able to procure the requisite timber, & that I see no reason to fear further delay to that part of the work. Though I will not again venture a prediction as to the time when the house will be ready to be occupied, I desire to express my great satisfaction & gratitude that at present the work is going forward so rapidly.

You may be disposed to remind me that it is four & a half years since I received leave to build, & even deducting a year

& a half for the arrest of the work by the Prudential Committee, yet I have had three full years for the work of building, while I appear to be expecting to occupy an indefinite but large part of another year in carrying the work to its completion. This is all true, & I confess that though I see how the time has been spent, it seems to me an extravagant & needless delay. By this I mean that I could do far better if I were to begin again, & that I should be mortified to repeat such an expenditure of time. Still I have acted according to my best judgment in every emergency, & when there has been delay it has been occasioned by my inexperience, or by my rigid regard for economy, & a desire to bring the cost of the house as near as possible to the appropriation.

There have been many other causes of delay, but only such as one would be liable to at nearly all the other stations — difficulty of purchasing land, failure of contractors, losses by rain, interruptions by the rainy season & the following season of cultivation, when it is difficult to find laborers, & by native feasts in other parts of the year, by mission meetings & the necessities of his family.

It is usual to set the younger missionaries to building houses, because it is for them only that the new stations are required, & because the older missionaries feel that they have done their part in this direction if they have gone through the annoyance & vexations of once building a house. I see no way to avoid such delays except either to appoint to this duty missionaries who are older, & who have profited by their experience, or else to allow such an appropriation for houses that contractors would find it profitable to be faithful. It is poor economy certainly to spend more than two years in building a house, to the considerable neglect of other missionary work.

And yet neither the Prudential Committee, nor the Mission

would have thought at the outset of such an increase of the appropriation as is required by the enormous rise in the price of materials, & the considerable increase in the price of labor. Even since yesterday when I wrote the above joyful report of the progress of the work, the masons have struck for higher wages, & four men are to leave tomorrow because while now paying seventy per cent above the rate which I paid only two years since in Madura, I will not advance to eighty.

This is in some respects the best time of the year for building, on this account I have remained upon the plains while my family is upon the Hills, but it being also the time of the great annual feast in Madura, I was unable to get masons to come out into the country until ten days ago.

While the work of building is actually in progress I am accustomed to confine myself here for the most part, not even going to the neighboring villages. The heat at this season is so great that I am compelled to use the brief time after sunrise & before sunset in looking after the work. Besides I have felt that I had a larger & more attentive audience at my gate than I ever have in the streets. It is my custom before engaging in the work of the day to ask the masons & coolies — men women & children, to sit down in front of the temporary mud house, & to spend fifteen minutes in reading the scriptures, with a few explanatory remarks, & in prayer. In this audience, though I am often baffled by the question, "What do we know", yet I find some attentive listeners, & am now & then rewarded by intelligent answers to my questions.

Speaking of the heat reminds me of two remarks ~~of the~~ ~~remarks~~ of yours to me in America — in the first place, that you did not find as warm weather in Madura as you hoped to find [theatre], & in the second place that one of the most striking features

[not from K Riley]

of the view from the Palmyras was the tanks of water which seemed to overspread the plain. Could you come to Madura at this present season I am sure that you would find your warmest desires in one direction gratified, while I am sorry to say that you might travel day after day in various parts of the district without getting a sight of water unless you dug for it in the river bed, or inquired for the village wells. The pilgrims to the annual feast in Madura suffered severely this year for want of water. No rain has fallen there nor in the most of the district for six months, while the rain of the last rainy season was so light that the crops in this vicinity died before coming to maturity. The people universally speak of this time as a time of famine, though we have not yet reached the severe scarcity of 1857.

I have been in Tirupuvanam comparatively little the present year except on the Sabbath. The progress of the schools has been gratifying, but there is nothing special to report from the congregations. I have found more encouragement in Tirupuvanam in personal conversations with heathen men who called on me at the bungalow, than in any other part of the work, & in two cases have rejoiced to hear intelligent inquiries in regard to the way of salvation.

I do not see much change in the aspect of affairs in Nana Madura, unless possibly that my popularity is slightly waning from a fear of the Brahmans that after all it may not be my intention to establish an English School.

Within a few days we have lost a heathen servant by death under very sad circumstances. He was gardener, & by some mis step fell into the well & broke his leg, while his friends refusing to send him to the civil hospital left

him no possibility of recovery. He had been in the service of missionaries for more than twenty years. This is the second servant & the second gardener that we have lost by death — both old servants in missionary families, & long permitted to hear something of the truth, but dying apparently without being affected by it, & buried, or rather burned, with all the heathen ceremonies usual among members of their caste.

On the other hand it has been exceedingly gratifying to us to see no less than four of those who were at the time in our service, come out distinctly on the Lord's side, & to see that their subsequent walk has verified our hopes of their conversion. The remark is sometimes made, in the extravagance of disappointment at the failure of well meant labors — that no foreigner can comprehend a native. I feel sometimes, as if it were true of the heathen natives, but we do certainly come far toward understanding the feelings of the native Christians & do sympathise with them.

Yours truly.

N. B. Cooper.

Mana Madura Apr. 30. 1862

Rec'd July 17.

ack'd Jan 2, 1863

111 Mana Madura, Madura Mission,
South India, Oct. 30. 1862.

Rev. R. Anderson, D.D. Sec. &c.

Rev. & dear Sir,

Having come to this village to look after my building operations, I am detained by high water in the river, which must be crossed if I would return to Tirupuvanam. For such a cause, however, I am a willing prisoner as long a time as may be necessary, since every day of such a flood carries gladness to the hearts of this people in its promise of an abundant harvest. Already, though there is but little mitigation of the famine prices which have ruled for months past, the countenances of the people begin to wear a more cheerful look. It seems to me also that the poor laborers appear in better health & better flesh — perhaps because with the rain & river flood comes more remunerative labor. A few weeks ago an old man brought two little girls, his daughters, to me, & begged me to give them work till my house was finished, adding that their mother was dead, & that they were his main dependence, he being too feeble to work. I do not know how such persons live even in the best of seasons, but I saw the old man yesterday, & he had evidently improved in health, & his children were happily at work.

Since we came to this country, now five years ago, we have heard almost continually a complaint of famine. In no year, I believe, has there been a generally abundant harvest, & in only one year a general relief from suffering. Within a year after our arrival, I remember that, owing to a failure of the rains, rice rose for a brief period to three times its ordinary price, & the price which it barely reached then, it has stood at for weeks the present year.

It is grateful under these circumstances, to hear the sound of coming plenty. Though here & there the crops may fall short, there can hardly fail to be a general abundance when the harvest comes. "I am sorry," I said to a Brahmin this morning, "that the Mana

Madura people have neglected to clear out the channel to their large tank, & that in consequence the tank is but half full of water." "What is that to us," he replied. "This is only one village".

Soon after the date of my last I removed my family to Madura, in order to be near a physician, & on returning to Sirupuvanam, two months after, we brought back with us another daughter, received from the kind hand of our heavenly Father.

As to the remaining four months, I have devoted my time & thought mainly to the building of our house, which is not even yet finished. I hope that the main part will receive its first covering of brick before this letter is mailed, but as to its completion, I fear to make any more promises. Building a house like this, & in such a place, begins to seem to me like building a pyramid — the work of a life time. We are prosecuting the work even during the rains, but the great difficulty of finding laborers will make us suspend operations soon for a month or two.

In my last letter, in the lack of encouraging incident in my field, I mentioned with gratitude that since we came to this country four persons, who were at the time in our service, had been hopefully converted, & been admitted to the church, & that all held out well. Since my last another of our servants has come forward, & received baptism, & has paid the penalty of severe persecution. He had the temporary experience of being turned out of his father's house, but I believe that his parents have since relented. His wife also, who was kept from him for a time, has returned, & strange to say, by the advice of the Romen priest. Her friends had determined to retain her, unless her husband should return to Romanism.

In that letter I also mentioned that since we came to this country two of our servants, & persons long in the employ of the missionaries, had died. Since then we have been saddened, & the building of my house has suffered an unexpected

delay by the sickness & death of the headmason. This man had been so often employed in building & repairing our mission houses, that he seemed almost as much identified with the mission as our old catechists & teachers, though he was still a heathen. His memory ran back to the first years of the mission & to Messrs. Todd, Dwight, Cheney & Poor, of whom he often spoke. He was of a very dignified, yet pleasing appearance & for a heathen, was reliable & truthful. Indeed he prided himself on these qualities. Still, he was, as I have said, a heathen, & though he confessed the truth of Christianity, never took the first step toward embracing it. His general mode of parrying a close conversation on the subject of religion, was by saying that there were various religions & various sects for different lands, but when pressed to an acknowledgment of the truth openly, he always excused himself on the ground of the fear of his relatives, & of the members of his caste.

Though I called daily to inquire after him, I saw him but four or five times during his illness. The family were unwilling, on account of some caste customs, that I should enter the sick room, & of course, I was unwilling, sick as he was, that he should be lifted often, & brought out in front of the house, or even to the narrow passage which led from the street to the court.

I have mentioned his usual mode of reply to remarks on the subject of religion, but the last time that I had any conversation with him, & the last time but one that I saw him, he seemed to have no inclination to raise objections, or to ward off personal appeals, but listened earnestly to all that I had to say, on my part I seized with eagerness the opportunity to present to him the Saviour. Probably, however, he died as he lived, having little faith in heathenism, but not embracing, & perhaps not comprehending the salvation offered through Jesus Christ.

While my house is in progress I feel that the station of Tirupuvanam is slighted, & yet not so much as the stations of

Mana Madura & Sivaganga. I spend the Sabbath, usually at home, on Sabbath evenings, & week day mornings, when at home, visit the schools, & the neighboring villages. The schools of this station have suffered from a diminished attendance, chiefly on account of the long continued scarcity, when the help of every member is needed toward the support of a family. Now also there is the excuse of the urgent need of every one in the season of cultivation. I am confident that for the schools of this station, as now constituted, a return to the former practice of paying the teacher so much per month per scholar, would greatly increase the attendance.

The congregation in Shembar, in the Sivaganga station, district, has been almost broken up by desertion & persecution. The majority, as I have said before, were never heartily with us, & now that they have gone back they vent their malignity on those who are left. These few members of the congregation have had fire & water interdicted to them so far as any dependence on their neighbors is concerned. The barber is forbidden to shave them, & the washer man to wash their cloths. The parias of the village are forbidden to work for them, & even the village midwife, when the wife of our schoolmaster came to her confinement, refused, & probably feared to render help. The death of the infant followed, & was very probably the result of this last piece of cruelty. I hope that this man & his relatives will stand firm notwithstanding all that they are called to suffer.

One reason of the increased virulence of the Romanists, is that they are stirred up by the French Jesuit priests, who have lately ousted their more lenient predecessors, the Goa priests, from all that region.

Our children suffer with but little interruption from inflammation of the eyes, but with this exception we have been generally well since my last.

Yours truly.

W. B. Capron.

Madura Oct. 30, 1862

Rec'd. Jan. 22. 1863.

Ans. Feb. 2

(Stated Letter.) 112

Tirupuvanam, South India,

Nov. 26. 1864.

Rev. R. Anderson, D.D. Sec. &c. &c.

Rev. & Dear Sir,

The distractions attendant upon the removal of my family from Madura to this place, with the prior claims of the station, which had been three months without a resident missionary, prevented my writing you, as I sought otherwise to have done, in October.

It was voted at the Mission meeting in May that I should take charge of Tirupuvanam from the time of Mr. Chesters leaving for Madras, but in regard to the time of removing my family I was permitted to have reference to the necessities of my building operations in Maina Madura. These confined me more closely just at that season than at any other period of the year, since I was only then ready to use the materials which I had been for months collecting, & which it was very important to use before the rains.

As I wrote you in my last, after a years experience of the unreliability of contractors, I came to the conclusion to burn the brick & lime, & indeed to carry on all the work of building by the payment of daily wages. The new plan absorbs more of my time, & will, no doubt, prove somewhat more expensive, but on the other hand it much relieves the tardiness of the work, & saves me from numberless vexations arising from the dishonesty of contractors.

The actual work of building the present year occupied from the 2d of August to the 8th of October, save an intermission of ten days for the Mission meeting in September.

Within this time we put up the range of buildings to be occupied as godown, kitchen, &c. & added two feet to the walls of the main house, carrying them up in all five feet above the ground. The reason of my putting up the out buildings before the main house was that I had not been able to procure suitable timber for the latter, while I had a supply of timber for the out buildings, (partly from the house recently taken down in Tirumangalam,) which would be much injured by exposure to the rains. It also suited my convenience, in building in so distant a place, to erect first those parts of the house which would answer for the storage of doors, windows, &c. for the rest, & which would afford temporary accommodations for the workmen & servants. It is my strong hope that the next year will see the main house also finished, & that we may even remove there before the next rains. It has been hope deferred to see years of our missionary life, & those probably of our greatest freshness & strength, passing away without the opportunity of entering upon our most appropriate work, & without the privilege of a station home.

On this account our temporary removal to Tirupuvanam is an exceeding relief to us. We are here at a country station, with station duties, which if they are but temporary are at least of the same kind, & therefore preparatory to those which will meet us at Mâna Madura.

My impression is also that Tirupuvanam is in many respects very much like Mâna Madura, these being adjacent stations, & within the limits of the same Sivigange Zemindary. No doubt that it would be easy there, as here, to establish schools in which our books shall be taught,

but there, as here, the work of winning individuals to Christ is to be undertaken anew, & is one demanding great diligence, & still greater faith.

I do not feel prepared yet to report the state of things in the Sirupuvanam station.

The teachers bring their scholars regularly to church on the Sabbath, who with the servants & their families, give me an audience of from eighty to a hundred. A few of the heathen occasionally drop in. After the sermon the scholars recite verses from the Scriptures, Hymns, & the Catechisms, & in the afternoon we have for the nearest schools & for the families in the compound, a Sabbath School. On Wednesdays I meet the helpers for prayer & the recitation of lessons, & give them lectures on various topics, which others also are invited to attend.

We have just received a large & beautiful bell, which bears the following inscription.

"The Sunday School Children of America
To the Little Children in India,
As a token of Affection to their Missionary Friend,
And Former Instructor, Edward Chester,
January 1st. 1861."

The church tower, which has long been a prominent object in the view for miles to the South West, & to the North also, will soon send out across these broad rice fields a pealing invitation to the people to come up to the worship of the true God.

I have become somewhat better acquainted with the people in Manamadura, & the vicinity, & find them generally friendly. Many inquire with great interest when the house will be finished, & whether, even

before that time, I will not consent to establish a school. I shall certainly aim to have a good station day school there at the proper time, but I hesitate to establish it before I can give it thorough supervision, & I am also very willing to reserve the novelty of the plan as an auxiliary to us on our removal to that station.

There is one encouragement in the station of Sivaganga. It seems to me that we have now reached the end of losses in that station, & that hereafter if there are changes they must be for the better. The tide seems to have turned, & though there is not yet apparent the rising wave, we may look for that also in due time.

In the village of Shembar, to which I have opened reference, the few that remain with us are subject to persecution from the Romanists, who are struggling to corrupt or to break down our little congregation, to drive us out of the village.

I have given my best educated catechist, — the only one now remaining in our Mission of the Battisotta educated men, — to Mr. Scudder for a munshi. This plan was suggested by the call for retrenchment; but in the present state of the Sivaganga station a catechist could be spared without special loss to the work. I have been satisfied with all my helpers there, except that I have desired for them the one blessing of the outpouring of the Holy Spirit.

We have been generally well since the date of my last until the present month. Mrs. Capron is just recovering from an attack of ophthalmia, & I have been laid aside a few days by an accidental injury received one morning when returning from a neighboring village.

Yours truly,
W. B. Capron.

Sepuvaganga, Nov. 26, 1861.
Rec'd to April 24, 1862.
Rec'd April 23, 1862.

Simpsonwann Madura Mission
April 11th. 1863.

My dear young friends.

An event has recently occurred in our family, which has drawn our hearts out in gratitude to our dear Saviour, because He seems to be so graciously blessing one of these people with the light and comfort of His presence in the hour of grief. vio P

Our cook has been a Christian about four years, and has shown us by ~~the steady consistent~~ victories over a hasty temper, and a prayerful spirit, that he is indeed, one of God's children. His wife joined the church about two years ago, and, though not so evidently a growing Christian, has been teachable and faithful in attending meetings where she might learn her to discharge a Christian woman's duties. They had a very interesting child, who was drowned ~~the day~~ the day he was a year old, and their grief was very great. We were all busy with our usual ~~to~~ duties about nine o'clock, when the dear little fellow was brought into the house. He had fallen into the duck tub, which was full of water, and we tried in vain to restore him to life. The father looked on with eager anxiety, as we tried one thing after another, and finally, when we had done our best, to no purpose, ~~we~~ gave permission to the natives, who were standing by, to try the efficacy of putting the body in ashes, as they had been begging to do. He turned to the missionary, and, with tears streaming

ing down his cheeks, said: "Please give one box, sir." That
told the story of his buried hopes, and his tender desire to se
the little one carefully laid away in the grave. The natives are
not accustomed to use a coffin; but we cheerfully gratified
him by giving him one. The missionary himself made it; for
there were no carpenters to do it.

The mother had given way, in the frantic
manner of the women of this country, to tearing her hair,
and screaming; but after I spoke to her of Jesus, and
told her that He would be better pleased by her trying to s
mit gently to His will, she made no more loud crying. She
said to me: "You dressed my baby for its baptism, and you
only must dress it for the grave." and so, as on the day o
its baptism, I put on one of my baby's little slipes; and
the heart broken parents sat down by their dead child, a
look upon it the little time that remained before they
it away forever. It brought the tears to my eyes, many
times, to hear her low tones, as she sat all the day
long by the silent dead. "Oh! my child, you will
never want water any more. No! You have had water
Enough, enough, Enough now." "Say, my child
didn't your poor mother make you happy; or did
you want to go and play with little angels up
there, and slipped out of my arms to fly to Heaven
"Say, how shall I know you? Will you look, as when
gave you milk, and put you down for the last tim
"My fine gold! have you looked at your bed? Prai
you rather sleep there to-night, than on your mother's
heart? How shall stretch out my arms, and not find
you!" "Jewel of my eyes! Will they cover you over w
Earth? And would not your poor mother cover y
with her best cloth, and sit awake by you, that you

be not afraid"? Many such expressions fell from her lips.

At five in the afternoon, we laid the baby in the coffin. It was hard to cover the little form, still so life-like. The mother kissed it, dreading to be called away; but finally gave the last kiss and came to me. The father, as the lid hid the face, reverently raised his hand to his forehead, and saying "Salaam", with a tone which I cannot describe, turned his face to the wall and wept.

It was comforting to go to the church, and there listen to the glorious promises which lift us from all our sorrows, and bid us look forward to the glories of Heaven. And then, as the bell tolled out, clearly and sweetly, it seemed to bid the heathen of the villages round about come to the christian burial, where the dead are laid away in hope of a glorious resurrection. It was a contrast to the wailing and the noise of tom-toms, so universally filling the air at heathen funerals.

The day following was much occupied in seeing the many people who came to talk with them; but the day after it was very pleasant to listen to the words of the father, which seemed to come from a heart taught of the Spirit. He would now and then stop in the midst of his work, to come and say some new thing. From the time the heavy tidings of Mr Sendder's death reached us until now, (we have not yet heard of Mrs Sendder's arrival in America,) he has not offered a prayer in my hearing in which he has not earnestly prayed that abundant comfort might be provided for her to avail her arrival in America. At one time he came to my door, saying, "Mrs Sendder know all about this kind of trouble. If you write to her about my child she will be a little sorry for me, I think."

At another time he said: "Our God has come straight down to my house. I am glad, and I'm little afraid. I want to please Him. Perhaps He see I am too much sorry about my child. I want Him to see that I am going to think much about my child in Heaven — to go there to see it." At another

At another time, alluding to the recent news of the death of our brother's little children in America, he said: "Tell Master's brother, it says, 'Let not your heart be troubled.'"

Again, "I hope I shall do my work well; but it seems as if all my heart was lifted up, and I am all the time thinking about going to Heaven, and about God's doings and such things."

I have not room on this sheet to tell you more, but I want you to think of the work that the Gospel has done. From the superstition which leads a mother to throw her child into the river, an offering to heathen gods, to the light and peace which the gospel sheds over a heart, mourning for the dead, and yet rejoicing in hope of a meeting in Heaven — what a contrast!

I am your affectionate friend
Sarah B. Cooper

My dear Mr Grat:

Mr Cooper asks me to say that your letter of Feby 3d and Feby 9th are received and he will reply soon. You may consider this as the first response.

Very truly yours
S. B. Cooper

(Stated Letter.) 114

Tirupuvanam, Madura Mission,
April 25. 1863.

Rev. S. B. Treat, Sec. &c.

Rev. & dear Sir,

At the date of my last letter I was in Manamadura, detained by the river flood, which prevented my return to my family. Now I am shut up at home by a similar cause, & prevented going to my station.

In my last previous letter, a year ago, I mentioned the protracted drought & the consequent sufferings of the people. In that month of April I think that no rain fell through a large part of the district. Now, however, it has rained every day for more than a week, & the river & tanks are full. The former scarcity had already been succeeded by plenty, but the present rains will ensure in many places a second harvest.

We had hoped & prayed that if the people did not turn to the Lord in adversity, there might at least be some place found in their hearts for gratitude to him in prosperity. But though good harvests bring rejoicing, & some measure of thanksgiving it is not to the Lord, but to their false gods. They seem to feel that since the famine is passed, & no general pestilence has attended the incoming plenty, their gods are now propitious, & it is no time to seek a new religion.

The mail which carried my last letter bore also the tidings of Bro. Scudder's death. Thus have terminated how many high expectations! Thus have ended my own anticipations of seven years since I first knew him in India, & since my own appointment to the Madura Mission made it probable that I should have him as

a companion in India. There was no doubt what his field would be. I became much attached to him before leaving America, yet I was with him comparatively little, & it was to my great disappointment that, being stationed at opposite extremes of the mission, I saw very little of him in this country. While therefore I knew something of his enthusiasm, his scholarship, his versatility & piety, I am surprised at what I have learned since his death, & am continually learning of his progress in the language, & of the amount of his labors, & have discovered to my regret how little I knew of his personal history.

The death of Bro. Sudder took me from home for six weeks in various efforts to render aid to his family, since which I have returned to my usual duties of building & touring.

My house is not finished, though I hope to be able to remove to it whenever the coming of Dr. Scott releases Mr. Chester to return to Tirupuvanam. It will be a great relief to me when these tight journeys over the bad road between Tirupuvanam & Manamadura are ended & I have time for touring among the heathen & other appropriate missionary work at a station of my own.

In my anticipations of future labor the plan of personally preaching the gospel to the heathen far & near, is the only one which rises definitely in prospect. My time cannot be occupied with the care of congregations, for there is but one congregation in that district, & there are but three remaining in the station district of Sivaganga. There are no schools in either district, nor, except a station school, can any be established in accordance with the present policy of the mission. Possibly the mission may indulge me somewhat in this matter in consideration of my having to work a new field, though this remains to be seen. But there are heathen & Mohamedans by tens of thousands

& villages by hundreds, which have not been visited, & the call of duty with reference to them is plain. If the Lord will grant me a small but faithful band of helpers, & send with me his Holy Spirit, I shall enter upon this difficult work with courage & hope.

In the stations of Mana Madura & Sivaganga I find in the review two events which have been special trials to me, in Tirupuvanam two facts which are encouraging.

In the little congregation of Sudiyan, which I have often spoken of as the one lamp of the Mana Madura station — always reliable — always burning steadily, — one of the members, a woman, has fallen into sin, & brought dishonor upon the family & upon the congregation. I am relieved to find, by an examination of the Tirupuvanam church records, that she is not, as I had been told she was, a member of this church. It is surprising with what heedlessness the native Christians, even catechists, make statements on such important subjects.

In the Sivaganga congregations, where I had represented that nearly all had left us of whom sincerity I had much distrust, & where I thought I discovered at the lowest point to which the tide, I am sorry to report that the tide is ebbing still. A catechist, in whose sincerity & piety I had still have great confidence, has allowed himself to come into conflict with the members of the congregations who are also his relatives, & has thus exposed them to the temptation of going back to Romanism. He is one of whom I have spoken before as having suffered severe persecution, & the persecution has impelled him to seek redress on some points at the Civ.

In Tirupuvanam, where the village schools had been declining for several months, partly on account of the famine but partly from the inefficiency of two of the schoolmasters, I have broken up one school, & reorganized the others, so that we have now a larger attendance, & more efficiency than at any previous time since they came into my charge. In one of the schools a

lad, who had been sent away to a distant village by his father, because he refused to rub ashes, has returned, & is as firm in his convictions as ever. I hope to send him to the Seminary at the first opportunity of receiving a new class.

A young man of Singuvanam, a Vellâlan by caste, lately called on me to ask for baptism. He has long been acquainted with the truth, having been instructed to some extent by the missionaries, but having apparently been much more influenced by a graduate of the Pasumalai Seminary - not a catechist, but a writer in the District Court, a man of a somewhat peculiar disposition, & yet a decided Christian, who has been for two years deceased. The young man said that he had long been convinced of the truth, but that he had rubbed ashes occasionally in order to lull the suspicions of his friends. He felt the rashness of such a course, & on this account he wished to commit himself irrecoverably to the Christian religion by the bold step of publicly receiving baptism. He knew that this would be the signal for persecution, but his mind was prepared to meet it on the expectation that the time would soon come when its violence would be spent, & he might live in comparative peace.

I felt a strong sympathy for the young man, & should have been glad to throw around him, for his security, & preservation from sin, the good influences which are connected with the reception of baptism, & an enrollment among the people of God. But I was obliged to tell him that the good of the church forbade haste in so important a matter, & that I must give him an opportunity to prove his sincerity by acknowledging himself a Christian before the community, & regular attendance on the means of grace, & that I wanted to see also, with his mental conviction of the truth, evidence that his heart had been changed by the Holy Spirit. I have been glad since to see him in church on the Sabbath, & have had conversations & prayer with him.

Our thoughts have followed Dr Anderson on his long journey, which we trust will prove a lasting blessing to that very interesting & important Mission.

Respectfully, Yours
W. B. Capron.

Rec'd. Feb. 25 1843.

Tirupuvanam, Madura Mission.
June 22. 1863.

My dear Mr. Treat,

The death of our brother Scudder is a sad disappointment to our hopes. I knew that you must feel it in a peculiar degree, because I knew his very great esteem & love for you, & the enthusiasm with which he entered into consultations & correspondence with you in regard to the best mode of interesting Sunday School children in Missions.

It seems to me that his loss to us as a mission is irreparable. I am amazed at what I hear since his death, not only of the amount of his missionary labor, & of his studies, but at the breadth of his plans for the future, & in the midst of pressing duties, the amount of his correspondence. He was never idle - But not only so; he accomplished more than most men could in the time devoted to these various objects.

He was far advanced in studies which have reference to the Philosophy of the Hindus & the antiquities of India, & it was on this account that the older missionaries who had not yet become very well acquainted with him, had still begun to be proud of him as one whose Oriental scholarship would become widely known.

You say, "It is our consolation, however, that the Lord has done it, & he makes no mistakes." I never forget this source of hope & trust, however dark & mysterious the event in itself appears.

I thank you for your note of Feb 2. which reached me April 1, for another of Feb 7 which came to hand April 27. I am not unwilling to accede to your request, & to do what I can to make the loss of Bro. Scudder good by continuing his series of letters to Sunday Schools. It will be with the disadvantage at first of being a stranger to those who, as many of whom have seen Bro. Scudder, & heard his addresses, & received his letters, & with the loss of the impulses which was given to his pen by the con-

seriousness that the plan was to so great a degree his own, & one which he had prosecuted with so gratifying success. On the other hand — and all that I can say here is that Bro. Sudder is gone, & I would like to catch the spirit of the one of the Wesleys, "The workmen die, but the work goes on."

You have kindly asked that Mrs. Capron may aid me in this service, & she has already sent you her first contribution. (April 22,) I hope to write to the children next month, having already on hand the material for a letter; & I hope that we may be able to send you three or four letters a year, at least for a time.

In regard to your request that a catechist might be selected to be supported by the Sabbath School in Nara, & another to be supported by the Sabbath School in Teanoseh Mich., I requested Mr. Noyes to select two suitable men from Bro. Sudder's station, & the result you will see by the letters which I enclose. I shall write to these schools again soon. Two letters to each school — this preliminary letter, & the main letter to follow, are, I presume, all you would expect in such cases, as you would probably send to such schools for one year the lithographed letters also.

Can you inform me whether Bro. Sudder had selected any catechists, & begun a correspondence with individual schools under this plan. I have made inquiries of all the missionaries, but no one can inform me.

But more at another time,

Yours affectionately,

W. B. Capron.

Tirhoot Nara
Received
Teanoseh
Mich.
Recd. 22/1863.

Tirupuvanam, Madura Mission.
Aug 7. 1863.

My dear Mr. Treat,

I have been absent from home for the most of the month of July, & until now have been unable to give time to those letters to the Sunday Schools. With this I send you a letter for the Sunday School in Ware, Mass. which together with copies of the lithographed letters for a year, will, I trust, be a satisfactory response to their contribution.

It illustrates the unreliability of correspondence with native helpers that though I have received & translated a letter from the catechist chosen to receive support from the Sunday School in Tecumseh, Michigan, it is not suitable to send, & I must ask him to try again.

I shall probably write again by the next mail.

The last telegram is very disheartening — Vicksburg still holds out. Gen Banks repulsed at Port Hudson with disastrous loss. The Confederate Army has crossed the Potomac & established positions around Washington. See pushing his whole force into Maryland & Pennsylvania. Gen Hooker resigned. Business in Philadelphia suspended. Goods being removed to New York. The French occupy Mexico.

Affectionately yours.
W. B. Capron.

Tirupuvanam, Madura Mission, Aug 7, 1863.

Tirupuvanum Aug. 7. 1863.

Rec'd Oct 5.

Ans Nov. 10.

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Sirupuvanum So. India
Madura Mission July 30, 1863.

My dear young Friends,

My letter to you of Dec. 18, 1862, giving an account of Mr. Scudder's death, I supposed would be a closing letter of the series which you have received in return for your generous donations to the schools of the Madura Mission. But I have been since requested by Mr. Treat to continue the series, and though I am well aware of the difference to you, yet as your friend Mr. Scudder is no more here to write you, I ought not to be unwilling to try at least to supply his place.

Since Mr. Scudder's death I have received letters in regard to him from his three Catechists, and from the native pastor of the Periaculum church, the contents of which I will endeavor to condense and give to you.

Mr. Scudder's arrival in Periaculum in Jan. 1862, produced a great interest both among the Christians and the heathen. A new missionary, lately come from America, but said to be already well acquainted with the language — his reputation had gone before him, and many were the persons who came to see his face, and to hear his voice. He understood the language unusually well; but still from a want of familiarity in the use of it, spoke in short sentences, and with somewhat of the hesitancy of a child. But this did not confine him to common place remarks, nor prevent him from striving at every opportunity to show the errors of heathenism, and to impress upon the mind the truth of the Christian religion.

It was his custom morning and evening, when at home, to take a few tracts in his hands and visit the neighboring village of Periaculum, for the purpose of talking with the people whom he met in the streets. He often called the native Pastor to join him, and if a dispute arose, or he was unable to make himself understood by the people, he turned to him for assistance. It was his eagerness to be fully understood by the people which caused him to make most rapid progress in the acquisition of the language.

Mr. Scudder had as much sensitiveness as other missionaries to the rudeness of the people, to their unfairness in dispute, and to his own deficiencies in speaking the Tamil, but he went forward earnestly to the work from a sense of duty, and was severe in judging himself if he omitted an opportunity to speak a word for Christ. Once when going to the village to hold a meeting with the Christians he saw a little knot of heathen by the road side and thinking that if he spoke to

them he might only get into a useless discussion, he passed them by. This incident he related with sorrow in the morning, and in his prayer begged forgiveness for the fault as if he had denied his Saviour. In conversation with the native Pastor he spoke of himself several times as a great sinner. a remark which greatly surprised the Pastor, who felt that so far as he had observed him he had exhibited in a peculiar degree the spirit of Christ.

Mr. Scudder found the little community of Christians in Persualam involved in quarrels among themselves, which he endeavored as far as possible to settle. He called different individuals, and questioned them, listened patiently to their complaints, bore with their obstinacy, gave them good counsel, besought them with tears, and prayed with them. There was not one of the Christians whom he had not seen and conversed with.

It was his habit every sabbath after the after-noon service to visit three houses of the Christians, and to converse and pray with the families.

And he did not forget the children. He loved to talk with them, to tell them stories; and the faculty of interesting children, which he appears to have exhibited in America, followed him to India. He invited the native school children to his house, played with them, distributed fruit to them - and dismissed them with prayer. The very morning of the day that he was drowned, before starting for home he called the children of a village school around him and gave them each a plantain with more than usual enjoyment. He was seeking with the native pastor some means to relieve the children of the poor Christians from the necessity of tending cattle, in order to bring them into the school, when his death interrupted their plans.

He had begun and was carrying on his missionary work in a most thorough manner. Among his papers was found an unfinished map of his station on the scale of an inch to a mile. He had ascertained the number of villages in the station, and had divided them to his helpers, and to the native pastor, and had begun a system of regular visitation.

His efforts for the improvement of his helpers were unremitted. These letters speak gratefully of his instruction, and counsels and prayers. They speak of his sympathy also. The catechist whose sick wife and child he went to visit on the tour which ended so fatally alludes to the great comfort at that time of his advice and sympathy, and adds, "If that teacher were here with us, it would be of great benefit to the bodies and souls of many poor people, I am sure." For the pastor Mr. Scudder had proposed the interesting plan of writing to native Christians of other missions, which letters he would translate into English, and send to such missionaries in Persia and elsewhere as he had formerly been acquainted with in America, and since his death the Pastor has received a reply from at least one correspondent, Bishop Mar Yohannan of the Nestorians.

All these letters speak of his manifest preparation for death. His conversations evinced this. "What is the faith which is necessary to Salvation?" he asked the pastor. The reply was, "The faith which is necessary to Salvation is an Eye which is always turned to Jesus hanging upon the Cross. It is an empty hand which is always stretched out to receive the forgiveness, righteousness, wisdom, and other blessings which he graciously gives." At the close of the Conversation Mr. Scudder asked himself aloud, as if he had been receiving instruction from his earlier associate, "Have I such faith?"

At several times the conversation turned upon death, and it was [illegible] that he was not less occupied with the personal application to himself of the thoughts uttered than with the effort to impress them upon the minds of others. Once he questioned the pastor about the bliss of heaven, and enlarging upon his brief reply, he closed with the exclamation -

"Oh! that will be joyful, joyful, joyful."

All seem to feel that this sad event has occurred by the will of God, and that they cannot murmur though they feel deeply his loss. "Alas," says the pastor, "that one of unfailing truth, of such benevolence of heart, quick perception, love for souls, delight in prayer, true godliness, self abhorrence, unfailing perseverance, and other noble traits and qualities; one also who had much learning, a keen intellect, deep Counsel, humility of opinion, so patient a disposition, such vigor of body and youth — our dear and most excellent father, should die so suddenly and so unexpectedly — is certainly to us also a severe bereavement. Although we might well sink in a great sea of sorrow when we consider this strange providence the words of our divine Saviour to his servant Peter, 'What I do thou knowest not now; but thou shalt know hereafter,' cause us to find relief."

There are in these letters accounts of the circumstances of Mr. Scudder's death of which, however, you have been sufficiently informed -

It remains for you and me, My dear friends, and for all who knew him, to imitate his Zeal, in the Service of the Saviour, and to be found ready for the Coming of our Master -

Yours affectionately,

W. B. Capron.

Tirupuvanum Aug. 20. 1863.

Recd Oct. 15.

acd Nov 10

To Sab. Schools.

Tirupuvanam, Madura Mission,
Aug 20. 1863.

My dear Mr Treat,

I closed my letter of the 7th with a few gloomy items from the telegram, & am tempted to begin this with a quotation from the very different telegram since received. But I will only say that we are grateful to God for his interposition in behalf of our country. We have never prayed so much for peace as that God would make his power manifest for our deliverance, & receive the honor due him; & now we are satisfied.

I send you a letter for the Sunday Schools — the second since your request, including Mrs. Capron's letter in April. Your request was quite as much to her as to me, & I trust that if she do not alternate with me she will yet be able to contribute a considerable share of the correspondence.

We are very glad at length to receive some intelligence from Dr. & Mrs. Anderson. May our heavenly Father keep them in safety to the end of their journey.

I am getting ready to join the itinerancy for a few days, having Bro. Taylor for a companion. The tent is pitched about twelve miles south of Tirupuvanam.

With much affection, Yours ever,
R. B. Capron.

Tirupuvanam Aug. 20. 1863.

Tirupuvanum Aug. 20. 1863.

Rec:d Oct. 15.

Ack Nov 10

(Stated letter.) 119

Tirupuvanam, Madura Mission,
So. India, Oct. 31. 1863.

Rev. S. B. Treat, Sec. &c. &c.

Rev. & dear Sir,

In reporting the position of matters in the Tirupuvanam, Pana Madura & Sivaganga stations after another six months, I have had the advantage of the company of Mr. Taylor on a visit to all the congregations, & to some of the heathen villages. We set out on Friday the 18th of Sept., immediately after the Mission meeting, leaving our families in Tirupuvanam to the enjoyment of a social visit in our absence.

Very much of the ground traveled over was familiar to Mr. Taylor on account of former tours made while he was stationed in Tirupuvanam.

We went first to Esaly, a village sixteen miles south-east from Tirupuvanam, where we have a congregation of 30 souls, but no members of the church. // The people are weaver Pariahs, very low down in the scale of society – indeed entirely below the heathen scale – & yet presenting plainly evidence of benefit by the Christian religion. Our hope there, is in the children, & yet we have no school for them. They cannot be gathered into a school with any such regularity as to warrant the expense of a schoolmaster, but the catechist is faithful, & interested in his work, & he has at such opportunities as he could find, taught the children the smaller & the larger catechisms to an extent which is very creditable to him. Those little girls, outcaste to all caste keeping people, & who came in from tending pigs to say their lessons, not only showed by their bright & happy faces how degradation & poverty may be lightened by a little instruction, but exhibited actually a greater amount of knowledge & intelligence

than could be found in any knot of heathen girls, of equal number, in all the region.

These people, though exceedingly poor, are not too poor to indulge in the vice of polygamy. We have formerly had on our list the names of two men who had each two wives, but the last year I crossed off the names of one man, & of one wife of each, for entire neglect of attending meetings, & this year I have crossed off the name of the other man for a similar reason, together with very marked proofs of heathenism. The former of these men came to meeting on the occasion of Mr. Taylor's being present. He said that we might instruct his children, but that he could not come with us until his relatives near Mandagasalai made up their minds to come.

In the village of Panaigudi just north of Esaly, where there were formerly a mission school, a catechist, & even some members of the church, we have nothing remaining, & the people taunted us with the failure. But we had the great satisfaction of visiting three villages to the east of Esaly, where a few persons had expressed a wish for instruction, & for a few weeks had attended meetings quite regularly, whenever the catechist had visited them. We saw four such persons in Karisûr, four in Irumjirai & six in Ullabudi. As we passed through the villages to the quarters of these despised people, & sat down in their houses, or in one case in a stable, which had just been cleared out for our accommodation, & drank milk from their vessels, the other villagers followed us, & looked on with surprise & wonder. One man, a village officer, was so intrusive & noisy, that he confirmed our previous suspicions that one object of the people in joining us, was the hope of thus being freed from his oppression. Yet with true native hypocrisy, & with true incomprehension of our object, he offered to gather a congregation for us, & asked us how much we would pay him.

From these villages, without returning to Tirupuvanam, we went by a circuitous & unfrequented route, to Mana Madura. I had the thought that the villages might be more accessible from Mâna Madura than from Tirupuvanam, being nearer in direct distance, & being under the Mâna Madura Tahsildar, but the result showed quite plainly that they belong to the Tirupuvanam Station District. The movement on the part of these few villagers, seems to be in part the result of influences from Mandapasalai, & I shall be glad to see it extend not only toward Tirupuvanam, but toward my own station of Mâna Madura.

We visited Zûdûr the one village of the Mâna Madura station, nine miles South East from Mâna Madura, & then started in a direction nearly eastward for the villages of the Sivaganga station - Shembar being eleven miles, Shettûr nineteen miles, Suranam twenty two miles, & Vadavinukkai twenty four miles from Mâna Madura.

In Shettûr only, of these villages, is there a flourishing congregation, there we found a welcome, & were refreshed by our visit. The women, as usual in this congregation, recited their lessons well, & listened with interest to the discourse. After the discourse two children were presented for baptism. This congregation, if not gaining strength by accessions from the heathen, is increasing by God's blessing upon the families. These people have the respect of their heathen neighbors, partly because they are equal to them in caste, in the average amount of their property, but also because of their general uprightness. For of them are members of the church, & on the occasion of this visit two more applied for admission.

Vadavinukkai was formerly the scene of a large expenditure for schools, & for Mission helpers, & of some apparent success. Now only one old man is left with us,

He always sieses the opportunity of a missionary's visit to berate us for our folly & unreasonableness as a mission in disowning caste. There are also in the village the families of two deceased catechists, which for several years have not been reckoned with us. Some of these is a young man, who was educated by our mission, & was formerly employed as a catechist. We did not see him on this visit, but I have since learned that he has recently returned to Romanism, having by order of the priest recanted in a full assembly of Romanists. The next day he went to the priest for employment, but was refused. We found an unexpectedly attentive audience in the streets of this village, & had a long conversation followed by prayer in the house occupied by the families mentioned, though the inmates for the most part, kept aloof.

Our visit to Suranam was in some respects the most painful scene I have passed through as a missionary. Here we formerly had a congregation, a school, & three or four persons had been admitted to the church. The defection here also dates far back. The schoolmaster had been removed for neglect of duty by my predecessor, & I had never seen cause to reinstate him. He had been proved to be unfaithful, & beside that he was unqualified for the post. At the visit which I speak of, we found the little prayer house in ruins. The roof door & windows had been removed, & the mud walls only remained. The schoolmaster said that the roof had fallen in of itself, & that he had put away the timber for safe keeping, but we had been told that he had torn down the roof, & appropriated a part of the timber to his own use. He acknowledged that the few members of the congregation, he & his wife & his mother, the three members of the church, had gone back to Romanism. He said that the occasion was the death

of his brother, when the relatives & the Roman catechist refused to assist in burying the dead unless he would recant. He said that he had yielded under this pressure, but whether that were true or false, he showed no evidence of regret at the step he had taken, nor expressed the thought at all that it was not final & irrevocable. Thus the village is closed to us for the present even more hopelessly than villages where the truth has not yet found its way, because here we have entered & labored & failed. //

At Shembar, the village of which I have not spoken particularly, we found an audience of only the Catechist & his family, & the servants whom we brought with us. In this village, as in all the other villages, we have to contend against the activity & bitter hostility of the French Jesuits, who have superseded the priests from Goa.

On our return to Tirupuvanam we visited the remaining congregation of this station district in Dadakkar, a village two miles to the North on the opposite side of the river. This congregation has been nearly broken up by emigration to Ceylon. A part of the remainder are slaves, & on this account plead an excuse for their irregular attendance at meetings though they might be free if they wished to be.

The work on the house at Mana Madura I have had the satisfaction of submitting to the inspection not only of Mr. Taylor but of Mr. Herrick, & I believe that both are satisfied that the site is well chosen, & that the work has advanced fairly considering the obstacles in the way. I have recently procured timber for the verandah roof from Jaffna & have the materials for bringing the house to a speedy completion.

Yours affectionately,

M. B. Capron.

Tinnevelly, Oct. 31. 1863.

Rec'd. Feb. 4. 1864.

Ack'd March 17, 1864

Tirupuvanam, Madura Mission,
So. India, Nov. 17. 1863.

My dear young Friends,

I am going to tell you how a little girl has come to be worshipped as a goddess, & a temple has been built in her honor, only six miles from where I live, on the road from Tirupuvanam to Madura. To be sure the temple is a small one, & you would hardly ~~think to~~ call it a temple; but it is a place of worship, & is called in the Tamil language a Kôil, just as much as the great temples of Madura. Kô-il means "house of God," just like Bethel, which name Jacob gave, you remember, to a place where he had set up a stone for a pillar, & poured oil upon it in the name of the Lord.

~~The little girl of whom I speak, whose name was~~ Ladchumi was born in the village of Silaimân, about twenty five years ago, & at the time of her death was about twelve years of age. One day, ~~in harvest time~~ when she had been with the reapers to Manalûr to reap Millet, & was returning home, she & one of her companions stopped upon a bridge to see a great snake which the river flood had brought down from the mountains. ~~While they were gazing~~ Suddenly the bridge ~~suddenly~~ gave way, & both ~~of them~~ were plunged into the water. ~~One of the two was saved~~ Ladchumi was drowned, & her body, having been carried down the channel more than a mile, was taken out near the village where she had just been at work. The friends took her up with much lamentation & wailing, & bringing her back, wrapped her in a cloth, as is the custom in this country, & buried her a little west of the place where she fell into the water.

But now comes the strange part of the story, & you will wonder that these poor people can be so foolish as to be led by the dream of an old man to worship & pray to a little girl. You will see that it was only a dream, & the advice of a wicked soothsayer

Tirupuvanam Oct 31, 1863.

who interprets it, but I will tell the story as the natives told me.

~~For~~ several years after the drowning of the little girl they thought nothing especial about the event, & she was ~~soon~~ forgotten. But at length the spirit of the child, as the people say, appeared in a dream to her grandfather, & said, "I remain a spirit in the place where you buried me. You have neglected to think of me, or even to build up my grave. Hereafter you must pay me worship & homage." Thus spoke the Childs spirit, as they think; but they did ~~paid no attention to its commands~~ not until quarrels, sickness, & other troubles & calamities came upon all the household. At last, after much suffering, they called a soothsayer, & inquired what fault they had committed, which had brought all this evil upon them.

A native soothsayer is a perfect impostor. He has a little drum which he beats, "tum-pud-tum, tum", every few seconds, while he repeats some unintelligible verses, & works himself up into an excitement, as if he were having communication with the evil one. Meanwhile, those who are consulting him ask him various questions, to which he returns ambiguous answers, until at length something is worked out which satisfies them, ~~as humbugs than~~, & they go away. The soothsayer knows no more than any shrewd guesser; but it is not strange that among ignorant people his answers are often considered as the voice of God. Thus, I know a woman who inquired of a soothsayer what she must do for her sick husband; & he replied, after ~~a plenty of~~ much drumming, that the house they were living in was unlucky, & that she must build a new house close by, on return with her husband to her native village. In another case, after two persons had died in a house, the family in alarm called a soothsayer & inquired whether they could longer live in the house, & he, in accordance with their fears, answered, "No". Sometimes a whole village gets frightened, & at the bidding of the soothsayer removes to another location. The soothsayer is often called to declare who the

thief is, & his guesses often turn out to be correct; but in very many cases he does great injustice by pointing out the wrong person.

To the inquiries of these people of Silaimân, the soothsayer replied that their faults related to the spirit of that child, & that their troubles arose from their not having done as they had promised. Upon this ~~they set about to appease the mischief,~~ ~~at first~~ they built up a mound of earth upon the spot where the child was buried; ~~to this they~~ every day they carried offerings of flowers, & as one form of worship, they smeared the highest point ~~of the extreme of~~ the mound with red paint.

In due time they placed there a box for offerings of money, which attracted the attention of passers by; but though many ~~of those brought~~ gave flowers, the offerings of money were rare at first. A few who had been disappointed in praying to other gods, came here to offer their prayers & vows, & to bring gifts. But just then ~~the~~ a rumor ~~was started, that~~ spread in every direction, that miraculous power had been manifested there. This brought many more worshippers & many offerings. In a brief time, there was collected an amount equal to fifty pieces of gold, or about $30. Upon inquiring of the goddess, through the soothsayer, how this ~~money collected~~ sum should be expended, the reply was, "In building a Kôil above the mound." This has been lately erected, & according to the taste of the natives, it is very beautiful to the sight. It is about six feet square, & built up three feet from the ground with courses of hewn stone. ~~At the height of~~ About five feet ~~rose~~ from this platform is an arched roof of brick, supported by masonry work at the four corners, but leaving quite a space within, which is open to view on four sides. In the centre of this, & within easy reach as you stand outside, is a small stone, which is kept constantly besmeared with oil & paint. Upon this dirty stone garlands of flowers are hung, & into the box near by you can drop some money, if you wish. Above, suspended from the roof, you will see cheap bangles & other ornaments worn by women & children

in this country. The roof is plastered without & within, & neatly painted, having also upon it some images of birds, & some ornaments of colored glass.

Women are frequent worshippers at this place. They come every Friday, & go slowly about the Kôil, stopping after every two steps to draw a crooked line on the ground before them, & to prostrate themselves at full length. Some also bring with them rice & their cooking vessels, & prepare a feast in honor of the goddess.

The offerings amount now to about three dollars & a half per month; & it has been determined, as soon as sufficient money has been collected, to erect a rest house in front of the Kôil, for the accommodation of travelers. The child's grandfather had another dream, in which he was told that it was his duty to take care of the offerings, which he has done building himself a little hut close by for a shelter, & the old man may be seen at all hours of the day. The soothsayer declared that it was the will of the goddess that he should take out of the offerings the sum of two & a half cents a day to pay the expense of his food.

Such stories do these people believe, but when we tell them about God who made the heavens & the earth, they ask, "Who has seen him? Show him to us & we will believe!"

Affectionately your friend,

W. B. Capron.

Oodypoorum Aug. 4. 1864.

Rev. H. B. Capron. Tirupuvanam Madura Mission,

121 So India Nov. 22. 1863.

Rec'd Feb. 4. 1864.

My dear Mr. Treat,

With my stated letter I send another letter to you for the children. This is the third since your request to me to continue the series, (reckoning of course Mrs. Capron's letter written in April,) but the fourth if you count my letter of December 1862, which you had the kindness to lithograph.

I am very sorry that I have not been able as yet to send a letter to the S.S. of Jeanneset, Michigan, from their catechist in the Periaculam station. Though I have written to Mr. Noyes, & seen both Mr. Noyes & the catechist the letter is not yet forthcoming. I will

try again. Though I requested him to write his recollections of Mr. Sandere's missionary labors, & of the manner of his intercourse with his catechists, his first letter was mainly taken up with a vivid account of his death, which I could not send because it reflected so severely, though unintentionally upon the zealness of the act.

Mr. Rendall mentioned to me a few days since that Mr. Gordon had acknowledged to him a contribution for such a school in Madura, giving to the school the donors name, he thought. But Mr. Rendall did not understand whether there was possibly such a school in the Mission already, or whether one was to be selected & thus named

If he doesn't find that any one of the missionaries calls one of his schools by this name, we must do the best we can with the case, but we ought have distinct information about all such cases, not have to work in the dark with the possibility of committing a blunder. Can't explain Capt. was "for the Bowers schools."

We are very anxious indeed about the Lords. Have they been taken by the Alabama to find their way to us, by the Cape, or Mauritius, or Galle, or even Calcutta, or have they been wrecked.

It has been very gratifying to hear of Dr. Anderson's progress & to see the new letters from him that have been published. To read the report of

of his speech in San Francisco on his
return from the Islands. I trust the
our kind heavenly Father has spared
him & his to reach their home in safety.

Affy - W. B. Cooper

Tirupuvanam, Madura Mission.
So. India Feb. 16. 1864.

My dear Young Friends,

It is time to send you another letter; but if I write about what is occupying my time & thoughts today I shall have to write about the Cholera. This is a word which carries terror with it even in America, though the visits of the disease to America have been few & far between.

The Hindus think that Cholera is the invention of a cruel goddess, who used to destroy many people by the small pox, & who was so enraged when vaccination was introduced into the country by foreigners, that she revenged herself by sending this new disease, which no medicine can avert. Many think that they would only get the ill will of the goddess by giving medicine for Cholera, while they could not expect to do any good.

But I took my pen only to give you a picture of the last two days. I was called to see a man on Sunday afternoon, as we were starting for the Sunday School. He had been seized with Cholera in the morning, & had taken no medicine until noon, & then not according to directions, & it was now too late. A crowd of his relatives stood watching him, & two men, one on either side, sat occasionally fanning him, & wiping the sweat from his forehead, but they could do little more. He died in the night & was buried in the morning.

On my way home I was called in to see a child about five years of age. I found him lying in the arms of his father, who sat upon the ground in front of the house. He seemed languid from disease, but I gave him medicine, & did not then apprehend much danger.

Yesterday (Monday) I was called to see another child, a little boy about eight years of age. The village is about a quarter of a mile from our house. We turned down a side street, & entered a little court yard, which was surrounded by thatched mud houses. The people pointed to the door

of one of these houses, & bending low to pass under the eaves, & stepping across the pial or narrow verandah, I entered. It was a very dark room, & as my eyes did not become accustomed to it for a moment, I said to a woman who sat so that the light fell upon her a little, "Where is the boy?"

"Here," she said, reaching her hand into the corner close by me.

"I cannot see him," I replied, "you must bring him nearer the door," & she took up her treasure of a boy & laid him at my feet.

"You are a nice little boy," I could not help saying, as I stroked his smooth forehead. "It is hard to be sick isn't it?"

He did not speak, but watched every motion. "Did you give the medicine which I sent," I asked.

"Yes," said the woman.

"And the pill, a half hour later?"

"No," she replied, "Here is the pill."

"How is this," I asked of the man who had called me. "You told me that you had given both medicines at the proper time."

"I told them to give it," he replied. "Why did you not give it," he asked them. But he might as well have asked the wind. "The fact is," said he to me, "that I had to give the first medicine with my own hand because the father & mother would not give it." I did not conceal my displeasure, but gave the boy what he seemed to need, rejoicing that the case was so hopeful. Before leaving I insisted on seeing a chicken brought & killed, & preparations made to give the boy a little broth to eat.

From this house I went to another to which I had sent medicine early in the morning, to a fisherman. Stooping, as before under the low thatched roof, I saw the man, lying upon the earth floor, within, his head resting against the back wall of the house, & his feet reaching nearly to the door. A woman sat by his side whom I took to be his wife.

"Do you feel any pulse," she asked.

"Certainly," I replied, "the pulse is very distinct."

"Will he live," they asked.

"Oh! I hope so," I said.

"You must save him," said the woman.

"The Lord must save him," I replied.

"Yes, the Lord dyon," she rejoined.

Afterward, in taking leave, I said, "The Lord can certainly save him; but if you wish the Lord to render aid, you must pray to him."

"All are one," said the brother.

"I will not stop to discuss that with you now," I replied, "but the Lord whom I mean is Jesus Christ. Don't forget that."

On my way home I looked in upon the child to whom I had given medicine the day previous, & who was still living, though almost at death's door. The cramps had seized him, & he rolled restlessly from side to side.

"Have you not some ointment which will ease the pain," asked the poor father.

"Nothing that would reach it," I said.

"You must save him," said the old grandfather, who stood by.

"The Lord can save him if you ask him," I replied, & leaving a pill as the easiest way of escaping from the painful scene, I hurried home. The sun was exceedingly hot, & I could be of no use by remaining.

Toward evening the father of the child came to our house & said, "His limbs are cold. Can you not give him something to bring back the heat?" Alas! the man himself had already the first symptoms of cholera. Mrs Capron had learned this before I saw him, & was preparing him some medicine.

That dose probably saved his life. His child was soon dead, & was buried, I think, by moonlight. But this morning

I was called to see him, as in consequence of weariness, & fasting, & loss of sleep, the disease had fastened upon him. I stopped to take a cup of tea as a precaution before going out, but sent forward some medicine, & when I reached the house found that it had warmed him up, & put a considerable check upon the disease.

How eagerly his father, & wife, & her father watched every word. "You must save him," said the last.

"That is for the Lord to do," I replied, "but I fear afraid because this old man, who came with me, stopped to worship the idol on the way. The idol cannot help you, & why should you offend God by worshipping it?"

"He won't worship it," said the sick man.

In reply to some remark of theirs the man said that he was not afraid, but he appeared much excited, far more than he was aware of. He knew that six or seven persons in the village had been attacked with cholera the day previous, & he could hear the noise of tomtoms at the funerals of those who had not been buried. Among these was the poor fisherman.

Saturday, Mar. 8. Since writing the above I have made a tour to visit my congregations, & have attended a meeting of the missionaries & helpers of the Eastern part of Foochow Mission. The first topic everywhere has been the cholera, & the reports of some of the catechists at the meeting were fearful. I have not space to give them. The lesson to missionaries & to catechists is to labor diligently for the salvation of the people, especially while we & the people are in health. One catechist said at the meeting, that heretofore he had conversed only with those whom he met casually in the streets, rest houses, &c. but that he had now begun to visit every house, & to tell them about Jesus Christ.

I am glad to say that both the lad & the man mentioned above are recovering. Affectionately your friend,

W. B. Capron.

Rec'd. Mar. 31

Tirupuvanam Madura Mission
So. India, Mar. 7. 1864.

My dear Mr Treat,

I have a long letter nearly written for you, which I must reserve for another mail being just about to start for my station.

You will be glad to see something at last for the patient people of Tecumseh, which. The catechist's first letter was unsuitable, & the second was lost by some careless coolly. The third not what I could wish, but I shall try to make it up by writing them a few lines at another time. I only hope that you have supplemented his very unsatisfactory direct correspondence, by sending them for a year copies of the circular letters.

I enclose another letter for the Sunday Schools

Affectionately yours
M. B. Capron.

124a

Tirupuvanam, Madura Mission.
So. India Mar. 7, 1864.

My dear Mr. Treat,

I wrote you under date of Nov. 22, enclosing a letter for the Sunday Schools, & have since received yours of Nov. 10, acknowledging the receipt of previous letters.

Mrs. Capron has an invitation to divide with me the labor of preparing those letters for Sunday Schools, & has seen your remarks, which are very kindly appreciative of her efforts in this line. She is certainly disposed to do what she can to help on the plan, but would rather wait her opportunity to write than be depended upon for regular contributions. She will write as such opportunities offer, & you may expect me to make up the balance of three or four letters a year toward this special plan commenced by Mr. Scudder.

You inquire in a previous letter, how much of this labor I am willing to do. Certainly all that I have time for, & for which material comes to my hand. In the line in which you have already given me work, viz. in getting up letters for churches which contribute for the support of a catechist, I could undertake several more, say half a dozen a year. But if the correspondence were a bonâ fide correspondence, & we had the impulse of letters received, with their questions & suggestions & thanks, I see not why I, or any other missionary, could not send a letter every month.

I see by what you write, & comprehend in other ways, the difficulties which surround this matter of direct correspondence with contributors, & notwithstanding all, I appreciate its advantages, both to the churches & to the missions. The objects to be gained seem to me so important that I should hardly be satisfied to follow only as the churches lead, but I should wish to lead the way, & invite the churches to follow.

The one benefit of raising up future contributors, & missionaries also, from among the children, is sufficient to warrant any trouble & any expense which may be incurred in the effort to interest them in missions while they are children.

Were all Sunday Schools accustomed to give a portion of their contributions to foreign missions, (& I see not why the plan is not as feasible for them as for the churches,) & had you a constituency among the Sunday Schools, (as you ought to have,) just as extensive as among the churches, it would be comparatively easy to organize a system of correspondence which should interest & instruct the Schools, & which would not be burdensome to the missionaries. The burden of managing the system must come upon some one at the Missionary House, & it would be a burden weighty enough & of importance enough to tax the whole strength of one person, if, as I have supposed, the Sunday Schools came into it with unanimity. When this prospect opens before you, you will do well to look out a young man of Mr. Scudder's energy, & perseverance, & especially of his interest in Missions, & acquaintance with missionaries, & his tact in interesting Sunday Schools, & assign to him this duty. Even if you detain such a young man from the Missionary field I am sure you will in the end benefit the cause.

I would have such a person, beside the necessary correspondence with Sunday Schools, & with missionaries, give as much time to visit & address Sunday Schools, & Juvenile Missionary Societies, as you give to the churches. And he ought also to use the materials which pass through his hands (the letters to Sunday Schools of course only after they have been to their destination,) in editing a Children's missionary paper, & a missionary magazine, both of which should be self supporting. The only thought which reconciled me to the giving up of the Youth's Dayspring, was the hope that when you started it again it would

be comparatively easy to start it on a paying basis.

Let me now say a few words about the relation of the missionaries to this scheme.

I conceive it to be of the utmost importance to the missionaries doing their part of the work successfully that there should be some response to their efforts. The encouragement which you gave Mr. Sudder, & which you give me, by lithographing our letters, & by allusions to them in your correspondence, is abundant reward for effort; but the bane of special correspondence on the part of missionaries generally, is that there is no response. In fact it is not correspondence. The letters are not replies to letters from home, nor do they elicit replies. How can the missionaries feel the impulse which comes even from correspondence, when they often have no means of knowing whether their letters reach their destination. It would be a good plan for each Sunday School to appoint one of their number to correspond with the missionary, & each correspondent, writing more or less, according to his (or her) inclination, would at least not neglect the common civility of acknowledging that a letter had been received.

Again, there is an incompatibility between the desire of the Sunday Schools "to have frequent communications" & the ability of the missionaries to write. This must be met by allowing one special letter for the contribution of a fixed amount, & copies of lithographed or printed letters to fill out the year.

Again, if you encourage special contributions, & special correspondence, you must be prepared to yield something to the preferences of contributors, & something also to the desires of missionaries in the expenditure of such contributions. I will illustrate my meaning by saying that whereas we are now limited in the establishment of schools by the want of funds, I should be inferior of

increasing our mission schools to any extent to which the children will provide the means.

And lastly, it is important that all your plans be communicated very distinctly to the missionaries. I need not illustrate the confusion into which we are thrown by indistinct information, nor the awkwardness of blunders which it must take so long to rectify.

I have made these remarks on the part of the missionaries, but what more proper & what more beneficial to a Sunday School, than to appoint one of its members, (not necessarily a teacher,) to conduct its foreign correspondence for a year. With the contribution — say of $30 — comes to you a letter asking you to suggest an object, & the name of a missionary with whom they may correspond. In reply you suggest both, & at the same time you drop a ~~letter~~ line to the missionary, which will be your request to him to respond to the letter of the Sunday School when it comes along. That letter may come to him through the Missionary House, or if the correspondent have sufficient enterprise he may choose to mail the letter for himself. All these things — even the looking up of overland letter paper, & inquiries about the rate of postage, will help to bring the heathen world nearer home.

We were glad to hear of the Chandlers sailing, but in the providence of God they have been sent back for a time. Meanwhile the Herricks & Webbs have left us — the latter not to return. The Sords have joined us, but our force is very weak, & in our last mission meeting the discussion about supplying the stations was most painful.

Mr. Webb would do well as a Secretary for the Juveniles, if you were ready for him, & the work were to strike him as important. But I fear that all this is a castle in the air.

With sincere love & from Mrs Capron

Yours — W. B. Capron

Conquerum Recd. Mary March 7. 1864.

(Stated letter.) 125

Kodi Kânal, Pulney Hills,
So. India, May 3. 1864.

Rev. R. Anderson, D.D. Secy. &c. &c.

Rev. & Dear Sir,

I am grateful to God for bringing you back to your accustomed post in safety & health, & grateful that in my first letter to you I can mention the good news of success. Though I had previously had the privilege of admitting one person to the church on profession, it is only within the past six months that I have administered my first adult baptism.

The subject was a woman, somewhat advanced in years, & a convert from Romanism. She is the mother of my catechist in Shembar, & has shared with him to some extent the persecution which he has suffered at the hands of his Romanist brother & neighbors. Though she has for a long time manifested an exemplary disposition, & has desired baptism, I think that it is this persecution which in giving her the opportunity of taking a stand for Christ, has brought to her peace of mind & a hope in the Saviour.

When her elder son found himself annoyed more & more by his Romanist neighbors on the one hand, & on the other hand failed to obtain pecuniary assistance from me, he followed his neighbors back to Romanism, & from that time seemed to give himself up to opposition & violence. He drove his younger brother, the catechist, from his house, or rather made it unendurable for him to remain, & even after he had left attacked & wounded him with a club. He beat his mother also when she showed some affection for her younger son, & detecting her in going to the prayer house at night for prayers, he beat & kicked her till blood flowed from her mouth & nostrils. After this she seemed irresolute for a time, & I doubted whether she would go with her elder son

& her daughters back to Romanism, or would choose her portion with her youngest son. Her love for her younger son, & as she says, her belief in the gospel, triumphed, & she left her comfortable house & her title to a support from the estate of her deceased husband, for poverty. She is kindly received by her daughters who live in neighboring villages, but they are poor, having no part in the patrimony, while she does not dare to make her home with her younger son for fear of suffering further violence from the elder.

Of course I had my indignation stirred by these cruelties, & my interest excited by the evident working of God's Spirit, & I comprehended in some degree the magnitude of the result. And yet when we came together to celebrate the communion of the Lord's Supper, a little company of twelve, & this poor woman knelt before me to receive the rite of baptism, my sensations as my moistened hand rested upon her wrinkled forehead, were as if the greatness of the event had then for the first time flashed upon my thoughts.

The Mâna Madura house is finished with the exception of laying the verandah floor, & of outside plastering. It was habitable three months ago & I should have removed there immediately after the January meeting if either Mr. Chester had returned to Tirupuvanam, or if the mission had been willing to release me from the charge of that station. But retaining charge of Tirupuvanam I have thought it to be equally for the comfort of my family & for the protection of the new house from injury, not to remove until the mason work was completed.

In my last semi annual letter I mentioned that I had visited three villages to the East of Ooaly, in the Tirupuvanam station where a few people seem disposed to join us. The readily gave in their names, & in one village appeared so much in earnest that I ventured

to reckon an additional congregation to the Tirupuvanam station in the annual report. Since that time the new congregation has been exposed to persecution, & one man among them has been severely beaten, but I am glad to say that they seem all the more determined to hold on in the good way they have chosen.

The question, What is to be done with the Tirupuvanam station, is one which has given me much solicitude, & the discussion at the January meeting about the rearrangement of our forces, after the removal of Mr. Herrick, & the unexpected loss of Mr. Webb, was the most painful that I remember. It was not because I did not appreciate the importance of the Dindigul & Tirumangalam stations, but because our efforts to provide for the field with our diminished number were inevitably unavailing. Dr. Lord said that in the very earnest discussion there had not been an argument advanced, as to the urgency of occupying different stations, which was not valid, & he only wished that he could reproduce the scene before the churches in America. But it was to my disappointment that it was thought impossible to provide for Tirupuvanam, & that there was so far an abandonment of the Eastern part of our field. It would be doing a detriment to our mission which we ought not for a moment to think of, to omit to occupy Mânamadura after so long exciting the expectations of the people by the work of building a house, & especially when we have so inglariously withdrawn from Sivaganga. And yet I feel that one's usefulness in Mânamadura is very dependent upon a proper support from Tirupuvanam. I have strong hopes that the movement in favor of Christianity will spread northward from Tinnevelly, & if so the missionaries in Mandapasâlai, Tirupuvanam, & Mânamadura, will occupy a favorable position to beckon it onward. We see the results already

in Mandapasâlai the largest of our stations, & we have seen that all that is prosperous in Tirupuvanam is in a great measure due to previous success in Mandapasâlai. But we ought to be looking for another wave. The number of Christians in North Tinnevelly has doubled within the last four years, while Mr. Taylor says that he could gather many new congregations if he had the catechists to furnish them instruction, & means to aid them in building prayer houses & school houses.

You are acquainted with our losses, & with our need of men from America. But even when you have sent men for Mandapasâlai, & Tirupuvanam, & Periaculam, there will still be large wastes remaining for which the best instrumentality would seem to be the Itinerancy, & we need three men for this special work. The Itinerancy, as now prosecuted, is doing a good work, but the missionaries do not to any considerable extent go out of their station districts, & would do wrong if they did so, while their own districts are still to so large an extent unexplored & spread the Gospel to the regions beyond.

Yours affectionately
M. B. Capron.

Rec'd Feb. 11th 1858

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Rec'd Feb. 1858.

(Private letter.) 126

Kodikanal, Palney Hills,
May 20. 1864.

My dear Dr Anderson,

With my stated letter I am glad to take the opportunity to send you a few lines written with somewhat more freedom, as in former times. It seems years instead of months that you have been absent.

You will learn from many sources our pressing need of men, but I fear can render us little help. The Lord has taken Bro. Sudder to himself, while Bro. Herrick has gone upon his long deserved & needed furlough, & Bro. Webb has left upon medical advice not to return. Bro. Taylor also leaves in the Fall. This serious diminution of our number cripples our force, causes us reproach among the heathen & Romanists, who have been led by the war to hope for our entire removal, & disturbs & almost embitters our discussions. It is exceedingly painful to think of our present destitution, & to see time frittered away in the very superficial care of several stations which might be profitably spent in the thorough working of one station. I know positively that several of the brethren have no other hope for the supply of Mandapasalai when Bro. Taylor leaves, than to give half of it to Bro. Chandler, who ought to find his hands full in Tirumangalam & Madanapatty, & the other half to me, who have already Tirupuvanam Mánamadura & Sivaganga to care for; & if the earnest protest of Bro. Taylor that it will be disastrous to his station to divide it, have any weight, then to give it all into my charge, or into the charge of Bro. Chandler — in either case six stations to two men

I have pleaded hard for Tirupuvanam, but thus far without avail. Bro. Chester would have returned there, it being his own station, but he has been removed to Dindigul. At the late meeting I urged that Bro. Washburn should be removed to Tirupuvanam, but I could see as well as others the undesirableness of leaving two adjacent stations like Battalagunda & Periaculam vacant.

What I earnestly desire, if no one be sent to live in Mandapasalai during the absence of Bro. Taylor, is that the Mandapasalai station may be worked from Tirupuvanam, & with special reference to the benefit of the Tirupuvanam station - that village congregations may be formed on the southern borders of the Tirupuvanam station, & catechists furnished from Mandapasalai - that the touring & itinerating of the two stations may be done mainly in the same region, & that if possible the movement in favor of Christianity, which spreads by relationship & interest quite as much as by the convictions of the people, may be beckoned on to the Eastward.

It is a great reproach to our mission - the neglect that is put upon the Eastern post of our field. Little as I can do for the stations which are under my care, the district stretches thirty miles beyond the farthest point that I can see on my tours, & in all this region, which we have claimed of other societies, & almost insisted upon as our own, no missionary ever lifts up his voice to proclaim a Saviour. The high ridge of land upon which stands Kâlaiar Koil, twenty miles East from Mânamadura, hides from view the vast plain beyond, & as to all that we do or can do for it it might as well be buried again in the sea

It is for such regions, (& this is not the only one in

the District that we need the Itinerancy. The present missionaries can tour two by two with a tent in the outlying portions of their own stations but they can do nothing more.

I had many topics to speak of — the present aspect of our work, our Seminary & Schools, our application for an increase of salary — but I have not found time before the closing of the mail, & I will not now delay my stated letter.

With affectionate remembrance from Mrs. Capron, & from us both to Mrs. Anderson,

Yours affectionately,

W. B. Capron.

Kodi Kanal, May 20. 1864.

Rec'd July 21.

Ack'd Nov. 5, 1864

Private

Periaculam, Madura Mission
So. India, June 4. 1864.

My dear Young Friends,

Again, I sit down to write you in Mr. Sandler's study, being on my return from a tour in his station, & in the adjacent station of ~~Kambam~~ (Cumbum). But a few hours since I renewed, in a most vivid manner, the sad memory of his loss, when passing the very spot where ~~the fatal event~~ his death occurred, & conversing with the catechist who accompanied him, & witnessed the sad scene, & ~~passing~~ going, in different directions, to measure the distance from bank to bank, in the vain effort to estimate his chances of success, as if the experiment once tried could ever be repeated.

The region of country embraced by the two stations of Periaculam & ~~Kambam~~ Cumbum is most distinctly marked, being a valley fifty miles long, & from ten to twenty miles ~~in breadth~~ wide, & surrounded for all but ten miles of its circumference by lofty & precipitous mountains. I should love to dwell upon the magnificence of the scenery, but that we have witnessed still more interesting sights among the people. These gorges, & waterfalls, & brows of frowning rock, & crowns of forest, have been constantly present, to elevate our thoughts to God who made them; & it has often seemed as if all that would be needed to convince the people of the truth of what we said, was to point to the hills before us & around us.

Within the past ten days, in a tour of 115 miles, we have visited twenty villages where there are Christian congregations, numbering each from 20 to 250 souls, & have preached, examined schools, settled quarrels, visited the sick, administered baptisms, & celebrated the Communion of the Lord's Supper.

I first sat down to write you in ~~Kambam~~ Cumbum ~~(Cumbum)~~; & the occasion was the precious season which we had enjoyed at

the communion. It was so strange a sight to me to see tears running down the cheeks of the women, that I asked Mr. Noyes afterward whether they had been recently bereaved of husbands or children. To one woman, especially, who shook with emotion, he went up, & laid his hand upon her head, as he would upon the head of a child, to check the outburst of feeling. But he said that he did not know any reason for their weeping, except their sins & the love of the Saviour. These women sang the native songs in a beautiful manner, led by Ruth, the Catechist's wife, who is one of the best graduates of the Female Boarding School. The men also joined in "with a will", so that I was carried away, as I have sometimes been by the singing of a great congregation at home.

At the communion season in the village of Kollâpuram occurred another scene of even greater interest. Having made the opening remarks, & offered the prayer preceding the distribution of the bread, I took up the plate to hand it to some one who should pass it among the communicants, but no one rose to receive it.

"Where is the Deacon," asked Mr. Noyes.

"He is dead," said a voice, both question & answer grating upon the ear, as we saw the weeping widow before us.

Mr. Noyes then called the name of a deacon who was present from another village. The man rose, but as he approached me he said in a subdued voice, "I am penitent."

"With whom have you had a quarrel," asked Mr. Noyes, who at once comprehended the case.

"With that man," he said, pointing to a man who sat among the communicants, & speaking his name.

"Are you willing to make up, & be friends," asked Mr. Noyes.

Both assented.

"Well then, come forward."

Both came forward quite in front of the company, & each took the other's hand, the lips of the first quivering

with emotion, while I still stood holding up the emblem of the broken body of Christ, as it were a witness of the transaction. I am sure that the influence of that scene must be good upon all who were present — the open settlement of a quarrel before partaking of the communion, & especially the giving of the hand to an offended brother before taking into it the emblems of the body & blood of Christ.

Another case of discipline in the village of Bôdinâuakanûr pleased me, because it was conducted in the main by the people themselves. A man complained to Mr. Noyes that he had been fined a rupee by the headman & the members of the congregation. It found upon inquiry that he had been beating a woman, his sister-in-law, if I remember rightly.

"Oh," said Mr. Noyes, "I couldn't think of interceding for you, if you have been beating a woman".

"She spoke very bad words to me", said the man.

"And you to her, no doubt," said Mr. Noyes.

"But I am poor & sick. I cannot work for fever; & if I could, it would take a week for me to earn a rupee.

"I cannot help you", said Mr. Noyes. "It must be as the headman & others decide, & they say that it will not do to let you off".

The man went to his house, & after a time returned with six annas (18 cts.) in copper change. He now had fever on him, & Mr. Noyes appealed to the headman again, whether, under the circumstances, he would not accept a smaller fine. The headman agreed, & the delinquent rising & going to the door in the rear of the audience, knelt down, bowing his head to the earth, & asked the congregation to forgive him.

"All who wish to forgive him will raise their hands", said Mr. Noyes; & the hands went up, & the man was restored to good fellowship again. I ought to say that he was not a member of the church.

We saw much fever upon the tour, the sick in several cases being apparently near to death. The region which skirts the hills is always feverish; but this year the fever is said to have shown unusual virulence, not only by the greater fatality, but by descending farther than usual into the plain.

I have not room to speak of the marriages which we performed, except to mention that two young couples came to us to be married while we were spending the heat of the day in a rest-house, in a village where there is no prayer-house, no congregation. As they could not be admitted into the rest house, even in their wedding clothes & jewels, being Pariahs, or outcasts, Mr. Sages sat upon the veranda, & performed the ceremony, while they stood three feet lower upon the ground before him.

In another village, as I came out of the rest house, I found both the husband sitting under my bullock cart to shelter themselves from the rain, as there was not a house in the village which would receive them. They were on their way from Cumbum (where we had before seen them) to the village where her father lived. Here was a beautiful young woman, intelligent & well educated, skillful at the needle & in embroidery, a lovely Christian, & of so becoming deportment that I had known her for six years without ever suspecting her to be a Pariah, choosing with her husband so humble a place, rather than ask a favor of the heathen & be refused. I need not say that we took pains to find a better shelter for them for the night.

It gives me joy to think that many of these poor Pariahs will find mansions prepared for them in heaven; & if in self-abasement & by force of habit they are prompted to take the lowest place of all, they may hear the Master say, "Come up higher".

Affectionately yours,

W. B. Capron.

Received Sept. 24. 1871.

Tirupuvanam, Madura Mission
So. India, July 5, 1864.

My dear Mr. Treat,

I have written, & will enclose with this another letter for the Sunday Schools upon "the Scudder Foundation," & special letters for the Sunday Schools in Mare, Mass. & Tecumseh, Mich. If the return which these latter schools received for their money was at first less than they expected, I trust that the whole taken together may prove satisfactory.

The donation of Mrs. Howard of Brooklyn, for the Howard School, (I think this was the name) mentioned by Mr. Gordon to Mr. Rendall, has been at last attended to. Some time was spent in sending round a circular to ascertain whether the money was for any particular missionary, & hence the delay. But Mr. Chester undertook the duty of preparing a reply.

I wrote you at some length in March, & am anxious to hear what progress you make toward the enlistment of the children in the good work. My suggestion about giving life to the correspondence of missionaries in this line by making it a correspondence in reality seems to me to be a very important one. You will find very few men who will continue to write with interest if there be no response, & if oftentimes they do not hear whether their letters reached their destination. And I am sure that the influence of a response must be good to those also who send it, & that what they write, quite as much as what they receive, will make them feel the nearness of the heathen world.

You have before this time seen Mrs. Herrick. He

brings to the museum some huge knives & other instruments of devil worship, presented by the native Evangelical Society, to one of whose pastors (or Home Missionaries,) they were surrendered. When these instruments were brought by Pastor Williams, & laid with a ringing sound upon the table at the anniversary meeting of the Society, it was a proud moment, I assure you — hardly less so than would be the return of a victorious army with banners & trophies & martial music.

Now what I want to suggest is that you give Mr. Herrick an opportunity to present these trophies to the Board at their annual meeting. You could easily arrange for a pause in the business — at such a time as you often call missionaries upon the platform to speak for a few moments, & by giving him previous warning, could ensure his having the articles with him in the house. I trust that he can reproduce the scene, but at least he knows the facts, & he will learn from a letter of Mr. Rendall to Dr. Anderson the interesting circumstances of the young man's death. His dying advice to his mother not to forsake the Saviour, was as touching under the circumstances as young Tyng's exhortation to his father to "stand up for Jesus."

I have suggested to Bro. Herrick to present these things to the Board in person, if an opportunity should offer, but he is too modest a man to force an opportunity. & I assure you that the scene which you have the power to enact is one which you cannot afford to lose.

We are just now in the distress of indefinite news from the great battles in Virginia, & wait anxiously for the result. // I wish that you could have sat down with me night before last in a little native house (9ft. x 5ft.)

& have listened to one of the native Christians expressing in his quaint way his confident hope of a happy termination of the war by the victory of the North. "The Lord has given me his grace", he said. "It covers me like a sheet. The war ("the hatred" was his expression) will soon be ended. I feel it, I know it. I have confidence!" I asked him to pray, & in slow & measured language he began; but as soon as he had reached the end of the sentence which he had thought out beforehand, he broke out, "Sir, bless the American Mission. Bless the Missionary here, & the mother, & the children. Bless the catechist & bless this family. & Sir, Father, O Lord, bless the Mother Society (the Board) & cause the hatred to cease."

Mrs. Capron unites with me in affectionate remembrance to you.

[redacted]

Tinnevelly, July 5. 1864.

Rec'd. Sep. 2.

ans Oct 31

Extract to M. ~~Holden~~ Hensler.

Tirupuvanam, Madura Mission.
So. India. July, 9. 1864.

My dear Friends,

On the last Sabbath, I had the pleasure of admitting two persons to our little church by profession. One of these was a young ~~& young~~ woman, who was born of Christian parents, & had been trained in our Female Boarding School, & well acquainted with the Bible, quick, intelligent; the other, was an old woman uninstructed, & unable even to read, & brought up in the ignorance & superstition of heathenism. She was a long time ago cook in the Tirupuvanam Boys Boarding School, where she heard something of the truth. Her son also was for a time cook to the Pasumalai Seminary, & was there received to the church. He is a very simple-minded man, though of good common sense, timid & silent, though not cowardly, docile, willing, peaceful, & undoubtedly of true Christian experience. He has been living with his mother for the last year, & his influence with her has undoubtedly been very beneficial. The loss of his teeth makes him look almost as old as his mother. His wife is dead, but he has one son, twelve or thirteen years of age. These three persons, grandmother, son & grandson, live together in the smallest house in our compound.

I had long thought of admitting this old woman to the church, being satisfied ~~by occasional conversations~~ that she had "the root of the matter" in her. When I mentioned the subject to her a few days ago, she was positive in regard to her faith in Christ, & her wish to receive baptism, though she was disposed to postpone the matter for a time. When, however, I showed to her her duty to confess Christ, & the danger that she might die & leave it undone, she said that she would do as I thought best.

Upon this I determined to fortify my opinion by asking the advice of her son; & the next day, as I passed the place

where he was at work guiding the water among the plantain trees, I called him to me. He gave his opinion decidedly that his mother had forsaken heathenism, & had received Christ as the Saviour; "But here she comes," said he, using an endearing term, ~~something like Mammy~~, "Let us ask her".

"I have been asking Kôdtaian", I said, "whether he thinks you a Christian, & he says he does, & that you will never go back to heathenism."

"No," said she, "I have not been to the idol for a long time. I don't do those things," & she put her hand to her forehead, as if to show that there was no mark of gashes there.

"If so", said I, "the next thing is to be baptized."

"Yes, I know it," she replied; & yet she went on to mention again her reason for delay.

"But you don't know when that will be", I said; "& besides, what has that to do with this?"

At this Kôdtaian, who had moved away three or four paces into the garden, as if he would return to his work, & not interrupt the conversation, suddenly turned, & coming up quickly to the bank on which his mother stood, the plantain bed being a foot or two lower, ~~he~~ said with a most emphatic gesture, pointing to the ground, "Have we anything here that is our own? Can we take anything with us when we die? Why should we trouble ourselves about the things of this world" & again he moved off toward the middle of the plantain patch.

The woman listened readily enough to reason, but a thought struck Kôdtaian, & back he came. "Didn't he suffer for us? Didn't they pierce his hands, & stab him in the side?" & he thrust his finger into the palm of his left hand, & into his side with startling emphasis of gesture, & again walked away.

I told the woman that I should be very sorry to have her receive baptism, if at heart she were still a heathen, or if there were ~~still~~ was any doubt in her mind; but that, if she believed in Christ, she ought to let it be known.

Back came Kôdtaian. "Even if you do doubt, he died for you", said he.

The woman did not press her objection at all, but listened in a docile spirit to my advice. When at last she said that she would do as I ~~thought~~ best, & receive baptism, back came Kôdtaian, & said, "That's right. Pay your debt. That is my advice."

On Sunday morning he came to me in haste, & holding up three fingers, said, "I want to give three & a half rupees [almost two dollars], one month's wages to the Lord."

"That is a great deal for you", I replied.

"It is in my heart to do more", he said, "that is but little."

The scenes of the communion were new to the woman; but she seemed to enter into them with humble gratitude. While my hand rested upon her forehead, as she knelt before me, I half felt & half heard her lips move, & she appeared to be repeating after me the formula of baptism.

The night after the communion, I went to their house to pray with them, when we had a very pleasant & to me refreshing conversation. I was especially pleased with the evidence of a thorough Christian experience in Kôdtaian. With much ignorance, & much fanciffulness, & a proneness to run his few ideas to extravagant lengths, he seemed yet most humble, & most willing to be taught. He cheered me up in regard to the result of the war. I told him that he must pray for our country. "I do, sir," he said. "God has given me his grace abundantly," he added, "abundantly: It covers me like a sheet. That war [that hatred, was his expression,] will soon be ended. I feel it. I have courage to believe it. Don't be afraid. Don't be afraid."

I asked him to lead in prayer, & in slow & measured language he began; but after finishing the first sentence, which he had evidently thought out beforehand, he burst out, "Sir, bless the American Mission. Bless the Missionary here, & the Mother, [Mrs. Capron,] & the children. Bless the Catechist, & bless this family. And

sir, Father, O Lord, bless the mother society, [the Am. Board,] & cause the hatred to cease".

A week or two after writing the above, I went again to the same place for conversation & prayer. It is a single room not more than 10 ft. by 8 ft. & with pots & kettles piled up in one corner, & a little space left for a fire place, & another little space for grain, when they had any to store away, there seemed hardly room for four persons to sit down. I had told Kôdtaian that I was coming, so he said to his son, "Take the Testament & read the last chapter, the one which speaks about being righteous still & holy still." After the reading I turned my remarks to the subject of prayer, advising them to tell the Lord all their wants — little things as well as great things, if they were sick, or perplexed, or persecuted, & I told them about a case which had just occurred, of answer to special prayer.

"We dont want for anything", said Kôdtaian, "not anything. We have enough. God gives us all we need."

I looked at the mud walls, & leaky roof & the empty grain box & thought, "What a lesson for discontent!"

The man led in prayer with much more self possession than on the former occasion, only his voice faltering, & almost breaking into a sob, when he prayed for the American Board, & asked the Lord to repay the debt which was due them for sending the gospel to this land.

The old woman seems happy in her new relation, & grateful to us for giving her the privilege of being numbered with the people of God. I trust that she, & Kôdtaian, & many from among this people, will find their names enrolled in the Lamb's Book of Life, & enter into the splendid mansions prepared for them by our Saviour.

Affectionately your friend,
W. B. Capron.

Rec'd Oct. 4

Tirupuvanam, Madura Mission,
So. India. Aug 8. 1864.

My dear Mr Beat,

The incident which I mentioned at the close of my last letter to you seemed worth the writing out, & so of that & connected circumstances I have made out another letter for the Sunday schools. If previously I was somewhat falling behind in time, this brings me back to punctuality. I cannot, however, promise more than an average of punctuality, because neither time nor incidents are always at my command.

I intended to ask you in my last to send me copies of the lithographed letters. If you will please to give directions to have my name marked on one copy of each letter they may be forwarded from time to time by ship, or may be passed over to Mrs. Hooker who will forward them at her convenience. She sent me the first of the series – the one about Mr. Sandder's death, which is the only one I have seen.

The American news is fearful – defeat everywhere, & gold at 2.10, which is the same as exchange at 2.22, or thereabouts. How long can you go on without a crash?

I cannot but say to you that I have been much troubled by a remark which I heard of your making lately in regard to our Mission. In assenting to Mrs. Hooker's expression of fear that missionaries could not be found at present to make our losses good, you replied in substance that perhaps the Lord meant to have us raise up a native ministry. Now I comprehend your difficulty in finding men, & the difficulty of supporting even those who are on the ground; but I firmly believe that if you were here & had observed the sentiments of the Mission

in regard to the native ~~pastorate~~ ministry, you would not think us very much at fault in this respect; and I am quite as sure that if you were at work in either of all our stations except three, you would look back upon that remark as almost mockery.

The fact is that our Mission is in a precarious condition, & while more native pastors are certainly not the sine qua non, I am not sure that more missionaries would save us.

I do not know what we need, but at the same time I feel that we are not making progress, not doing our duty by the District, & with our present plans, or want of plans, not equal to the task before us.

We are still in Tirupuvanam, because this station remains in my charge, but the Kana Madura house has been habitable for six months, & the outside work, which was for a time suspended, is now very nearly completed. Indeed we are moving furniture as opportunity offers, though we remain here probably till the September meeting. I am very anxious that one of the brethren should be sent to Tirupuvanam, so as to work this station while having at the same time a general oversight of Manidapasalai in the absence of Bro. Taylor.

With affectionate remembrance from Mrs. Capron.

Yours truly.

W. B. Capron.

Supplementary, Recd. Oct. 31st

(Private Letter.) 131

Mânâ Madura, Madura Mission.
So. India Jan. 16. 1865.

My dear Dr. Anderson,

I did not find time in my last private letter to write you on the subject of the increase of our salaries, though specially anxious to do so on account of the position in which the mission had placed me as chairman of their committee.

My classmate Dean of the Ahmednuggur mission, once said to me when in the Seminary, "I know one thing, that I can live on what any other missionary can live & that I shall be one of the last to ask for an increase of salary." The remark has always been so vividly in my memory, & has so corresponded with my desire to save the funds of the Board, that I should have declined an appointment on that Committee but for a steady resolution to refuse no duty which is assigned me by the mission. I accepted the task with this thought uppermost - that the request for an increase of salary should at least be moderate, & founded upon indubitable figures.

This was two years ago. We asked for an increase of 25 percent to our salaries, after showing that there had been an average increase of 50 percent in the cost of the articles for which our salaries would be expended. The reason of my own approval of a request for 25 per cent rather than for more was that a careful searching of my private accounts showed that this was about the increase of our actual expenses since the first year of our connection with the mission, after making all due allowance for changes in our circumstances. The Prudential Committee in response,

granted us 15 per cent increase for the last year — a great boon, & which has kept me at least, with careful economy, & many gifts from friends, & using up more closely the old stock, from going still deeper into debt.

When the subject came up again at our late meeting, upon the appropriation of 15 per cent for the present year, the mission appointed Dr. Ford to represent the case for the third time to the Prudential Committee, & accepted the draft of a letter which he prepared. In regard to the acceptance of that letter I will make only one remark, viz. that in so far as it entreats the Prudential Committee to take our case into renewed consideration, & to grant us the increase asked for as soon as they think it possible, it found the quick & earnest assent of every missionary but one, though but few, I think, hoped or desired that you would do anything more for us the present year. You, no doubt, weighed the matter well when dismissing the appropriations, & aided us all that you could at the time.

But in regard to the future the case seems to me almost alarming. The percent of increase which we asked for two years ago is even now inadequate to meet our increased expenses, & it is every year growing more & more so. While many items of expense have already been doubled, or trebled, & none remain stationary except the one item of postage I cannot see how our salaries will not soon require an addition of fifty per cent, & within a few years even to be doubled. The country is most rapidly gaining in wealth, & nothing which we now foresee can arrest this progress.

In the calculations mentioned above we threw out all elements which were traceable to the American war, hoping that the war would soon be ended. But you

know the effect of the war upon prices at home, & especially of cotton goods which form a considerable item of our expenses.

I think you would have been pained by the discussion on this topic at our late meeting, & especially by the confession of Mr. Taylor that his family were in better health since their coming to Madura, into the family of Mr. Yorke, because for the first time for many months they had had proper food. Mr. Taylor might have said the same, no doubt, if he had come into our family, because while we have always avoided asking our friends for pecuniary aid, we have been constantly receiving the donations of these friends in both money & goods; & besides our determination to live on our salary has had this limit - that we should feel it to be only unjust to our friends not to call on them for aid before straitening ourselves in the item of food.

I have desired to write you on the subject of education, but I have not time, & I really do not know what to say. It is easy to see that our situation as a mission in this matter is most humiliating, but not so easy to decide what changes in our plans are required. I hope to write you again before long on this subject.

We have come again to the cholera season, & as you will have heard, have already lost one from our circle — Mr. & Mrs. Chandler's son William. Since I began this letter I have been much interrupted by attendance on a sick servant whose life this morning we almost despaired of.

Mrs. Capron unites with me in affectionate remembrance to Mrs. Anderson.

Yours affectionately

W. B. Capron.

Mana Madura, Jan. 16, 65

Rec'd March 22.

[~~Private~~]

Salomis

Ack'd Aug 3, 1865

Mânâ Madura, Madura Mission
Jan. 7. 1865.

Rev. R. Anderson, D.D.

Rev. & Dear Sir,

My pyramid is at length completed. This house which began to seem the work of a lifetime, so long had the work been going on, is finished, & through the kindness of our heavenly Father we are yet spared to serve him.

It seems almost natural, as in other great enterprises, to go back & narrate the history of the building, but I think I will spare you. I was very glad indeed at the end of more than four years from the commencement of the work, to see its completion, & to remove here as we did on the 20th of September.

Our coming here fulfills the long continued anticipations of the people, & we have been glad to find our reception so much a welcome. Though words do not weigh as much here as they do in America, it is much more pleasant to have them spoken in our favor than against us. It has added very great éclat to our coming that within a few days after a child was born to us, & in an important sense our first born, i.e. it was our first born son. If I were now asked how many children I have, & should answer according to the native custom I should say "one"; though if pressed to say whether I have any daughters I should have to confess that I have two. But a son! The news spreads far & wide, & heathen from the distance of twenty miles send their congratulations.

Madura, Jan. 16, 65

They think the event a sure mark of the divine favor, & to some extent they on this account have a higher respect for us.

My first labor since our removal to Māmā Madura, has been to make myself better acquainted with the villages in the vicinity than I was able to when looking after the work of building. It is however, the season of cultivation, & the village audiences are small, & restless, having more important business on hand than to hear about a God whom they cannot see, & a religion which will make them outcastes.

In the one village congregation of this station, I had the great joy on my first visit after our removal, of receiving back two persons who had fallen into sin, a husband & wife, the former being also a member of the church.

On the 11th of Dec. we formed a church at this station, gathering the eleven members from the churches of four different stations. The occasion was one of special interest. That evening we came together to break open three contribution Kalaiams which had been sent in. I am confident that one of these would under all the circumstances be considered the prize Kalaiam for the year. It came from the most abused & persecuted native Christian whom I know, a poor catechist of the Sivaganga station, who has been hardly able to find the means of living, though he would be well-to-do if left in peace. It was full, & overflowing by a handful of copper change, the whole amounting to Rs 5. 3. 6.

I have had occasion heretofore to mention this man's trials, but every few months some new evil

befalls him. Within the last six months he has been beaten severely, & robbed in open day by the Zamindar's peons. Frightened by the beating of her husband, his wife, not then recovered from a recent confinement, was made seriously ill, & was for weeks in Mânâ Madura at the very door of death. She had hardly recovered sufficiently to be carried back to their village, when the peons came again for the man's tax, & as he escaped from them they seized the lad who had been left to take care of his family, & who was especially needed to milk the goat upon which the infant depended for food. He begged to be permitted to milk the animal just that morning, but to no purpose, & as no one of the neighbors would render aid, the child was kept more than a day without food, & was starved to death. Though it lived two or three days after the boy's return, it did not revive, but sank away to death, & the boy, & the half witted grandmother carried it out & buried it.

I cannot refrain from relating here a beautiful incident to illustrate the position of Christianity among the castes of this country. The very day that his child died & was buried, the catechist knowing nothing yet of what was transpiring at home, set out with one of our servants from Mânâ Madura for Sivagangâ — a Shanar with a Pariah. On the way they talked about the Christian hope, & the Catechist mentioning the joy & consolation which he had found in his severe afflictions, seemed in unusually good spirits. A heathen followed them & then joined them, & the three arrived together at a convenient place for eating, & took the food which they had brought with them. After this the heathen offered them both betel, but happened to ask the Pariah of what caste he was, & as the man did not conceal

the truth, he started up & withdrew to a little distance as if shocked at the disclosure. "Why," said he, "I thought by your conversation that you were of high caste."

The great Sivaganga Zemindary has by a decision of the Privy Council been taken from the late incumbent & given to a woman. This has brought the Zemindary practically into the power of an Englishman, Mr. Fisher, who is making a multitude of changes for the benefit of the estate & of the people. The one which most interests me is that he has set up a printing press in Sivaganga, which has brought into his employment a number of Christians who desire to form a congregation. I have been to see them, & have promised to send them a Catechist, & if possible to build for them a house of worship. The list contains the names of men, women & children from the Lond. Miss. Soc., the S.P.G., the Church Miss. Soc. & the Lutheran Miss. Soc. Two of the women can read.

The Station of Tirupuvanam now calls loudly for a missionary. I rejoice to think that there is encouragement to labor there — especially in the Southern part. The people who recently joined us in the village of Parisiur have attested their sincerity by giving up their instruments of devil worship into my possession.

Since my last letter I have had the very great encouragement of a tour in the Ramnad, Periyakulam Station districts with Mr. Noyes. This was my first visit to a region where such numbers of people have become Christians, with such evident heartiness, & the sight gladdened my eyes. I shall not for years lose the stimulus to labor which those scenes gave me.

Very sincerely yours.

W. B. Capron.

Board Mad. Rec'd Feb. 3, 1875

Madura Jan. 7, 1875

No. 222

Anaiur. (Elephant ville,)
25 miles N.W. of Madura.
So. India - Jan. 27. 1865.

My dear young friends,

Last Tuesday, as I sat upon the tongue of our bullock cart, wearied by a horseback ride from the place of our last encampment, & preaching in villages on the way, & waited for the tent to be set up near by, a coolly came up with his load of supplies, & set it down before me. A hasty examination of the contents, & my eyes fell upon a package of overland letters, & among them two letters for which I wish here to express my thanks, — one from Norwich, Vt. & one from Salem, Mass. (The Tabernacle Church) — the first responses to my letters to the Sabbath Schools.

The tent-pole being now raised, & the covering stretched & tied at the four corners, we unfolded our camp chairs, & took a seat in the shade, while the work of completing our tabernacle went on. It was the day of the weekly fair in the village, & many hundreds of people were gathered to buy & sell various goods. They filled the road, & occupied all the convenient places near, especially wherever a tree or two gave the comfort of a little shade. Close by the tent was the place for selling cotton twist & cotton cloth. Men sat upon the ground, with their little pile of goods before them, no one having more than he could easily bring upon his head, or could easily carry home again if he did not find a sale. Others had plantains to sell; others beans, or some kind of grain; others tobacco; others baskets & winnowing fans; others ornaments of various kinds, & ~~rings for the nose, ears, fingers & toes, of brass, iron, lead, & even of glass.~~ Many persons gathered about the tent, at

~~treated by the unusual occa~~; & as we sat reading our letters, we were gazed at by a company which would have been as strange to you as we were to them. In a few moments, they had seated themselves in three rows, the better to feast their eyes with the wonder; & behind these ~~two or three more rows~~ were standing as many as could ~~possibly~~ get a fair view of us.

The letters read, I went out, refreshed in spirit, & for a couple of hours talked ~~better words to gathered around me~~ about the true God, the commandments which he has given us, & which we have broken; about Jesus Christ, & how he died to save us. Many asked for books. As we cannot afford to give the whole of the New Testament, we have ~~the different~~ gospels printed by themselves – Matthew by itself, & ~~Mark by itself, &c.~~ So I would give a man a gospel, & opening it at a parable or a miracle, as the parable of the Rich man & Lazarus, or the miracle of raising the Widow's Son, would tell him to let me see if he could read. If he read a verse or two tolerably well, I would tell him to take the book home with him, & would then go on to tell the people the story in my own language.

You would think such preaching rather difficult on account of the noise, ~~upon every side~~, like the crowd at a cattle show; but once within a circle of listeners, & age to hold their attention & to keep them in good humor, & to hear & answer their objections, & you would forget the outside noise, ~~& your own loneliness~~, & would be willing to give anything, everything, if you could make a single person comprehend the way of salvation, or see a single tear roll down a cheek at the mention of the love of Jesus. I once overheard a Brahmin say, "Do you see, he is weeping," but I have rarely seen any of my audience moved to tears.

On account of the heat of this climate, it is not our custom to tour with a tent so much as in the Ahmednuggur Mission, & in the Missions of Northern India. Those missionaries often live in tents with their families for several months of the year. We, on the other hand, leave our families at home, & go out two by two for a tour of only three weeks. I am now touring with Mr. Chandler in his field, ~~station~~, & am more than fifty miles from Mânâ Madura.

We rise early in the morning, being waked often by the horn of the idol priest, which "toots" away as regularly as the cock crowing. The servant brings in a cup of tea; the catechists come in to join us in prayer for a blessing upon the morning's work; the horsekeepers bring our horses; & we hurry off. The sun will soon be up & blazing; & the penalty of being out too late, as we found yesterday, ~~& our cost~~, is headache, if not fever.

Each of the missionaries takes with him a native catechist, & the two help each other. The missionary does not understand so well as the catechist the language & customs of the people; & on the other hand, the catechist could get but a few people to listen to him, but for their curiosity ~~of the people~~ to see a white man. The catechist also is ready with a song, & makes time pass away naturally, while the audience is assembling. Sometimes almost the whole village comes together; sometimes but two or three, & sometimes not a man is to be found. The hamlet which I visited this evening had but four or five houses, & gave me but ten hearers. In another village visited today by two of the catechists, the chief item of interest ~~which they had to report~~ was their conversation with a woman who was making a feast to the idol. She had boiled her rice, & was about

to offer a portion of it, ~~to the idol~~, when the catechists shown ~~represented the case to him~~ so forcibly ++ that the idol was only a stone, which could neither hurt nor help her, ++ that the rice would be eaten by the crows, &c ++ that she ~~apparently changed her mind,~~ & took all the rice home, ~~leaving nothing for the idol.~~

The region of country which we have been visiting is inhabited chiefly by people of the thief caste; & we have seen many noted thieves; ~~who, however, are~~ but just now they too much afraid of the police & the judge to steal as they used to do. Some of these men stood up before us without any shame, & ~~said that they~~ wished that the good old times (when they could steal sheep & oxen without so much fear of detection) were back again. I have no doubt that we have also seen some murderers. One old man said to Mr. Chandler "I have killed many men. Will God forgive me?" Of course he was told that the blood of Jesus Christ cleanseth from all sin.

Affectionately your friend,

W. B. Capron.

Rec'd May 2.

P.S. Nâna Madura.

On my way home, I received ~~other~~ letters, ~~in addition to those acknowledged above, viz~~,

from the S.S. in Willimantic, Conn. Dated Nov. 29. 1864 & from the S.S. in Tecumseh, Mich. Dated Dec. 3. 1864

Though I mention the names of the Sabbath Schools instead of the names of the writers, I beg the friends who have done me this favor to consider this my acknowledgment of their letters. At the same time, if any one in responding to my letters to the Sabbath Schools asks me questions, or gives me any other occasion for a special reply, ~~to his letter~~, I shall write to him with the greatest pleasure.

W. B. C.

Mānā Madura, Madura Mission,
So. India Feb. 27, 1865.

My dear Mr. Treat.

After the tremendous dash of cold water by your note of Nov. 11, I thought it quite a proof of courage for me to commence another letter to the Sunday Schools. Perhaps it might have seemed differently had I received the letter of Oct. 31, to which you refer, but that having failed I could only come to the conclusion that you had proposed to suspend the Sunday School Correspondence, & had only changed your mind on hearing from some of the Schools that they were willing to continue their subscriptions.

I believe that when I acceded to your request to follow ~~Mr.~~ Mr. Sandder, I comprehended all the circumstances, & I was sure that the interest of the Sunday Schools in the support of his plans must flag in consequence of his death. In fact I was surprised that any Schools renewed their subscriptions rather than that they were so few. I was, however, ready for that plan, or for any other, to help interest the juveniles, & considered that you were the best judge as to the plan to be followed. The thing that is hard is to feel that I am in any way the cause of the flagging interest, & that you have any occasion on my account to stir up the delinquents. Rather let the plan be abandoned, & something new be undertaken.

I cannot withhold from you that Mrs. Capron takes not the least interest in the scheme. She feels that it is humbugging the children, & she remembers with indignation how she toiled & wearied herself when a child, to raise money to support a scholar in China, & then wondered that Mr. Peet never acknowledged the contribution, & heard at last that the money never went to him any more than to any one else. She wrote that one letter at my earnest request, but such letters cannot be written without the incidents to write about, & such incidents are rare.

I do not myself feel that there is any deception in the case, nor should I hesitate to say to the children (& to explain my meaning) that the money usually goes for the very object for which it was contributed. I wish that we had a better plan than the present one, but I leave plans to you, & will work at your direction. Only don't bolster up any plan on my account which would otherwise fail.

I have received copies of two only of these letters from the first, but trust that others will come in time. It was refreshing to receive responses from some of the Sunday Schools & I thank you for suggesting it to them. Four such letters have come to hand, which I have acknowledged in the enclosed. I am sure that it will do the schools good to take in this manner some share in the correspondence. Whatever plan you follow these letters from the schools ought to be a part of the programme

The news from the war is encouraging - never more so. Indeed, by the last telegram we had an intimation of the appointment on the part of the confederates of Commissioners for peace. This may be premature.

I am sorry to hear of Mr. Gordon's resignation. Mrs. Capron desires an affectionate remembrance,

Yours truly
W. B. Capron -

Mana Madura, Feb. 27. 65.

Rec'd. May 2.

ans " 2.

Shembar, Madura Mission,
So. India. Feb. 28. 1865.

My dear Young Friends,

I have taken out my pencil to commence a letter to you from this village, & hope to finish it in some other village, as my tour goes on.

At the date of my last letter to you, I was thirty miles North West of Madura, touring with Mr. Chandler in his ~~tent~~. We had the use of the Mission tent, & made our short journeys on horseback. I am now forty miles East of Madura, touring in my own field, & in much plainer style. If you wonder what that style is I will tell you.

My conveyance is a common country cart, with a covering of bamboo mats to shut out the sun & rain, & drawn by a pair of bullocks. My luggage consists chiefly of a valise of clothing & books, a box of supplies with plates, knives, &c. a basket containing a teakettle & cooking utensils, a camp table & an earthen cruse of water. This last is a very important article, since it often happens that the only good drinking water that I see for days together is the little which I take with me from home. I am often reminded of the time when I was playing at the pump in my boyhood, & my mother said to me, "Don't waste the water. The time may come when you will wish you had it."

All the articles which I have mentioned being arranged in the cart, the whole space between is filled up even & hard with rice straw, & upon this is spread a mattress, which is my seat in the daytime, & my bed at night. Here also I stow away, within reach, a tin box of medicines, books & papers for my own reading, a few tracts, a camp chair, a lantern, a bottle of oil, an umbrella, & a walking stick.

On account of the excessive heat in the daytime, I travel mostly in the night, having a man to carry the lantern & guide the way; but whether in the night or daytime, I have to be satisfied with the rate of a little more than two miles an hour. In the villages where there are native Christians, we have either schoolhouses or prayer houses, built of mud, & thatched with palmyra leaves or straw. These houses are more comfortable to spend the heat of the day in than a tent; but at night I much prefer to sleep in my cart, & especially if I am to take an early start in the morning.

Afew years ago, I had a school in this village, which was supported for a time by a donation from the Infant Class of the Central Church Sabbath School, Lawrence, Mass. It was an experiment, the schoolmaster being not very well educated, & the children irregular in attendance. But I paid the schoolmaster according to the recitations of the scholars upon examination, (12½ cents per month for each scholar,) & for a time I was quite hopeful that the school was doing good. There were three little girls among the scholars & it is so difficult to induce these people to send their girls to school that I wanted to keep up the school on their account.

But all this has long since changed; & now we have not only no school, but the schoolmaster has been so persecuted that I wonder that he can endure it, & almost that he can live. The whole village is against him; & they have made an agreement that no one shall give fire or water or any assistance to him or to his family. When his wife was ill, & apparently near to death, no one would help him lift her into a cart to bring her to our house in Mina Madura,

when he was absent, no one would milk the goat for his little child; & when the child died, no one would help bury it. He has been three times beaten, & twice robbed. The last time that he was robbed, he lost all the money that he had with great difficulty accumulated to pay his taxes; & when the tax gatherers came to seize him, he fled to me, hoping that I could get a little respite for him, which I did. But meanwhile the tax gatherers took away the boy whom he had left at home to milk the goat for his child, & the mother being helpless, & the grandmother only half-witted, the child went all day & night without food, & then pined away till it died; & the boy & the old grandmother carried it out & buried it. When he returned to his home, after an absence of nearly a week, he for the first time learned the sad news.

At the time when he brought his wife in a cart to Madura she could scarcely move her hands or feet; & we had but little expectation that she would live; & yet the only cause that we could find for her illness was excessive fright at the beating of her husband a few days previous.

His worst enemy is his own brother. This wicked man was so angry with his mother, because she showed some affection for her younger son, & because also she wished to be a Christian, that he threw him down, & beat him, & kicked her in a most unmerciful manner. But he could not break her determination to be a Christian, & so a year ago I had the pleasure of baptizing her & receiving her to the communion. She is now at our house, doing a little work, sufficient to earn her rice, & seems rejoiced to be safe from such cruelty.

But a few words more about the schoolmaster. When the school failed I concluded to make him a Mission

Reader. (~~tis~~ that is, a man who for small wages goes about reading tracts, & the Bible to the people, & explaining to them the Christian religion.) I am pleased with his humility, & his desire to do good. His persecution is, I fear, breaking down his health; but it does not shake his faith in the Saviour. He must certainly find it very hard to obtain food, & yet I know no one who is more benevolent. When we came to break the contribution Kalaiam a few weeks ago, his Kalaiam was heavier than any one's else, being quite full, while he had brought the surplus of copper coin rolled up in a paper. I supposed that of course he must have begged the money among the heathen; but sometime afterward, when I happened to intimate this, he said that he had put in only his own money. "How much was there?" I asked. "I don't know," he replied, "when I give to the Lord, I do not keep the account." I knew very well the amount. It was five rupees, three annas & sixpence or about $2.60

Let me entreat you children, & the Sunday school teachers also, who may hear this letter read, to pray for this young man, that he may be brought safely out of persecution, & that even his enemies may be converted. Don't forget my request.

Your affectionate friend

W. B. Capron.

Round earthen boxes, a little larger than a man's fist with a slit in the top or side to receive money. They are to be opened only by breaking; but they cost only half a cent each.

Madura, South India,
April 3. 1865.

My dear Young Friends,

Since the date of my last to you (Feb. 28.) I have received letters from the Sabbath School in Montague, (Mass. I presume,) dated Jan. 2, & the Sabbath School of the First Presbyterian Church in Jacksonville, Ill. dated Jan. 11.

It gives me great pleasure to be asked questions, as I am by the Sabbath School children in Montague, & to take the first opportunity to answer them. They ask whether the children in India have Sabbath Schools, & all that goes with Sabbath Schools, Library books, Sabbath School Concerts, &c. & whether they recite verses of Scripture, & sing hymns, as in America.

Now, in the first place, you must know that the heathen have no Sabbath. With them Sunday is like the other days of the week. Therefore heathen children go out and tend sheep or cattle, or work or play, on Sunday precisely as upon every other day. The few who go to heathen schools, go on Sunday just as upon other days, & study the same lessons.

But how is it with the children who attend our Mission Schools? I am very glad to say that they soon learn the difference between Sunday & other days, & that wherever we have a Missionary we also have a Sabbath School. I attended the Sabbath School in this place yesterday with much interest. The attendance was 156, but is usually about 140. This is very much larger than our Sabbath School in Mânâmadura, which for want of a church, we have to hold in our Sitting room.

But let me fancy that you were looking in upon the Sunday School with me yesterday, & try to trace the course of your thoughts, & to answer your questions.

"Why," you would think in the first place, "This is funny.

All the children, & the men & women too, (except the missionaries) are sitting upon the floor. Do you not have pews, nor even settees in church?" you ask.

"No. the people have no chairs in their houses, but are accustomed to sit on the bare earth floor, or at least to have only a grass mat under them. So we provide only mats in church."

Again, it strikes you that the girls have all taken off their hats; but you don't see where they have put them, nor the boys either. And you notice that they are barefoot, boys & girls, & the men & women; & you say, "These people didn't come barehanded & barefoot, did they"?

"Nearly all of them. You see a turban lying here & there & a few shoes near the door, belonging to the men. They slipped off their shoes, just as men in America take off their hats, & for the same reason. They wear shoes as a protection to their feet; & so they take them off when they enter a house, both for comfort & politeness.

"But do not the women wear shoes?" you ask.

"I never have seen them. They sometimes wear sandals."

"But what strange clothing!" you say. "No dresses, nor coats, nor any thing as we have in America.

Still their clothes are put on in such a way as to give them quite a tidy appearance, except those few boys. But some of the men have, beside their clothes, a jacket; & who are those girls," you ask, "who wear a little white jacket tied by the lower corners in front?"

"They are pupils of the Girls Boarding School." You

see that they are about one third of the Sabbath School, & with their well committed verses, & their happy faces, & cheerful voices, they give a great deal more than a third of the life of the school. I wish you could be present at the examination of the Boarding School tomorrow, & tell me whether you could make better recitations from the Bible, or in Arithmetic. I don't know how it is now, but at the examinations not long ago those little girls would add & subtract faster than any of the visitors could follow them."

"What books have the boys been distributing?" you ask.

"A part are Hymn books, ~~& a part are~~ the Gospel of Matthew. We print each Gospel by itself, ~~Matthew by itself, Mark by itself &c~~ in order to save money. The Sabbath School is studying Matthew in course."

"~~Do they not~~ They have no question books?" you ask.

"No; but they have excellent catechisms; & they sometimes recite them beautifully. My school children in Tinnevanam would rattle off the catechism, questions & answers both, asking each other the questions, so that I had nothing to do but to fold my arms & listen."

But you seem to be troubled by the noise; ~~as the Sabbath school goes on~~. It is noisy enough in some Sabbath schools at home; but this beats all you have ever heard. ~~I am sure~~ I will tell you the reason. In all the native schools the children study their lessons aloud; & as they are used to a great noise in school, we find it very hard to prevent it.

At the close of the school, the superintendent makes some remarks; ~~but you do not understand them~~ & you turn to me for an explanation.

"He is giving the attendance, the number of scholars who have said their lessons well, of those who said

their lessons poorly, or of those who did not say them at all, or in mentioning the next lesson."

"Have the library books been distributed," you ask.

"I am sorry to say that they have no library. But very few books have been written for children in the Tamil language, hardly enough to call a library. Still I think it would be a good plan to have these few books, & let those children draw them who have recited their lesson perfectly."

I seem to hear you say that you liked the first singing very much, though the language & the tune were both strange to you; but at the second singing you could hardly help clapping your hands to hear those fifty school girls, & many of the other scholars, break out with, "There is a happy land, Far, far away." No matter if it was in Tamil, because you know the meaning.

"Do they not take up a contribution," you ask.

"The contribution is taken up at the morning service, & omitted in the afternoon."

"How about the Sabbath school concert?" you ask.

"I am sorry to say again that they ~~do not have any~~ have none. ~~One reason is because~~ It is not the habit of the people to make any use of the evening, but to eat, & to go to sleep. But Sabbath school concerts must come by & by; if we can have letters from America, as the Sabbath school children in America have letters from India, they will help to make a concert interesting."

~~But~~ You turn to me at the close & say, "I understood one word of the prayer. Isn't Iēsu [Yāsoo] Jesus?"

"That is it. You have caught the word that is worth all the rest ~~the name that is above every name~~"

~~Dear~~ children don't forget it.

Affectionately your friend,

W. B. Caldwell.

Rec'd. Tuesday July 26.

(Stated Letter.) 137

Mana Madura, Madura Mission.
So. India, May 5, 1865.

Rev. R. Anderson D.D. Sec'y &c.

Rev. & Dear Sir,

The country around this town, though very sparsely inhabited, has many more villages than I at first supposed. Instead of the dead level of the south side of the river, we have on the north side high & rolling land, & I have recently found five or six villages within the distance of a morning ride, of which I had not before suspected the existence. Beside the town of Mânâ Madura, which being situated on both sides of the river, may be reckoned as two villages, there are within one mile from our house three villages, within two miles ten villages, within three miles twenty five villages, & within four miles forty villages. These I have visited, & the nearer & more accessible villages many times.

As I have had all the benefit of novelty in my first visits to the villages, I have nothing to complain of in regard to my average reception by the people. Still I am seeking for something deeper than curiosity, & that something I have not found. Instead of inquiry I find everywhere great indifference to the truth, but I know that the Spirit of God can change all this in a day.

I am working at great disadvantage for want of catechists. Of the two young men whom I had received from the Seminary of my own choice, & who I hoped would grow up with the station, one has run away for the second time, & I have no reason to expect his return. The only cause of dissatisfaction which he mentioned to me, was the discomfort of having to cook his own food, but I hear since he left that he is looking toward Kandy & better

wages. The other young man absented himself for more than three months to look after his father's lawsuits, but partly through discouragement, & partly because I gave him the more inviting post of a station school-teacher, he has returned to me & is working contentedly & satisfactorily. But I am thus left without a catechist proper, not only for the station but for the station district.

It is in opposition to my previously expressed opinions, which accorded with the general policy of the Mission, that I have established an English School. In casting about to see what we could do for this village, we had our choice either to establish a school in which the English should be one of the studies, in which case we could secure as large an attendance as we desired from the brightest boys of the village, or to establish a purely vernacular school for the three or four children of our servants, & even they discontented because they were not within reach of the Government English School in Madura.

With the English as one recitation of three we find no difficulty in securing an attendance of twenty or twenty-five boys at a tuition of four annas per month, while to a purely vernacular school without tuition I doubt whether we could draw a single lad from beyond the limits of the compound. The people unquestionably fear our proselytism, & they are unwilling for any less prize than instruction in English to run so great a risk for their children. Should we then repeat the experiment of our Compound School in Tirupuvanam, with a miserable attendance & the teacher disheartened, or put ourselves at once at the head of the educational interests of the village, by establishing a school which the people would be grateful for, which should be a pride & not a disgrace to the schoolmaster, which should give Mrs. Capron interesting employment while opportunities for other missionary labor are comparatively few, & which

would afford certainly not fewer benefits to the children of the compound than they would receive from a purely vernacular school? With the question even thus stated I hesitated for a time, for consistency's sake, but the school is now begun, & apparently with good promise.

In January, at the suggestion of Mr. Taylor, Mr. Chandler, who had then assumed charge of Mandapasâlai, passed over to me a congregation in the village of Tîval, twenty miles south of Mânâ Madura. This is a great acquisition to my station, doubling at once the number of members of village congregations, & the number of members of the church. But I am specially glad to report that in that village, & in an adjacent village, several families of Pallars have promised to join us. Pastor Vêthanaiakam, of the Mandapasâlai station, met me on my last visit to this village, & gave me much information which I should not have obtained from the Tîval people on account of their higher caste.

I mentioned in my last a circumstance which has given us a new interest in the town of Sivaganga — the providential assembly there under the new regime of a number of Christians who wish to be enrolled as a congregation in our Mission. Arrangements are in progress for giving them a catechist, & for building a nice church. To this object they have given R17, a heathen R5, the new Rânee R100, & Mr. Fischer R50. The caste spirit crops out a little among these men, which I do not wonder at, as they are from five different missions, some of which, at least, make less opposition to caste than we do, & as they are surrounded by the influences of an intensely heathen town. I shall be glad if they preserve a good name in the midst of such temptations to the denial of Christ, & to indulgence in sin. But on the other hand I have impressed upon them the importance of not only standing

together, & of standing firmly on the side of Christ, but, as they are all men of some education, of doing what they can to make Christ known to the heathen. And I have told them that their own safety & comfort will not be secured so much by compromise & yielding, as by choosing their course as Christians & persisting in it.

The Station of Tirupuvanam waits for a Missionary. It was my expectation to give up the charge of that station on my removal to Mānā Madura, but I have been greatly relieved from care by the finishing of my house, & I do not know that any other missionary is better situated to look after it temporarily than I am. The Station has lost an old catechist since I last wrote. His death was caused by a complication of diseases. Though his record for some part of his long connection with our mission has not been very good, I have been glad to observe in him for the three or four years that I have known him, a consistent Christian character, & I am sure that all who had anything to do with him in his last days (he died in Madura,) must have felt that his patience under suffering, his gratitude for attention & for medical aid, his prayerfulness & submission to the will of God, were a pleasing testimony to the power of Christianity.

In January & February I had the pleasure of joining Mr. Chandler in the Itineracy in the northern part of the Tirunangalam Station District, & as far west as the town of Nulampatty — an interesting region; & perhaps none feels more the influence of a good government & especially of a good police.

Yours truly,
W. B. Leggoe.

Madura, Mar. 27, 1860.
Rec'd. Apr. 27.
Rev. Rufus Anderson.

Mānā Madura, Madura Mission,
So. India, May 20. 1865.

My dear Mr. Treat,

I sent you a letter for the S. S. Children dated Jan. 29, & another dated Feb. 28, & have a letter ready to enclose with this. This brings me back to time, - i.e. it makes up for the omission of a letter some six months ago, about the time of our removal to this station, & restores the average of one letter in every three months.

We had the pleasure yesterday of receiving the long anticipated Memoir of Mr. Scudder, & are already deep in it. It is a great satisfaction to find the work of the Biographer so well done, & to find that Mr. Scudder's very graphic descriptions of India, & the missionary work, though to a degree first impressions are so truthful. But what vivacity of writing! I am sure that the Sunday Schools had great reason to be interested in his letters. They are full of interest to us who are familiar with all the scenes.

Our joy at the recent good news from America is chastened by grief at the assassination of our good President. We mourn as for a friend.

With much love, as ever
Yours. W. B. Capron.

Madura, May 20, 1865.

Rec'd July 26.

(Private Letter) 139

Mānāmadura, Madura Mission,
So. India, May 22. 1865.

My dear Dr. Anderson,

This mail will carry more than my fair share of letters to the Missionary House, but I cannot forbear to add a few lines in a less formal way.

The principal feature of our recent meeting was a discussion on the subject of Donation, resulting in the request to the Prudential Committee to permit the Reestablishment of two Boarding Schools for boys.

If this seems to you like taking backward steps, it has only come after we were reduced almost to despair in respect to our Schools & were forced to the adoption of some new measures. There is a strong feeling in the Mission that our mistake in the matter of education has been that we confined our efforts so much to the congregations to the neglect of the masses. We feel, when we compare our course with that of Missions from other countries that it is unamerican, & when we compare our schools, which have been going on from bad to worse, with the rising schools of the heathen, that our course is unchristian.

You can scarcely imagine the rapidity with which India is changing in almost every respect. We must be careful that in this progress we do not lag too far behind.

I was surprised to see that Rev. Mr. Thomas of the Tinnevelly Mission of the Church Missionary Society, unable longer to stem the tide, had introduced

the study of English into his Boarding School. I am surprised to see how much my own mind has changed, though only by the giving up of some former ideas, not by the formation of any very definite ideas as to the new plans which are needed. I believe that we ought to be guided by circumstances & to be ready for any plan & any expenditure which promises aid to the cause of our blessed Saviour.

We were very glad to receive last week with our American goods the long anticipated Memoir of Mrs. Snider, & your volume on the Sandwich Islands. I look forward with much interest to the reading of this volume, but I am reminded that I have been neglectful in not telling you how grateful we were for your "Memorial Volume" & that I have still a duty to perform in thanking Mrs. Anderson for her very delightful Memoir of Mary Underwood.

With affectionate remembrance from Mrs. Capron, & from us both to Mrs. Anderson.

Yours ever,

W. B. Capron

Mission House, Nooy 22.3
Feb 27 1860.

Mānāmadura, Madura Mission
So. India, Aug. 29. 1865.

Rev. R. Anderson, D.D. &c. &c. &c.

Rev. & dear Sir,

In our estimates for 1866 is an item of R 500 for a medical class, in respect to the object of which the mission appointed us a committee to give you somewhat more definite information by letter. The letter should properly have been written by Dr. Lord, who, indeed, twice attempted it, but was prevented by ill health.

Our object in asking permission to train a medical class is threefold.

1 As one more means for bringing Christian influences to bear upon the people of this district.

2 To provide more medical aid for our helpers & the native Christians, &

3 To afford somewhat further medical aid to our families, chiefly in cases of emergency.

We will take up these objects in the inverse order; & in the first place, while we have every reason to be satisfied with the provision now made for the health of our families by the location of a mission physician at the central station, it is still true that there is no family at the out-stations which would not feel somewhat more secure on occasions of sudden illness, & in seasons of cholera, if there were a good native doctor, or even dresser in the village. Five of the families reside at the distance of from 30 to 70 miles from Madura, which is practically from 24 to 72 hours from medical assistance, if the mission physician must

be called. In case of cholera in either of these families the mission physician could not arrive in time to be of the slightest service unless providentially he should find the crisis safely passed, & should remain to render aid in the delicate progress of recovery. It is easy to see of how much service a good native doctor might be in such a case, & in many other emergencies, when the medical knowledge of the missionary is not equal to the treatment of sudden attacks of disease.

2 Our helpers & the native Christians ought to be provided with more medical aid. Here again the provision of a mission physician with a dispensary in Madura is so far exceedingly satisfactory. But comparatively few of our people of the country villages can be persuaded to undergo the expense & trouble of taking a sick person to Madura in ordinary times, while in seasons of cholera such a thing is of course impossible. But we are troubled still more because our people have so little inclination to take our medicines, & so readily submit themselves to be drugged & fleeced by the native doctors.

The native system of medicine is so interwoven with superstition that if we could deliver our people from it, it would be as great a blessing in this one direction as if for the sake of purer conversation we could get them away from the vulgarity of their villages. The native system of medicine involves fearful risks to the patient by the character of the medicines most frequently used & the ignorance of the practitioner, while its less important details are either hideous, or ridiculous or disgusting.

A writer in "The Madras Observer" says, "Their

chief anchor is the mercurial preparations of calomel & corrosive sublimate. These they exhibit in heroic doses, in every variety of disease, & to man, woman & child". But the superstitious element in the administration of medicines is almost a greater evil, because it keeps the people so far in slavery to heathenism. It would be too disgusting to mention the indignities to which Pastor Yesadian submitted, & no doubt in good faith, at the hands of the native doctor. He lost his life quite probably as the result of ignorance, but his enslavement to such abominations of heathenism was almost more pitiful.

3 The diffusion of medical knowledge is a new means of warfare upon heathenism. The medical knowledge or rather ignorance of the people is built upon their sastirams, & we should teach medicine with the same result that we teach geography — viz, we should so far undermine the faith in the heathen books, & in the system of heathenism. The belief in lucky & unlucky days for taking medicine, & in lucky & unlucky points of the compass to which to turn in taking medicine, & the endless superstitions about diet, & precautions against evil, multiplied to one's surfeit & loathing, are connected by so many links with heathenism, & they must stand or fall together.

It remains to be said as to the feasibility of the scheme of a medical class, that the money for their support while studying, & for books, is all that is wanted. Such a class could be instructed by the mission physician, & by his assistant, without the need of other teachers. The mission physician

will ordinarily have time at his command for this work, & feels the need of some such work to satisfy himself that he is doing full missionary duty.

The young men thus trained would be left to earn a living from their private practice, receiving nothing from the mission except for services rendered. But if young men thus brought into connection with our mission should be hopefully converted, we should rejoice in the opportunity of employing them as catechists, after a proper amount of study in the Seminary.

Yours very truly.

W. B. Capron, for the Committee

The Committee are Messrs. Lord, Chandler & Capron.

Mara Moadera, Aug. 27. 68.

Rec'd. Oct. 27.

Unfavorable for Medical Coll.

Unfavorable

Str Report granted

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Mānā Madura, Madura Mission,
South India, Sept. 29. 1865.

My dear Young Friends,

You seem so much my friends, on account of our correspondence, that my heart longs to tell you about the death of my little boy, & to ask you for your prayers in our sorrow. It may be that some of you also have lost just such a little brother — a light-haired babe, hardly one year old, with a bright happy face, a sunny smile, a musical voice, (almost never out of tune,) & such active feet & arms! He had not yet begun to walk, but another month would have sent his feet pattering over the floor. I can almost hear them now in the silence of my room, so often had I anticipated the time when I should hear him tottering toward me, & should jump up to meet him

What a pleasure it was to me to have him sent out to meet me of a Sunday evening, as I returned from preaching in the bazaar, or to look him up when I returned from my morning visit to a village! How brightly would he lift his face over the railing of his cot after his nap, & how quietly sit down among his toys for hours together, giving no one a thought of care! I remember writing to his grandfather, for whom he was named, that forty-nine fiftieths of the time we should not know from the noise that there was a babe in the house, but now there is not an hour that we do not know by the oppressive stillness that our dear babe is here no longer.

He was taken ill on Tuesday the 19th, but for the first two or three days we did not apprehend any danger. We however, became very anxious about him on Friday, & that day, on returning from dinner to the children's room, were startled

Mana Madura, Sept. 29. 65.

by the first signs of death. His mother had taken him in her arms, & for an hour or two we were alone with him. But as the sun went down, & it grew dark, one after another of the servants came in, & watched the dying child with hardly less anxiety than we. Some of them were sobbing, & all would have been weeping aloud but that they knew that it was contrary to our wishes.

It was to this sad scene that Annie & Laura came back from their walk, & they comprehended enough of it to be much alarmed. "Why, Mamma, do you cry", said Annie, "Won't Jumbey be well?"

"I think not, my dear", said her mother.

(Jumbey is the Tamil for "little brother".)

"Is Jumbey going to be died, Mamma", said Laura.

"Yes, dear, we think so," said her mother.

"Is God going to call now", added Laura.

"Yes; we think that God is going to call him up to heaven. God will make him happy there".

Annie, who had been caressing the little hand, said, "Why did you not ask God to make him well?"

"I did ask him," said her Mamma, to which Annie replied after a moment, "I think I should like to go there, (her place of prayer,) & ask God to make him well.

"You may, my dear," said her Mother, but she added, "You must tell God that if he thinks it best to call Jumbey up to heaven, we will try to let him go. And you may ask him to make you ready to go to heaven too." Annie went away, & though we could not hear what she said, we noticed that she prayed very earnestly, & much longer than usual, & that she came back quieted.

After their supper the children retired, Annie having the promise that she should come back, if she wished, when Laura was asleep, but both of them were too tired to keep

awake, we & the servants were left to watch the dying child.

It was but an hour. We had time to thank our heavenly Father for the kindness which had lent us the child so long, which had by his means won us a place in the hearts of the people around us, & to pray that if he was now taken away it might be a blessing to the people as well as to us, & that the way to heaven might be made bright & shining to us; and then the moments went swiftly by, & the breath grew fainter & fainter, & his spirit took its flight. Again we looked to our heavenly Father for comfort & grace, & set ourselves to array the precious form of our child for its long slumber.

The Doctor whom we had sent for at sunrise reached us by great effort at midnight — too late to be of any service to the dear child but in season to afford us the aid & sympathy of a missionary brother at the burial.

The next morning Annie, not finding her little brother in his cot, came to her mother & asked, "Where have you put Jumbey to sleep, Mamma?"

"He is on the couch in the sitting room, but you will not see him wake up again, Annie," said her mother.

Laura, little girl that she is, asked, "Did he all died Mamma?"

"Yes, he is dead," said her Mamma, & she told the children about his last moments.

"Why did God call him first," asked Laura again, "and must they put mun (earth) on him — nice little Jumbey?"

Their mother tried to explain the resurrection to them, & she soon after heard Laura say to Annie, "After they done put Jumbey in the ground God will come & take him up on the heaven — away up there, & he will not be sorry any more".

I am indebted to Mrs. Capron for remembering & relating to me this prattle of the children, for I was very busy with the Doctor in making preparations for the burial.

At length a little pine box was ready, & was draped with

black cambric in some effort to make it look like a coffin. Laura stood by in wonder while we lifted the precious form, & laid its head upon the little pillow, but Annie went away sobbing to her Mamma, & said, I cannot look at it, Mamma, It is our Tumbey, & I cannot see him when they put him in that box. Oh, what can we do! This is trouble, Mamma".

At nine o'clock we gathered in the sitting room while Dr. Lord read a hymn, & a few verses of the scriptures, principally those about the Shunammite & her child, ending with "And she said, 'It is well'," & offered a brief prayer. Two of our servants then took up the little coffin, & led the way to the grave, which had been dug about fifteen rods from the house, in the rear. Here we dropped in a few handsful of earth, & offered another brief prayer & returned.

In our sorrow our little daughters have ministered much comfort to us. Annie says, "Perhaps God has taken Tumbey up in his arms, & kissed him, & perhaps many little children have kissed him up in heaven — he was such a nice little boy." And Laura threw a kiss upward just as she throws a kiss toward me when I am gone on a tour to the villages.

The people of the village sorrow with us, for they loved the dear child. One of them said in his extravagance that it was as if a hundred people had died by cholera, or as if a man had died who gave food to five hundred poor. I find that they listen to me better in their compassion for me; for no sorrow can come upon a native like that which comes from the loss of an only son.

Affectionately your friend,

W. B. Capron.

Mana Madura, Sept. 29, 1865.

Rec'd Oct. 1st.

Mānāmadura, Madura Mission.
So. India, Oct. 9, 1865.

My dear Mr. Treat,

I had some hesitation at first whether to take up one of my letters to the S. Schools with a subject not relating particularly to the heathen, but only to our private sorrow, but since yielding to my impulse to write about the death of your dear little boy I have felt satisfied that the S. S. children will not mark any inappropriateness in the change, & that their sympathy for us will only tend to increase their interest in Missions.

I certainly do not suppose that our case is a marked one among the many thousand bereavements of Christian parents, but rather that if all could find an opportunity to tell their sorrow there would be sympathizing hearts which would listen to all. In our new experience of sorrow we find our hearts running out to pay their debt of sympathy to others, whose loss we had not been fully able to comprehend before, & so it will be with others toward us. Especially do we mourn with parents who have given up their brave boys to death on the battle field, or in the hospital, or in Southern prisons, & who like Mr. Hunt of Madras have no tidings of their last moments to mitigate the bitterness of their sorrow. We are comforted by the thought that He has taken who gave, & that as much as the loveliness of our dear one enhances our loss, so much also it enhances the gift of our heavenly Father, which he in his kindness permitted us to retain for nearly a year.

I thank you for your notes of May 2d & 8th. It was a great misfortune certainly that I never received your letter of Oct. 31, 1864, but you may rest assured that I wrote you frankly (I think in my letter of Feb. 27,) my whole feelings in regard to the S.S. correspondence, & that when I conjectured that the plan had been a comparative failure I was still ready to follow you into any other which you might suggest.

Your assurance of the comparative success of this correspondence is certainly a very great gratification to me, & makes me all the more cheerful to do my part as well as I can. At the same time I comprehend fully your solicitude on the subject, & "the instability of children" as you call it; but which I understand to be the instability of grown people who have children in their charge, & I am still ready to fall in with any special plan for a list of schools, or for the schools of any district, or with any general plan which may be devised to include all the Sunday Schools & all the Missions.

I have received lithographed copies of only the 1st, 3d, 4th, & 8th letters, but trust that copies of at least the three later letters have been preserved for me. The rest have no doubt been all distributed. Please to see that my name is entered in the list of those who should receive the letters, & whether the copy reaches me through Mrs. Hooker, or by ship, it will come in due time.

As to the rounding out of the true idea of correspondence, by eliciting a response from the S. Schools, I still think that such a result is desirable & feasible. You have sent me six such

responses for which I am grateful. But why should I not have received six times six? And why throw the burden upon the superintendent & teachers, & not upon the children? I do not wonder that those whose hands are full neglect a request of which they do not perceive the importance, but the children will undertake the duty with gladness if it is thrown upon them.

If I were sure of not interfering with your plans I would propose in a letter to the S. Schools, that each school ~~with a teacher~~ should appoint two of its scholars to correspond with me — one boy & one girl — or if members of Bible classes very good; but except in special cases not to be teachers, nor the superintendent. Let one of these scholars write to me in Jan. & the other in July — not to say that they may write oftener if they choose, or that other scholars may write, & be sure that their letters will be received with gratitude.

To my mind it does not seem an unworthy object to train children to the civility of responding to letters which have been written to them, & for this reason my suggestion is one of general application, & you would find that schools which responded to my letters would not fail to respond to their letters from the West & from the freedmen.

But I especially desire to commend to you as important items in any plan for a private correspondence between missionaries & S. Schools, or the churches,

1 That you send the missionaries copies of their communications if printed, &

2 That so far as possible you induce the S. Schools

(& the churches if it were seemed to that,) to do their part together correspondence.

Mrs. Capron unites with me in affectionate remembrance.

Yours truly,
M. B. Capron.

Brana Meadows, Oct. 9, 1865.
Rec'd Dec. 8.
Ans 11
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Tirupuvanam, Madura Mission.
So. India, Dec. 22. 1865.

Rev. R. Anderson, D.D. Sec'y &c.

Rev. & Dear Sir,

A year ago I mentioned in my semiannual letter the birth of a son, & I well remember, gave considerable place to the event as if it were of missionary importance. And it was so. No other event, I am sure, had more influence in bespeaking for us the general good will of the people around us, & now that our dear one has been taken from us, no other event has had so much influence to call out the regard of the people in another way - in the expression of sympathy. A man came yesterday three miles to see me, having heard that I was here for a few days, & having indeed called before but without finding me. He had sent to us to Mānā Madura, in token of his friendship & sympathy two or three measures of the very finest rice of the country. And he has been equally ready to give substantial aid to the Mission. He has for two or three years been paying at the rate of half a rupee a month toward the expenses of the Mission school in his village, but this present year he has already given four rupees, & now proposes to pay the teacher four & a half rupees at the end of this month - in all eight & a half rupees for the year, & to call the account square to the first of January.

This man is a heathen, of high caste, the accountant of his village, & very widely known, & respected for his integrity. He knows the truth of Christianity, & I doubt not wishes that the way were open for him to become a Christian.

There is another man living in Tirupuvanam, of the same caste & a friend of the man just now mentioned of whom I have often thought to write you — a very remarkable man for his knowledge of the scriptures, & for the zeal with which

Madura Mission, Oct. 9, 1865.

He maintains the truth of Christianity. He says also that he is a Christian at heart, but he "rubs ashes", which is with us the outward sign of heathenism. This man is a native doctor — old, & very deaf, & being thus shut up in a great measure to himself he has read & reread the Bible till he has much of it at his tongue's end. There may be a very few of our Mission helpers, who having studied our system of divinity could better explain it & sustain it by proof texts, but there can be scarcely one who would equal him in quotations which indicate independent & original thought, or in quotations from the Psalms & prophets & the Epistles, to show the beauty of this magnificent book.

But I have alluded now to this man in order to mention that he made me a visit of sympathy & condolence, such as could hardly have been excelled in interest in any circumstances in which I can conceive myself to have been placed.

He met me first in the garden, & exclaimed inquiringly, "The child?" while with his right hand he pointed upward to heaven. I bowed in assent.

"The jewels!" he said, "Don't you know about the jewels?" & he told me a story which he located in Calcutta. "A lady one day, in her husbands absence from home, lost both her children by cholera, but she laid them out with a mother's tenderness, & spread a sheet over them, & waited at the door for her husband's return. 'A person lent me some jewels,' she said, when she met him, '& he now wishes to receive them again. What shall I do?' 'Return them by all means,' said her husband, & she led the way & silently uncovered to him the forms of his dear children.

With this introduction he accompanied me into the house & sat down by my side, & for nearly two hours talked to me in a comforting way, repeating passages

from the Scriptures, & singing our Christian songs, while I listened to him with almost the reverence of a child to a parent.

He expressed especial solicitude for Mrs. Capron, & urged me to take pains to comfort her, because as the mother she must feel the loss the more, & because she was now shut up to the monotony of home, & her own mother & sisters could not come to her. Even if he did not bring out in their fullness the consolations of the gospel, it is a wonder to me that he could have talked so long & have said nothing inconsistent with the supposition that he might be a Christian. I have had occasion to see how very far the spirit of his remarks was from the spirit of the remarks of men of equal friendliness, but educated only in the sacred books of heathenism. Oh how rich should I be if the Lord would give me these two men after my four years care of this station. It is a comfort now to think that the future office bearers of the church of this land will be men of such a stamp, & that when his set time has come the Lord will not find material wanting to his hand. //

Within the past six months, I have received three new catechists - one man educated by the Church Missionary Society in Tinnevelly supplies the place of a catechist of the Tirupuvanam Station who died in March; one man for many years employed by the Society for the Propagation of the Gospel, has been appointed to the care of the new congregation in Sivaganga; & one young man from the last class of our Seminary has become my station catechist in Mânâmadura. I think that my search for catechists & this result illustrate very well the poverty of our Mission in respect to material for helpers. I need more helpers yet - not for the care of congregations, for the congregations are supplied with catechists sufficiently qualified for that work - but two or three men of equal piety, but more tact

& courage & zeal for aggressive work among the heathen. The itineracy is of very great service toward this object — having ~~[illegible]~~ reference almost solely to the heathen. In June & July Mr. Burnell & I were out with the tent nineteen days, starting from a village almost equidistant from the towns of Sivaganga, Tirupuvanam & Mêlûr, & touring in the borders of the Mêlûr, Sivaganga, Mânâ Madura & Tirupuvanam stations. We visited nearly a hundred & fifty villages, & addressed more than five thousand persons. I omit to report our sales of the scriptures & tracts, but we made a fair beginning.

I am sorry to say that I have had some occasion for discipline, having in one village excluded a man from the congregation for marrying his daughter to a heathen, & in another village having suspended a church member who has been committed to jail for stealing a pair of bullocks. If you will not think that in discouragements & trials by the native Christians I turn to the heathen for comfort I will relate one more incident of which I have just heard. A lad of Shêttûr, of the merchant caste, with whom I have often conversed, & whom I hoped two or three years ago to induce to go to the seminary, was taken ill two or three months since & very lately died. His friends attributed his illness to his coming to our prayer house, & listening to the Gospel, but he not affected by their taunts, held on to his conviction of the truth, & was greatly delighted to find now & then an opportunity to converse with the catechist, & thus strengthen his faith. I did not see him myself not attempting to visit the village during the rains, & strangely enough not having heard of his illness. But the catechist reports that the young man held out to the end & that the last word he uttered was "Jesus."

With much respect, yours truly,

W. B. Capron.

Tirupuvanam, Dec. 8th, 1866.

Rev. E. Lazarus, D.D.

1144

Shembâr, 10 miles E. of Mânâ Madura.
So. India. Feb. 10. 1866.

My dear Young Friends,

All the while that I was building my house in Mânâ Madura, the boys of the village were teasing me to establish an English School; but, much as I desired to gratify them, I did not feel ready to enter upon the plan while living eighteen miles away in Tirupuvanam.

After we had moved to Mânâ Madura, I yielded to their request, & opened a school, which has now been in progress nearly a year. The place is a mud house, with a thatched roof, which I built for my own use, while overseeing the work upon our new house. Very little change was needed to fit it for a schoolroom, — little else than to move out my scanty furniture, & to wash the floor & the walls thoroughly with cowdung. This you, must know, is next to water the great purifier in India, answering very well, among other things, the purpose of whitewash. We then spread upon the floor narrow mats of the date palm-leaf for the scholars to sit upon, built up a seat of mud at one end for the teacher, placed a table before him, hung up a pine box on one side for a book case, drove a few nails into the mud walls upon which to hang the boys slates, hung up a little clock over the door, & the arrangements of the schoolroom were complete.

In order to give due notice of the opening of the school, I wrote out a proclamation in Tamil, which was read in the Munsiff's Court & the Tahsildar's Cutcherry. Candidates were to be examined in reading & writing Tamil, & in native Arithmetic. The number of pupils was limited to twenty five, which was all that our schoolroom would

accommodate. The tuition was also fixed at 4 annas, or 12½ cents, for those who studied English, & 2 annas for those who studied only Tamil.

At the time appointed for the examination, the boys came, & their parents with them - the parents quite as anxious as the boys. A few were rejected; but the most were received. Some who had only been accustomed to read books made of palmyra leaves, & to write only with a stylo, or iron pen, did not at first get the "hang" of our printed books, & handled a quill awkwardly; but fair allowance was made for these things, & the school was filled up with a company of as bright boys as you often meet. The most of them were Brahmins, sons of the lawyers in the Court; & of the writers in the Cutcherry & of rich farmers. One was a son of the Tahsildar, or the revenue officer for this region, & one a son of a Moo[illegible] equally proud though poor. Many a time has he asked me to procure employment for him, & once he begged that I would write a request that food might be given to him at the rest house; & yet, being a Brahmin, he would starve rather than eat at my table.

The school was divided into two classes, & besides English, studied Arithmetic, Geography & Tamil Grammar. Mrs. Capron took the first class in English for three quarters of an hour in the morning, & I, whenever I was at home, took the second class for an equal length of time in the afternoon. The other recitations were heard by a native teacher, with frequent examinations by Mrs. Capron, or myself. Beside this they recited & explained verses of the Bible every morning, & recited a Bible lesson to me on Sunday.

It was pleasant to see the eagerness with which the

boys came to the study of the English. The school is opened invariably at seven o'clock; but boys are often waiting half or three quarters of an hour, i.e. from soon after sunrise. [Sometimes when I have been belated in setting out upon my morning visits to the villages to preach to the heathen, I have turned a glance toward the school, ashamed lest some one of the school-boys should have come to his work before I was fairly started for mine].

The boys are very companionable, very respectful. It is pleasant to them to come to our house, & to us to have them about us. A very few words of conversation satisfy them, while in our foreign ways & conveniences, as well as in our books & pictures & table ornaments, & our Melodeon we have a thousand means of interesting them. The best of all was on Christmas night, when we gave up the evening to an exhibition of a magic lantern sent out as a present to Mr. Scudder, about the time of his death, & explained to them the slides, which represented principally Bible scenes & scenes in America.

The boys took great interest too in our new garden, & were delighted if they could furnish for it some plant or fruit tree which would be acceptable to us — a lime tree, or an orange tree, or an oleander. One boy living twenty miles away, came back from vacation bringing us seeds of ten kinds of Marygold, with Coxcombs, Zinnias, Balsams, & Princes Feather, flowers which you all know, though not as fine as some which you see in your gardens at home.

In order to give the boys exercise, & at the same time to let them have some idea of American games, I taught them to play base ball, myself "choosing up", & taking my chance with the rest of them. I have, no doubt that many of you

boys would beat them at throwing and catching ball, but with their very light clothing I am sure that some of them would outrun you.

Mânâmadura, Feb. 13.

I returned home this morning, & find that Mrs. Capron has given the school a holiday. But two or three boys have been sitting on the verandah, nearly all day, with a large dictionary & other books, busy at their studies. One of them just now put me a question in Arithmetic, which I will put to the Arithmeticians among you. [I have more to say about the school, but as my sheet is nearly filled, & another letter is already due you, I will close & write you again within a few days.]

The question in Arithmetic is this.

A shepherd brought 24 measures of milk to the palace, & asked to be led into the presence of the king. But the first door keeper took out one measure of milk, & substituted a measure of water. The second door keeper did the same, & so on through the 24 door keepers, till the shepherd came to the apartments of the king. The king was very angry to find his milk so much watered, & on hearing the explanation from the shepherd, he fined the door keepers 24 pieces of gold, or one piece of gold each. But the 24th door-keeper exclaimed against the injustice of fining him as much for taking a measure of milk & water as the 1st door keeper for taking a measure of pure milk. If, therefore, the fine were fairly divided how much would each of the 24 door keepers have to pay?

A piece of gold equals ten fanams, & a fanam equals ten cents.

Your affectionate friend, W. B. Capron

Received, Feb. 16.

Mānā Madura Madura Mission

So. India. Feb. 17. 1866.

My dear Mr. Treat,

My last to you was dated Oct. 9, & my last to the S. Schools Sept. 29, — a letter which I took a sad pleasure in writing, & which I hope may have done good to the children. Another letter to the S. Schools accompanies this. If I write "as the spirit moves", you must occasionally indulge me in delays. I am now behind hand, but I reckon this letter in the account of 1865, & intend to keep the number good by writing another immediately for the first quarter of 1866.

In my last I mentioned having received lithographed copies of only the 1st 3d 4th & 8th of this series of letters, but expressed the hope that copies of at least the three (I should have said the two) later letters had been preserved for me. That hope, however, appears to have been a vain one, as the copies have not reached me either by mail or by ship, & I have to console myself with the thought that if you have heeded the request in my last, & have seen my name put on the list of those who should receive the letters, they may be sent regularly hereafter. Please do not let this be neglected. I have no other means of knowing whether some of the letters ever reach you.

Yours of Nov. 13 came duly to hand with a copy of a very interesting letter from Mrs. Stewart of Warner N. H., for whom you ask me to designate a school. I have done so with great pleasure, & Mrs. Capron will follow your suggestion & write to the lady immediately.

I wish you could have seen Mrs. Capron's reception of your proposition to carry still further this matter of designating schools for the support of individuals & of

5. Schools at home, & you remark that Mr. Ward can remit the money to us once a year or oftener. She is delighted with this dawn of truthfulness at the Missionary House, & with the hope that the long continued abuse of the confidence of children is to be ended.

But on my part, as I have never held that it was untruthful after voting your annual appropriations for mission schools, to take the funds for this object from special donations as well as from general contributions, so now also I differ from Mrs. Capron in her supposition that the day of what she calls truthfulness has come — i.e. I cannot believe that you are ready at the Missionary House for the proposition that, "once a year, moreover, if not oftener, Mr. Ward can remit to you the asst contributed for the day schools." This would seem to imply — what I do not believe you intended — that these contributions will be given us over & above the annual appropriation for our schools.

I know very well the difficulties which surround this subject — difficulties which the Treasurer will find, difficulties to us, & undue labor & annoyance to you. But after all I am persuaded that you are on the right track in seeking to direct special donations to special objects & I earnestly hope that you will push on to the desired result, whatever difficulties may intervene. The whole argument is summed up in a very few words of this excellent woman, Mrs. Stewart, "I shall follow this contribution with my prayers, & shall expect the divine blessing to attend it." Who would not covet the expenditure of such a contribution followed by the prayers of one who lay long sickness, or some other mis-

as learned "precious lessons of trust & confidence in God," or by the prayers of a little knot of Christians, or most of all by the prayers of a few praying children.

I take the foreign view of the subject, & leave you to estimate the reflex influence upon your contributors of furnishing them these special subjects of prayer.

The difficulties which the Treasurer may find in disposing of these special contributions, it seems to me may be easily obviated in this way,

1. By some such notice to the public as the following — "Contributions to the Board which are intended for special objects in any of the Missions, e.g. for one year's support of a village school, or of a pupil in a boarding school, should be paid to the Treasurer before the 1st of Oct."

2 By keeping a careful account of these donations for special objects, & giving prominence to them in the annual lists of appropriations sent to the missions about the 1st of Nov. e.g.

Appropriations to Madura for 1867.

Education. Seminary.

Special donations of S. Schools for the support of students in the Seminary, (as per accompanying list.)	R 90	
Balance as estimated by the Mission	2910	
		R 3000

Girls Boarding School.

Special donations of individuals & S. Schools (as per accompanying list)	R 150	
Balance as estim. by the Mission	1350	1500

Station & Village Schools.

Special donations to Sunday Schools (as per accompanying list)	R 3000	
Balance as estimated by Mission	2000	5.000
		R 9.500

As to the labor & annoyance to you, though I presume that you have some conception of what might come upon you from what you have already had to do, yet I doubt whether you anticipate a quarter of the trouble which will be occasioned you in order to keep the machinery of special contributions & correspondence in motion.

And as to ourselves — the missionaries — there will be one end of the burden for us to bear; but I will say, as I have often said before, that the main thing needed in order to make our labor light is that the so called correspondence should be in some true sense a correspondence. — i.e. that at least we should know for what we are writing — whether our letters reach you, & what use is made of them — & then that there should be, at whatever long intervals of time, yet however brief a form, some kind of response.

You ask me whether I cannot write against a list of our Mission day schools the names of the contributing S. Schools, & once a year report this in my letters. I will gladly do this if you will furnish me the list of contributing schools. It ought to be entirely accurate for such a purpose, & yet I have very little information on the subject at present, & until the reception of your very kind letter some time back, did not suppose that I was reaching twenty schools.

Mrs. Capron desires an affectionate remembrance to you.

Yours truly.

W. B. Capron

Yûval, 20 miles South of Mânâ Madura,
So. India, Feb. 23. 1866.

My dear Young Friends,

I promised you in my last to write again within a few days, having much more to say in regard to my ~~opening my school in Mânâ Madura, the interesting work in Mânâ Madura.~~

~~I hope shown in their studies, their diligence & friendliness.~~

It has been exceedingly gratifying to see them get their Bible lessons so thoroughly, & listen attentively to preaching on the Sabbath; but more than all we have rejoiced to have opportunities for conversation with some of them in regard to their salvation, & find them so ready to hear us.

~~But~~ With all the ~~[illegible]~~ interest of the boys in their studies, some efforts to do them good, the school has gone down from twenty five - the number which we set as a limit for want of room, to twelve. Let me explain to you some of the reasons. ~~Some of the reasons I have given.~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]

letter too long. We had in our school ~~twenty-seven Brahmins~~ seven Sudras & this one Pariah boy.

This boy was admitted to the school in my absence from home, & the other boys, often complaining to Mrs. Leslie (without obtaining) not getting much satisfaction, reserved their grievances till my return. The first time that I went into the school, the Tahildar's son, speaking for the rest, rose respectfully, & said, "Sir, we are having much trouble."

"How is that," I asked.

"By bathing," he replied — "bathing every day, two or three times a day — before every meal; & not our bodies only, but all our clothes. We are making ourselves sick by bathing. If you require us to make ourselves sick," he added rather pathetically, "we will do so."

"I should be very sorry to have you make yourselves sick," I replied, knowing very well that he meant to say that they were taking all this trouble to purify themselves from contamination by the Pariah boy. "Isn't there any way of avoiding it? You wouldn't ask me to keep that boy out of school — one of the only two Christian boys I have here."

"No! let him come to school. But he should keep at a distance from us."

"At how great a distance," I asked. "If he doesn't touch you, I am sure that that is enough. But he is a nice boy, very respectful, & I know that he will not give you any trouble in this way."

"Let him remain near the door," was the reply, "& never go past us to the master's table."

"But how about his inkstand, & pen, & copy book," I asked.

"One of us will take them to him, & bring them back," he replied.

"Oh! it is too bad for you to have to wait on him," I said. "But suppose I am here when you are reciting Arithmetic

I wish him to come forward & show me his example. You see that even if I overlook such a thing as his ~~[illegible]~~ taking his seat near the door, which I would never ask him to do, but which he has done out of respect to you, it would be wrong for me, or for the schoolmaster, to treat this boy in any way differently from our treatment of you".

"But he cannot come to the table without stepping on our mats, & this keeps us constantly battling."

"Oh! I see. Your mats are so wide that they leave no space for us in the middle of the room, but I will have a cubit taken off from the width, & then no one need step upon them but yourselves."

This was all the settlement of the difficulty to which we came. Vettamaniykam, (for that is the boy's name "Gem of the Bible") was so well behaved, & so good a position that he won the respect of the boys, & we have often seen the Brahmins standing near him, & speaking to him as freely as they do to each other; & though always without touching him. But I have been aware that it was a great offence, particularly to the parents, to have a Pariah boy in the school, & that this was one cause of boys leaving the school, & a hindrance to others joining.

Another cause of dissatisfaction has been that the boys were required to come to our Sabbath services. It was quite hard to bring about a punctual attendance, but we succeeded for a time; & first, by requiring notes of excuse for absence on Sunday just as upon other days; & in the next place, by giving marks for their Bible lessons & deportment on Sunday, just as on school days, so that those who came would have the advantage of those who staid at home by standing higher in the Monthly Rank-

But all these devices to attract the boys did not satisfy their parents, who were afraid that we might convert their children to Christianity, & occasionally we would find a boy's place vacant, & all the reason that we could learn was that his father did not like to have him come to our meetings on Sunday.

Another source of alarm to the parents was the Bible lesson. They would come into the school one week & at the opening exercises, & show their satisfaction at the excellent precepts of the Proverbs, but they were alarmed to find their boys committing to memory the precepts of the sermon on the mount. It was sufficiently strange doctrine to hear, "Blessed are the poor in spirit," which they could not understand; but when the children came home & said "When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do", & especially when they heard "When ye pray, use not vain repetitions as the heathen do", they began to think that it was time to put a stop to such instruction. I strongly suspect that this last verse cost us one bright Brahmin boy, who left us just then & has never returned.

I cannot help thinking what a difference between your lot & that of these heathen boys; your parents sending you joyfully to the Sunday School, & delighted to see you interested in the Bible, & the parents of these boys letting them come to the Sunday School with the utmost reluctance, & afraid of the Bible, as if it were poison.

Since the date of my last, I have received letters from the Sunday School in Holyoke, Mass. & have heard again from the Sunday School in Willimantic, Conn. through the pastor, who is an old friend & college classmate of mine.

Affectionately your friend.

W. B. Capron.

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Mânâ Madura, So. India:
Mar 3. 1866.

My dear Mr. Treat,

Both Mrs. Learoyd & myself are very grateful for your letter of Dec. 25, received this morning, which so kindly enters into our sorrow. We were surprised to hear that you had seen so much affliction, & feel our hearts drawn out to you the more for what you have suffered. And how much you have suffered I am sure you only can know. "An only daughter of seven"! I have in mind the death of a little girl of that age, the daughter of a brother Missionary, which ever since the event has been to me a sort of standard of sorrow – I mean of sorrow for a simple loss, not aggravated by personal regrets, or fears about the welfare of the departed one.

It was kind of you to say that it was well to write to the S.S. children about the death of your little boy.

I thank you also for mentioning that copies of the lithographed letters are passed over to the care of Dr. & Mrs. Hooker for me – a matter about which I began to be a little solicitous – also for mentioning that you are obliged to cut short some of the letters in order that the lithographed copies may not go beyond one sheet each. I see perfectly the reasonableness of such a wish, & will save you the trouble of cutting down the letters by myself keeping them within proper limits. My attention had not been called to the

subject before, as it probably would have been if I had been receiving the lithographed copies, I have really been making you trouble by trying to get into every sheet all that I could get into it conveniently.

With affectionate remembrance from Mrs. Capron also,

Very affectionately yours,

W. B. Capron.

P. S. Tuesday, Mar. 13. I have detained this letter over a mail supposing that in the process of reducing my letter to the S. Schools, (herewith enclosed,) which I had finished & copied before receiving yours, I should have to write it out again. But I presume that you will willingly accept the mutilated copy, & only be glad that you have been saved the trouble of mutilating it yourself. It frightens me to know that I have been taxing your time to bring my letters within suitable limits for distribution to the Sunday Schools.

We have the very sad news of the death of Dr. Anderson's daughter, Mrs. Kingman.

Mary Morgan
Received
Rec'd Mar. 3. 66

Madura, So. India.
Mar. 21. 1866.

My dear Dr. Anderson,

Though I have no time to enter upon topics upon which I had been thinking to write you, I cannot let this mail go without expressing for both Mrs. Capron & myself our heartfelt sympathy with you & Mrs. Anderson, & your children, & equally with Mr. Kingman, whose name & virtues, if not his face, are familiar to us, in the loss of your beloved daughter.

My first feeling in hearing of this sad event was a sort of loyalty to you, such as a private should have for his commander - a feeling of disappointment that I could not have done something to shield you from such harm. But the truth comes back slowly, which I have yet to learn better, that this is not so much a conflict with a dreaded foe, as it is the well thought out plan of our great Captain — the unerring wisdom not only, but the well meant kindness & tender love of our Heavenly Father. "What I do thou knowest not now; but thou shalt know hereafter."

I will not enter upon the subject of consolations lest I quickly get beyond my depth. But I know better than I did a few months ago what bereavement is, & I believe that I have learned submission, & to rest in the belief that it will yet appear to have been done by the unwilling hand of ~~infinite~~ love.

Maria Moore Capron, Mar. 21. 66

Let me say that Mrs. Leavitt & myself have been much interested in a little tract, "To a bereaved Parent," - said to be a letter written to Mrs. Anderson on the occasion of the death of your daughter Eliza. The last sentence expresses in most appropriate language our wish for you in this affliction also. "May you have so deep a delight, & peace, & repose in the presence favor, & love of God, as shall greatly abate your sensibility to pain."

Until lately I have looked forward only with apprehension to the time proposed by you for the relinquishment of your duties as Foreign Secretary of the Board. But I am glad to say that my mind has been set at rest upon the only two points involved, in the most satisfactory manner. In the first place I felt an unwillingness that any prudence on your part, aside from considerations of failing health, should name the age of seventy as a limit to your official usefulness, or even a suitable period for you to resign a post of so much influence to a younger man, & thus lose to the Board much of the benefit of your experience. This is met completely by a sentence of your letter of Jan 3, which I read with great interest, "I have been the more decided in this opinion in view of certain writings, connected with the operations & experience of the Board, that seem important to the Board & to the cause of Missions, which lie within my own especial province, but which it is wholly beyond my power to execute while

continually overburdened with official responsibilities."

In the next place a natural distrust that the right man could be found for your succession has been met today by the very unexpected & delightful discovery that the man who has been selected, after much solicitude & careful inquiry & prayer, is a man who once gave up an Andover vacation to come & labor among the poor of Hartford, & to whom, in that very brief opportunity for an acquaintance, my heart was drawn out in respect & affection, though I have strangely lost sight of him almost from that day to this. I am glad to assure you that I give him my confidence from the outset. I have no occasion to transfer to him any of my love for you, but am prepared to welcome him to your post by the esteem which I formed for him in a very brief time almost fifteen years ago.

Please give an affectionate remembrance from Mrs. Capron & myself to Mrs. Anderson.

Yours affectionately.

N. B. Capron.

Mana Madura, March 21.

Rec'd May 17.

Ans'd [illegible]

Permit

Mission Tent, 5 miles S. of Tirupuvanam.
Madura Mission, So. India, Apr. 7. 1866.

Rev. N. G. Clark, D.D.

Just before the closing of the last mail I was as much surprised as gratified to hear from Mr. Rendall that you had mentioned in a letter to the Mission the fact of your brief acquaintance in Hartford many years ago, & to find this solution of the very eager inquiry among us missionaries, "Who is our new Secretary?" I have since seen a copy of your letter, & desire to take this early opportunity to thank you for the kindness of your allusion to our acquaintance, & pleasant intercourse, & to assure you that my own recollections of you in those few interviews have dispelled in a most delightful manner my apprehensions of the right man not being found for the place when Dr. Anderson should feel it to be his duty to resign his post as Foreign Secretary of the Board. I give you my confidence easily, & my prayers, & rejoice, in a matter of so much personal interest, that I have not to build up my first faith in you upon the good testimony of others.

The work of city missions in Hartford, to which you gave a helping hand in one of your May vacations, while a member of the Seminary

Nevins Collection, Hartford Sem.

at Andover, has grown to dimensions better fitting the size & prosperity of the city, & now actively enlists the churches instead of being left to a volunteer company of young men. I read the Annual reports with all the greater interest because I remember the history of the Mission from the beginning.

I had little expectation when I saw you last of leaving my post in the Hartford Grammar School though my mind was ill at ease in regard to the question of personal duty. But a revival the next winter (1851, 52) introduced me to a Christian experience which was new to me, & the question of my personal duty was settled quickly & joyfully in favor of foreign missions.

That decision has always appeared to me a correct one because it was so evidently the work of the Spirit of God. But I cannot say that God has stamped his approval upon it by granting me very evident success. It has sometimes seemed as if you were living at ten times the rate, & doing ten times the good that we can do in India, & as if it were inglorious to be here. But the contest with idolatry & Satan will not always be disheartening. We look for victory in God's good time, & then will come our time of rejoicing.

I trust that you bring to your new duties a good degree of courage, & abundant physical strength. May our kind heavenly Father guide you.

Affectionately,

M. B. Capron.

Rev. D. C. Greene
Rev. C. Parker
Rev. J. Wheeler

Mission Tent, 12 miles East of Madura.
So. India, April 10. 1866.

My dear Young Friends,

I went with a catechist yesterday afternoon to the village of Chunâmbûr, (or Lime ville,) for an hour or so talked to the people about the true God & the way of salvation. At the close a man begged me to establish a school in the village, in order, as he said, that their children might learn about those things of which we had been speaking. He himself had three sons, two of whom, nice looking boys, kept close by the side of their father while he was speaking. He said that the mission had once had a school in the village, but that they had given it up many years ago.

"If I establish a school here, how many children will come", I asked.

"Thirty or twenty," he replied, putting the larger number first, as is usual among this people. He meant twenty or thirty boys, of course. Girls are of no account in such a case, because no one would think of sending girls to school.

"Thirty or twenty boys," thought I, "that would be a nice school." "But," said I to the man, "in these times, when we have to keep up so many schools for our Christian congregations, I cannot think of establishing a school in a heathen village, unless you will take hold & help bear the expense".

"We will do all we can," he replied.

"You must pick out a good site for a school house," I said.

"I will show you one now," he replied. "Come with me."

"And you must build the schoolhouse," I added, accompanying him. "I shall know then that you are in earnest."

"We will build the walls," he said; "but it is so difficult to get wood here, that you must give us a few rupees toward the roof."

"Don't expect any money from me for the schoolhouse," I said. "The truth is that I have got any permission to establish a school for the heathen only, & where there are no Christian children. But if you show so much desire for a school as to build a schoolhouse, I will try to find money for the schoolmaster's wages. How much tuition do the children have to pay to a heathen schoolmaster," I asked.

"Some pay 2½ annas a month, some 3 annas, & some 4 annas," he replied.

"Well," said I, "if I establish a school here I shall expect the scholars to pay one anna [three cents] each per month. In this way you will raise one fourth of the teachers wages, & I will agree to pay the other three fourths."

By this time the man had brought me to the place which he had in mind for a school house, & where there was in fact a house which would have answered our purpose very well. It was a long, low building, having mud walls on three sides, but the other side being open to the air. It needed only to be re thatched. I was much pleased with the place, so open, & so near the road, until I began to inquire about the neighborhood, when I found that one house, very near, & directly in sight, was

a liquor shop. The man, I presume, had not thought that any objection till I suggested to him that the children would get more harm there than we could do them good, when he took me across the road, & showed me a place where they could build a new house, which was in all respects satisfactory.

He then told me that there was a man in the village who would teach the school, & I saw at once that all my nice plans were to be demolished.

"Is he a heathen," I asked.

"Yes," was the reply.

"Then he wont answer", I said.

"Why not," asked the man? "I will call him, & you can examine him."

"I have been all through with the same thing in other villages," I said. "He can teach reading & Tamil Arithmetic; but how can he teach Geography & other branches which he knows nothing about. If I examine him the first question I shall ask him will be, 'How many oceans are there', & what will he say?"

"Seven", said the man.

"Yes," said I. "First, the sea of salt water, & then?"

"The sea of salt water, the sea of sugar cane juice, the sea of spirituous liquor, the sea of clarified butter, the sea of butter milk, the sea of milk, & the sea of fresh water," he replied.

"I knew you would say so. But white men have found out that this is all a lie. There is only one sea — the sea of salt water. But your man would also be teaching the scholars that there is in the middle of the earth a mountain — Mount Mêru, isn't it — which is more than a million of miles high. There is no such mountain on this earth."

"Perhaps it may be in a place where white men have never been", he said.

It cannot be in any place where they would not have seen it," I replied.

"Is there any thing else", the man asked, "which you would not like to have taught the children?"

"Yes, many things," I replied. "How many points of the compass are there?".

"Eight", he answered, "are there not"?

"I have no objection to that", I replied, "but how many gnards are there to the points of the compass?"

"Eight."

"How many different kinds of weapons have they?"

"Eight."

"And eight cities, & eight vehicles, & eight wives; and the schoolmaster would teach the names of them all."

"But if you appoint our schoolmaster, he can teach from the mission school books, & then there will be no trouble."

"Yes. But we have tried that plan once, & it does not work well. I will send you a good Christian teacher, if you like. Think of it, & let me know.

Mâmâ Madura, June, 4. Since the date of this letter I have received a letter from the Congregational S. School in Milltown, St. Stephens, N. B. & shall be glad to comply with the request which it contains, to describe to you a native school - "the appearance of the schoolhouse, the pupils, the teacher, & the course of a days teaching."

Let me say that I have heard from Lehumâm biv, & the people do not want a school, unless they can have their own schoolmaster. Pray for them that they may give up their lies, & seek the truth. Yours affectionately

W. B. Capron.

Rec'd. Aug. 1.

Mission Tent, near Manalur, 4 miles N.W.
of Tirupuvanam, Madura Mission, April 11, 1866.

Rev. R. Anderson, D.D. Sec. &c.

Rev. & Dear Sir,

Mr. Chandler & I are just finishing a brief itinerary in the neighborhood of Tirupuvanam, having been unfortunately prevented from carrying out our first intention of exploring the border region between Mâna Madura & Mandapasâlai Stations. I said "unfortunately" on account of the disappointment to a long talked of plan. But we have sufficient reason to think that it was rather a kind Providence which kept us from proceeding, at a time of such intense heat, & of a drought amounting almost to famine, to a region where the drought has been most severe, & where we should have found it almost impossible to procure food for our bullocks & horses. We have kept rather to a region where I was acquainted, & except in one instance, have pitched the tent only in the neighborhood of villages where I knew that the two indispensible articles, straw & water, could be easily obtained. But it shows the severity of the drought that in the village which I have excepted, where we had no thought beforehand of encamping, we had to buy our water, & at a high rate. The women of the village go more than two miles for water, having them to dig for it some two feet in the sand of the river bed.

For several days, while waiting for the tent, we occupied the Mission Bungalow in Tirupuvanam, & visited the villages of the neighborhood — a duty which I had not found time to do to any considerable extent since my removal to Mâna Madura.

While it was exceedingly pleasant to be remembered by the people of these villages, & to see evidences of their good will to me, & especially to hear a remark from a heathen who had known all the missionaries who had lived in Tirupuvanam, & could repeat their names, — that they were all good men — it was equally painful to reflect that the station is left to such a neglect, & not now for the first time, for want of a resident missionary. There is a very pleasant residence within a convenient distance of a large number of villages, & a convenient centre of a large station district, within easy reach also of Madura, — a station where the people are friendly & where much missionary work has been done, but which has had to bear the disastrous effect of a frequent change of missionaries, & of oversight from a distance. The present state of the Tirupuvanam station shows that this is not the way to do missionary work. I sincerely hope that a missionary may before long be given to Tirupuvanam both on its own account, & on account of its relation to the Eastern half of our Mission field which is so insufficiently manned. Let Tirupuvanam receive the attention & labor which are bestowed upon other stations, & as uninterruptedly, & I believe it would give fruit. If not, then ought it to receive all the more attention & labor. We cannot at any rate leave so central & so important a station to lag behind the rest for want of a little prudence in keeping up the supply of missionaries.

I ought to say that our itinerary has been a success if judged by the size of our audiences, & the attention paid to our preaching. The people are not

occupied with cultivation, & so have leisure to hear. We have not been very successful, however, in the sale of the Scriptures & tracts.

The hopeful part of the Tirupuvanam station district is on the South Eastern border. It is here that I received a small congregation in 1863, which is still with us. One man who had lived with his wife twelve or fifteen years, but had no children, has had his faith confirmed by the birth of a son. I don't suppose that I could convince him if I should try, that this is not a mark of the Divine favor for coming over to Christianity; & I have no disposition to try to divert him from such a belief. He asked me what name they should give the child, & I suggested Visuvâsam, [Faith.]

I wish there were a missionary in Tirupuvanam to explore with me the border region between the Tirupuvanam & Mânâ Madura stations. I have heard of a disposition of people to join us in four villages, two of which I have visited, though I found the report somewhat premature. Still it is pleasant to see in what direction matters are tending, & the time may not be distant when these people will really come over to us. I hear just now that four or five families in one of these villages, Irungurai, have again been talking with the catechist about joining us & have given in their names to the number of twenty souls. All these people are Pariahs, & are influenced no doubt mainly by a thought of in some way bettering their condition by joining us.

The congregation in the village of Tuval, which was passed over to the Mânâ Madura station from Mandapasâlai,

is exhibiting a spirit of caste of which Mr. Taylor warned me before he left, by turning the cold shoulder to some Pallars, who but for this opposition were disposed to join us. I am afraid, on the other hand, that the Pallars, not finding their course an easy one, have fallen away from their previous zeal, & indeed that they had begun to fall away before I first saw them. But this is a striking instance of the accursed influence of caste. It was here that Pastor Vethanaiakam, of the Mandapasalai station, was of great aid to me being himself originally from the Pallar caste, & well acquainted with these men.

We suspended our station school in Mānāmadura a few days ago on account of a panic caused by the presence of cholera in the village, but the number of scholars had been greatly diminished by paroxysmal causes. We hope to open it under better auspices after a couple of months vacation. For one month of this time we expect to be absent to attend the Mission meeting, & for a brief visit to the Hills.

I will close by relating an incident about a woman in Shēn, a village of the Sivaganga station, which I would not relate but that I think it an illustration of Christian faith. The woman is uneducated & poor, but of simple hearted piety. She had borne her husband four daughters, & had long been praying for a son. Under these circumstances she one night had a dream — that an angel appeared to her under the form of a little child, informed her that her prayers were heard, & that she should give birth to a son. She was so much impressed by this that she awoke, & having awaked her husband also told him her dream, & proposed that they they should call the name of the child Abraham. To this he assented & not long since, the dream having been fulfilled, I had the pleasure of baptising the child by the name of the father of the faithful, whose faith, of a very similar character, is thought worthy of being recorded for the world to read. Yours truly,

W. B. Capron

Mānāmadura, Sept. 1st 1860

Rev. E. Jewett

Recd. Oct. 1st 1860

Mānā Madura, So. India,
June 5. 1866.

My dear Mr. Trask,

I send you another letter for the Sunday Schools & a special letter for the S. S. in Holyoke, Mass. in answer to one from them to the S.S. in Madura.

The Superintendent of the Holyoke S. S. school asked me to collect some insects for him, & some nice bird skins for stuffing; but I have been obliged to decline. I am a little careful, for the name of it, to avoid shooting anything except the crows & kites in my door yard, & since my first little collection of bugs &c. went to destruction, in my ignorance how to preserve them, I have done nothing further in the line of entomology.

Now & then some one will be disappointed in not receiving such a favor but I presume that they will set it down to the right reason — one being so busily occupied with other duties. One of our missionaries has an order for an elephant's skeleton & hide!

I enjoy these letters from the Sunday Schools, but have received only eight. I wish they wouldn't put the duty on the Pastors & Super. intendents, who are overburdened with other duties, but upon the younger teachers, or upon the Scholars. It will be worth ten times as much to break the ice for some bright boy,

or girl, in this matter of corresponding with a missionary, so to get a letter out of the pastor. He may make a missionary out of the boy or girl, but the pastor's chance for that honor is gone by.

How pleasant it is to hear of revivals at home! What a joy if we could be in the midst of them! Yet why should we not share in the blessing even at this distance? Keep your correspondents praying for the outpouring of the Holy Spirit upon our Missions.

My last to you was dated Mar. 3. I look for a full list of the Sunday Schools which contribute money for the Madura Mission, with the amount which they contribute, if you would have me carry out your plan of assigning definite objects to the schools.

Affectionate remembrance from Mrs. Capron. She is to enclose with this a letter to that Mrs. Stewart, a copy of whose letter to Mr. Warren you sent us some time since.

Yours truly.

M. B. Capron

Madura Mission
Received at Boston June 5, 1866.
Recd. Aug. 1, 1866.

Shéthur, 50 m. E. of Madura,
So. India, July 31. 1866.

My dear Young Friends,

I was asked to give you a description of an ordinary school, such as you are helping to support, & I am glad to do so in this letter.

If you would like to be present at the opening of the school you must come very early. The boys often begin to come by sunrise; & as soon as the monitor makes his appearance, they fall into order & sit down to their studies. It is then the monitor's duty to look up those who are absent; & he spends a little time in running to their houses for them, being particularly faithful, if he is expecting the missionary to come & examine the school. ~~He exercises almost as much authority as the schoolmaster, & does a large part of the teaching, for which he receives from half a rupee to three quarters of a rupee a month. A rupee is half a dollar.~~

The schoolhouse, you notice, is entirely open to the air on one side, & the roof on that side is supported by wooden posts. The wall on the other three sides is of dried mud, not left rough, but rubbed smooth like plastering, & presenting quite a neat appearance. The floor is also of dried mud; but it is partly covered with sand, the use of which you will see by & by. At one end is a raised seat of mud, for the missionary's comfort; but the children sit in two rows facing each other upon the floor. The thatched roof is in full view, as it is so low that one has to stoop a little in entering.

As the boys come in you watch their appearance. Rather

Madura June 5. 1866.

dark complexioned, the most of them, but with features very much like those of children at home. "Bright faces", I am sure you would say, if you were not at first repulsed by nothing that their heads are closely shaven — all but a little tuft of hair which is tied in a knot upon the crown. They come to school bare headed & bare footed; indeed, their only dress is five or six cubits of cloth tied about their waists. Nearly all of them wear a few ornaments, such as finger rings & toe rings, or earrings of more or less value.

You saw several of the boys, as they came in, bring something in ~~their hands~~ which they hung upon wooden pegs driven into the mud wall. These are their satchels. In order to describe them I should have to say, in the first place, that the native books are made of palmyra leaves, strung together evenly, & tied round & round with a long cord. A book, therefore, is about half a yard long, but only a little more than an inch in width, & an inch, more or less, in thickness. What I have called the satchel, is made of two narrow strips of board, fifteen or sixteen inches in length, with cords passing through the sides, & you can fancy how it is used when I tell you that as it hangs upon the wall it looks much like a pair of diminutive bookshelves. This is a curiosity, which I really wish I could show you, & I am almost inclined to advise those of you who live in Boston, or who may visit that city, to call at the office of Dr. Hooker, secretary of the Mass. Home Miss. Soc'y. & ask him to let you see a satchel & school books which I sent him; & to

suggest to those others of you who live in Massachusetts, that you ask your pastors when Dr. Hooker will be coming to preach on Home Missions, & that you write to him to bring the satchel with him.

But the school boys are busy studying at the top of their lungs, & all the louder because there are visitors. The fourth class are repeating the Zamil alphabet, & pronounce each letter two or three times, while they write it once with their forefingers in the sand. One of them takes the lead, & so they write & pronounce almost in concert. There are 246 letters in the Zamil alphabet, & it takes the children several months to learn them. The other classes are repeating & writing their Arithmetic in the same way; e.g. while they say in a sing song tone, "9 times 7 are 63," "9 times 7 are 63," they write the figures "63" plainly in the sand. I will stop the noise, i.e. stop the studying, & will call upon the second class to repeat the multiplication table. Let them begin at seven.

"Once 7 is 7 – 10 times 7 are 70.
Twice 7 are 14 – 20 times 7 are 140.
Three times 7 are 21 – 30 times 7 are 210; & so they go on to "10 times 10 are 100 – 100 times 10 are 1000."

Let me call up another class in Fractions. The fractions which they have been making so much noise over, are only halves, quarters, eighths, twentieths, fortieths, eightieths, one hundred & sixtieths, & three hundred twentieths. These are all the fractions that are used in the accounts of the people, & all that are studied in an ordinary school. While, therefore, you would be surprised to see how quick these boys are in

Mental Arithmetic, when taken upon their own ground, you could soon puzzle them by questions in such fractions as sevenths, & ninths & elevenths.

The teacher is late. I strongly suspect that he is often late, & that he makes the monitor do too many of his duties. But he is a man who has studied only in such a school as this, & really does not know much more than the monitor. His wages are six rupees, or three dollars, a month.

Now that he has come we will call for the box of Mission schoolbooks — printed books, & examine the classes in some other studies — the Four class upon the Alphabet card, & the other three classes in the "First Book", "Second Book" & "Third Book" of reading — the First & Second classes in Geography, the First Class in Tamil Grammar & recitations from the better Tamil poets. I will then call upon the for the verses of Scripture which they learned for the previous Sunday, & two verses of a hymn, & end the recitations with the Catechism lessons of the previous Sunday — two Catechisms, one for the younger & one for the older pupils, & in each five questions in review & five questions in advance. In the Catechisms the children ask each other the questions & give the answers with much spirit.

Now let the Monitor distribute the Gospel of John to the boys who can read, & after they have read a few verses in turn, I will make a few remarks, partly intended for the heathen spectators who are standing or sitting by, & offer a prayer closing with the Lord's prayer, in which the school boys will repeat with me, & we will take our leave.

Your affectionate friend,
W. B. Leaprow.

Mânâ Madura, Madura Mission
So. India, Oct. 1. 1866.

My dear Young Friends,

There was no place to which I should have so delighted to take you, only two weeks ago, as the Girls Boarding School in Madura. It was the time of our Mission meeting, & to every gathering which they could properly attend a company of fifty girls, dressed in white cloths & jackets, marched in double file, & took their places on one side of the church, by no means the least interested part of the audience. The last time that I noticed them was at the communion season, when those among them who had been received to the church joined with us in celebrating the love of our dear Saviour. But that little company has now been scattered, & five of the fifty will no more return to the school, nor meet again with their schoolmates on earth!

The communion of which I have spoken was on Monday, Sept. 17, & [it was] on the following day [that] the cholera made its appearance in the school. no I

The first to be taken was a girl by the name of Mariammâl, (or Mary,) from Trimangalam. She was a catechist's daughter, & a favorite in the school, [& with Mrs. Rendall.] Her illness was very brief, as she assisted in cooking the rice for the school in the morning, & died in the evening. She was in such distress the most of the time that she did not seem able to think of anything but her suffering, but when Mrs. Rendall asked her if she should pray with her she replied very heartily, "Yes." Neither her father nor her mother could be called in season to

see her alive. Her father had parted with her in health only that morning to go to his home, & came back in the night to find her already gone from earth. It must have been very touching to see him bend down & kiss the lifeless form of his child; & then look up with the question, "Do you think that my child is now in heaven?"

[Mariammal's older sister, who came in with her father that night, & attended the funeral the next morning, was taken that day with cholera, but recovered.]

Another girl by the name of Mariammâl was taken on Thursday, but she also recovered, & the Missionaries began to hope that the worst was over. But on Sunday Emily Rowland, a daughter of one of the Seminary teachers, only 8½ years old, was taken. She was at church, happy & apparently well in the morning, & died before ten o'clock that night. Her father had been called from Pasumalai, & reached her at evening, but finding her past hope sobbed aloud. This roused her, & opening her eyes she said, "Don't cry, Papa, I am going Jesus", & soon after died.

On Monday they disbanded the school, & that night all the scholars had left except seven. The next morning four of these girls rose early, & started for Tinnevelam, happy in the thought of going home, & in having the luxury of a cart, though they would willingly have walked. One of these, who went by the name of Chinna Pâkkiam, (Little Bess) so called, I presume, because there is a larger Pâkkiam in the school, was almost too young to be a pupil, & every afternoon at the sewing hour used to be appointed to play with little Willie Rendall, while Mrs. Rendall looked after the girls sewing. So that morning, at leaving, she threw her arms around Willie's neck, & kissed him.

They reached their homes in due time, & appeared to be in health, but that night as Mr. Chandler writes, Chinna Pâkkiam went to her Saviour in cheerful hope.

They buried her on Wednesday morning, & another of the girls, Sârâl, (or Sarah,) by name, who went to her funeral, returned to lie down upon her own death bed. Though she was brought into Mr. Chandler's study, & everything was done for her that could be, she died at evening, & was buried at midnight. She was aware of her danger, & said that she expected to die; but in the agony of her thirst she only begged that they would let her go to heaven with a little water. Mr. Chandler writes that the midnight funeral, after all they had passed through, was inexpressibly solemn.

That same day, Wednesday, two or three of the school-girls, [who had been waiting an opportunity to go to Jimpuvanam for their vacation,] came [back] to Mr. Rendall's house [in Madura, & to while away the time during the heat of the day,] and sat down upon the veranda to sew. The name of one [of these girls] was Gnânammâl, (or Wisdom,) [It appears, however, that she had not been doing credit to her good name, but] Not long before she had been reproved & punished, [for a fault] & had resented the punishment in a very wicked manner, ++ so much so that Mrs. Rendall had had a serious talk with her, & had told her that she did not think that she was prepared to die. Another [of these girls] was [named] Susannah, older than Gnânammâl, & very different from her in temperament, being [very] excitable, while Gnânammâl is cool, but she was a hopeful Christian, & a member of the church.

It soon came out that Gnânammâl was ill, but she could with difficulty be persuaded to take medicine,

& manifested the greatest terror of death. She declared that she would not have cholera, & when she found the terrible disease upon her she said that she knew she should die. But the kind Saviour spared her, & gave her time to repent. The next morning her face beamed with joy that she was alive, & since I began this letter Mr. Rendall has written me, "It would do you good to see Quânammâl now in our hall, she looks so thankful for God's blessing in sparing her", & Mrs. Rendall writes that "now she says most heartily that she will be a Christian, as long as she lives."

[But not long] After Quânammâl had taken medicine Susanna said laughingly that she was a little ill, she also received some medicine. I suppose this to have been early in the afternoon; but at seven o'clock that evening they began to despair of her life, & she died at two o'clock in the morning. Mrs. Rendall writes that Susanna had great nervous fear, but manifested a lovely Christian spirit, & resignation to the will of God. She often exclaimed, "Oh Jesus, have mercy upon a poor child, & send relief", but always added, "Thy will be done."

[I see that my sheet is filled though I have not finished what I have to say. But I will write again in a few days.] Let me acknowledge here the receipt, since the date of my last, of a letter from the S.S. in Holyoke, Mass. dated June 18, 1866, & from the Village S.S. in Dorchester, Mass. dated July 11, 1866.

Affectionately your friend,

W. B. Capron.

Maria Hoadley
Rec'd Oct. 1, 1866
Ans. Oct. 3

(Stated letter) 155

Tirupuvanam, Madura Mission,

So. India, Oct. 31. 1866.

Rev. N. G. Clark, D.D. Secy. &c. &c.

Dear Brother,

For one I turn with regret from the setting sun, being grateful for all its genial warmth & cheerful light, wishing it were yet many hours from the horizon. But I need not hide under a metaphor my regard for Dr. Anderson, & my sorrow at parting with him, nor on the other hand ought I to forget that the sun, after devoting a long day to Asia & the East, has still some hours left for America. Nor, indeed, is good done in America altogether lost to Asia. It may be that Dr. Anderson will be no less helpful to us in other ways than if he were in frequent correspondence with us, as heretofore. We hope that his efforts to kindle a missionary spirit in the Seminaries may result in the most solid benefit to us by sending more men to our aid.

The event of the last six months in my field is the opening of a station school, for which permission was received in May. We joyfully took advantage of the offer of the Prudential Committee, & before the 20th of June had under way, to our own surprise & wonder, a school for girls. I say "a school for girls", though the list of ~~twelve~~ thirteen includes one widow & three boys. These are all studying happily, & we have thus not only another light at the station, sending out its cheerful rays into this village, but we have the hope of returning to the congregations a company of bright girls to shine in their own villages as intelligent Christian women — the most convincing proof to all

beholders in this land, of the truth of Christianity. I may use language which would be extravagant if said of other parts of the Mission, where larger congregations have been gathered & the village schools can be made accessible to a larger number of Christian children; but in these three stations, in which I have only a total of four village schools, & in these only a total of four Christian scholars, it seems like a new era to be able to bring a few Christian children to the station, & ensure them learning to read & sing & pray.

Nov. 17, Mâna Madura. As the time approaches for preparing the statistics for our annual report, I am making new lists of the congregations, & fear that I shall have to report diminished numbers. The famine which has prevailed in nearly all parts of the district has borne with peculiar severity upon this region, & many persons have gone to Ceylon & other distant places, to avoid starvation. Women & children included, I have lost in this way, twelve members from the congregation in Ipaly, of the Tirupuvanam station, the present year, while only one person who had previously gone had returned.

"There is the comfort in this of thinking that those who go save their lives, for I do not see how they could have lived if they had remained. I do not see how so many of those who have remained in that congregation have lived to the present time, & still more how they are to live for two months to come. Cholera & dysentery have followed famine, & to me the most natural anticipation for the villages generally is what I saw in the above mentioned village on Tuesday last. It is a small ~~village~~ place, but I gave & sent medicine to nearly twenty

persons, of whom probably fifteen were in different stages of cholera & dysentery. In five houses I saw eight sick, — four of them of our own people, — & was told that it was the same through the village. At five o'clock they were carrying out to burial a man who had been taken ill in the morning, & others were in great fear for members of their families taken ill in the morning, & with whom the question of life & death was beginning to be doubtful. One heathen father promised me that if his little boy, his only son, recovered, he would give a fanam, (10 cents), for oil for our prayer house! But the boy died that night.

While I was writing the last sentence, word came of the death by cholera of a member of the congregation in Sudiur, a widow, who has left five children — two of them members of our new station school. A man also whose name I erased from the roll for rubbing ashes, has lost a child, & another child lies ill. The sick who might otherwise recover, die for want of proper food. All this illustrates our attitude of anxious suspense in this time of pestilence & famine. Only last week, a young man died of cholera whom I have for two or three months been employing as a schoolmaster in the Tirupuvanam station.

The congregation which I took so much satisfaction in receiving in Sivaganga is disappointing my hopes. The materials, being from several different sources, are heterogeneous. The members are at variance among themselves & with the catechist, & while he accuses almost all of them of leading immoral lives, they charge him with neglect of duty & with lying.

In the village of Shumbar, where we once had a congregation of a hundred souls, but have now only a single family,

the rest having gone back to Romanism, cholera lately made its appearance, & cut down among others the man who was the most influential in leading the people back to Romanism, & whom I have always considered, in religious matters, the most intelligent man of the village. These things occurred for the most part before my time, & I have always been personally on good terms with the man. But I have told him the truth so plainly, & have pointed out to him his danger so distinctly, that I heard of his death with a shudder that the time had come for him to meet his Judge.

The new mission map adds one small congregation - the one in Naradaiûa, to the Mânâmadura station, but at the expense of Tirupuvanam. I suppose that this is right geographically, but as I received the congregation while residing in Tirupuvanam, I have hitherto reported it in connection with that station.

Our English school now numbers fifteen pupils - not as many by ten as we could wish, but the famine is everywhere against us, & we rejoice to have under our instruction even this number of lads from the principal families of the village.

It was my privilege to be out with Mr. Burnell on the itinerary during the last ten days of August, & four days of September. Beginning eight miles north of Sivaganga, & proceeding to the East & South, we visited 160 villages, nearly all of which are out of reach in the course of our ordinary tours. We saw much of the awful effects of the drought, especially upon the cattle, which were dying by starvation. Cholera was prevailing in some places. The people seemed broken-spirited under all this suffering. Many were the inconsiderate promises, "We'll join you, - we'll do anything, - if you will give us food."

Affectionately yours,
W. B. Capron

Tirupuvanam
Oct. 31. 1880.

Mânâ Madura, Madura Mission.
So. India, Nov. 20, 1866.

My dear Young Friends,

I had not room in my last, when writing about the death of the school-girl Susannah, to say how peculiarly grateful it was to us to hear that she died a Christian. When we lived in Madura, & Mrs. Capron had charge of the Girls Boarding school, there were three fatherless children among the pupils, named Mary, Martha & Âsîrvâtham (Blessing). The fourth sister was at home with her mother, too small to be admitted to the school. But when the mother also died, & Susannah was about to be taken in charge by her heathen relatives, Mrs. Capron called the three older sisters, & said, "We must not let your little sister be brought up in heathenism. If you will work in the garden in out-of-school hours, pulling weeds, &c. I will pay you wages, & with what you can earn, & a little aid from Mr. Burrell, we will take your sister at once into the school & save her. They agreed to the plan & worked nobly, & her board was thus paid for nearly a year until they had taught her to read, so that she could be admitted in accordance with the rules as a regular pupil.

This is that Susannah. Her heathen uncle came often to see her & would gladly have taken her away, but we guarded her as a lamb from a wolf. She was also petted & half spoiled by her sisters while they remained in the school, but improved after they had left, & was hopefully converted, & now, I trust, is saved. A child saved from heathenism, & secure at length in the fold of the great Shepherd! Is not that a sufficient reward of labor?

You must have noticed when I was writing you about cholera in the Girls Boarding School that three of the five who died were from the station of Trimangalam. It is hard enough for a neighborhood to lose three bright school girls so suddenly, & oh, how hard for the parents, but these three were only half of those who died from that congregation within the short space of twelve days. I trust that you also remember that the name of one of those girls was Pâkkiam — Chinna Pâkkiam she was called in the school. Pâkkiam's mother was the most sorely bereaved of all the congregation, having lost first her brother, & then her mother & then her daughter, & Pâkkiam, we may suppose, when she reached heaven, was welcomed by her uncle who had gone there only a week before her, & her grandmother who had preceded her only three days. But this was not all. The following Sunday, the last day of September, Pâkkiam's little brother, Joseph, was taken ill just as the church bell rang for morning service, & was buried that evening.

Mrs. Chandler writes, "He was a little thing, three years old, plump & pretty - a regular pupil in our Day & Sunday Schools from his own choice. He used to try to sing, & amused us often by his funny ways. Just before he died while tossing about he put up his little hands, & patted them together singing 'I'll away, I'll away'; & soon after was gone to the fold of the great Shepherd."

You will see by this that we have also in Tamil that beautiful hymn,

"I have a Father in the promised land."

Precious hymn, & happy the man who by writing it

has put into the mouths of children the shout of victory over death.

Mânâ Madura, Dec. 20. This letter has been laid aside a month. It seems too bad to send you two letters in succession about cholera, but this is the subject which just now is oftenest in our thoughts morning, noon, & evening, & every watch of the night. Perhaps I ought to except the famine, about which also I am thinking to write you.

November was almost as disastrous a month to my stations as September to the station of Tirumangalam. In one village which I visited I gave & sent medicine to nearly twenty persons, & in five houses saw eight sick. In that small village I am told that twenty-four persons, or one in ten of the people, died within the month. But only one of the Christians died in a congregation of 29 members. In another village of about the same size nearly one in ten of the people died within fifteen days, & the Christians bore their share of suffering. Within that brief time four died from a congregation of 31 members, though not all of cholera.

I lost two helpers in the month of November — one a schoolmaster, the youngest of all, & one an old man, whom I was employing for a time as a colporter. This man had been many years a Christian, & in the early past of his Christian life had borne much persecution. He was once attacked by a mob set on by his own brother, a Romanist, & was almost beaten to death. But he held on his course, & became known & respected as a Christian, far & near. I looked upon him as almost a companion, so important did his influence seem to this station.

He was taken with cholera while absent from home, & made the mistake of setting out for home, in order that he might not die among strangers. With immense effort he reached his house, & saying to his family & neighbors that his time had come, lay down on the narrow veranda in certain expectation of the event, but with the fortitude of a true hope in Christ. While yet conscious he said a few words to those around him, & sent salaams to Mrs. Capron & me; but he was for the most part taken up with his suffering. I asked what were his last words, & was told that they were, "Oh Jesus, accept me". "Jesus, Son of David receive my spirit." Who can doubt that the compassionate Saviour was reminded of the cry of the blindman as well as of the prayer of the dying Stephen, & when sight had failed to the things of earth opened upon the view of his servant the glories of heaven?

Your affectionate friend
W. B. Capron.

Jaunpur Noadunna Nov. 20, 1866
Rec'd Feb. 18, 1867.

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Mānā Madura So. India.
Dec. 21. 1866.

My dear Mr Treat,

I send another letter for the Sunday schools, which you may reckon as the first for 1867. Doleful I am afraid you will think it, but it is only a transcript of passing events.

I was saying to the children yesterday that I thought to write them about the famine, & this morning I had a text if it had been time for another letter. As I was going to a village to preach, I saw by the path the body of a woman who had died an hour or two before of starvation. Her daughter-in-law sat by her side, not knowing what to do, as their village & neighbors were four miles distant. They two came in yesterday to the fair, having a few cash with which to buy some grain - hardly enough for a meal, & were on their way home to cook it, the younger & stronger in advance, & the older & weaker falling gradually in the rear, until her strength quite gave out, & she lay down to rest. The younger woman returned & found her in this condition, but could not remove her, & the cold night wind in her condition was more than she could bear.

They say that we are within one month of the beginning of harvest, & so of relief from famine, but it is to be feared that with many the change will be only from hunger to sickness.

We have just received an account of the meeting of the Board in Pittsfield. I admired your speech at the ovation to Dr. Anderson, & trust that you may live to hear some one speak as appropriately for you — but at 75

Mānā Madura for Dec. 20. 1866

instead of 70.

More than a year ago you asked me whether I could not write against a list of your mission day-schools the names of the contributing Sabbath Schools, & report this once a year in my letters; to which I replied (Feb. 27.) that I would gladly do so if you would furnish me a list of the contributing schools. I have since ascertained the necessary statistics about all the schools of the mission, except one station, but I have not the list of Sunday Schools.

So far as I have any response to the letters, it is pleasant to hear that they meet with approval. Several have spoken of their being interesting — one person says 'increasingly so'; & he advises me to leave off before the interest begins to flag. I appreciate this kind advice, but I have felt as if I were under your orders rather than writing up or writing down a reputation, & I am ready at any moment when you give the word, to drop this plan for any other which you think promises to interest the children more.

Mrs. Capron sends an affectionate remembrance.

Yours ever.

W. B. Capron.

Mana Maqiana
Received Dec. 21. 1870
Dec. 21.

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Mānā Madura, So. India
Dec. 21. 1866.

Rev. N. G. Clark, D.D.
Dear Brother,

I received yours of Mar. 27 on the 20th of May, & have since yours of June 18, in reply to mine of April 7. Your kind sympathy for us in our sorrow was very grateful to both of us, & your hopefulness for those two natives, who had shown us kindness, was quite inspiring. How I should rejoice to have them both "come in".

In your last letter you speak of a visit to Hartford, which you found much changed, & you call up many pleasant recollections by your allusion to my good friend Mrs. Hawes, & to Mrs. Brown, whom you very pittly remember for her beautifully conducted Infant S. School.

Mr. Tracy kindly loaned me your photograph for a few days, & we much enjoyed its society. It must be an excellent picture, though you have changed so that I should not have recognized you. I am glad to hear the rumor that a copy is on the way to me, having been intrusted to Mr. Hewitt.

I enclose with this a stated letter which has been somewhat delayed to receive the necessary criticisms & approval of the Brethren, as a public document. It is a mournful tale which we have to tell of the visitation of famine & pestilence among this people, & we must think the year to be one of gain to the cause if it do not prove to be one of serious loss.

It is an illustration of the famine & of our relation to it that when I was in Madura, in August, & was present at their Thursday evening prayer meeting, I asked the

Brethren, as a practical question, whether I had any right to let one of my Christian people die of starvation — whether, with money in my hands, I should not, at whatever expense, avert such a calamity — whether I should not lend & give as might seem necessary in such an extremity, & trust the Lord to find means hereafter to repay the debt.

The reply was very properly, "Give what you can afford from your own pocket, & give rather than lend. But of course it won't do to use mission money for such purposes."

I suppose that I have lost four of my Christian people since that time, I will not say by starvation, but as a direct consequence of the famine. It is a relief to me to think that no ordinary foresight on my part & no judicious distribution of funds would have prevented this result.

The famine does not seem to press with less severity upon the people as we approach the time of expected relief, viz., the time of the beginning of harvest. As I went to a village this morning to preach I found by the side of the path the body of a woman who had died in the night of hunger & cold.

Saturday morning Dec. 22. A horrid sight again this morning — a young man wasted away by dysentery, & who has not long to live. His mother lost her husband early in the year by cholera, & a daughter as suddenly only a few days ago. I just now came in from forbidding an almost naked beggar to pick some melon rinds out of the dung heap, & on going to the other side of the house had a babe offered me for sale, or gift.

Pray for India. The picture of famine is gloomy, but the moral picture is gloomier yet, & the dawn seems distant. Mrs. Capron sends kind regards.

Affectionately yours,
W. B. Capron

Mary Woodbury
Rec'd. Dec. 21. 1896.
Ans. 1897

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Mission Tent, near Pârthipanûr,
So. India, Feb. 19, 1867.

My dear Young Friends,

Many of you have seen in the newspapers something about the famine in India. Perhaps you have seen it estimated that two millions of the people of this country died by famine in the year 1866. You may have heard that in Orissa the people died in such numbers that many were left unburied. Possibly you have received the report of a gentleman who counted 238 skulls in going a distance of twelve miles, & who said that in one place a woman fell dead at his feet while holding up her child for his compassion.

Fearful as were some of the scenes which I have witnessed, the thought has been uppermost in my heart for months, "Thank God we have been spared thus far the awful suffering which they are having in Orissa". Still in a village which I visited one morning I was told that three persons had died the day before by starvation. In another village I was told the names of sixteen persons who had died by the famine since last September, & there were only forty of the people left. In another village fifty-five ~~persons~~ persons have died out of two hundred, & there are villages which have been visited by both famine & cholera where the case is even worse.

What would you think if, on going out in the morning, you should find a woman lying dead by the roadside, & on inquiry should learn that she died only for want of a little food? I saw such a sight one morning only two miles from my house. The woman had come the day

previous from a neighboring village to the weekly fair in Mânâmadura, with three or four cents in her hand, & had bought a little millet which she was taking home to cook & eat when her strength gave way, & she lay down exhausted & the cold night came on. It was plain to see that she had not been used to poverty, & I was not surprised to learn that she was the widow of the former headman of her village.

All that we could do to help these people in the famine was but a drop in the bucket. It has been our custom to give alms on Sunday morning to all the feeble poor, & we contributed also to the support of a poor house, or congee house - (the people called it the congee tub -) where rice congee or gruel was given once a day to the poor.

The congee tub is one of those scenes of the famine which I shall never be able to forget. Seated on the ground in rows in the hot sun, each one with a little chatty, or earthen basin, before him, - men, women, & children staring at the congee kettle which was being dragged round to them, & receiving their portion with eagerness as if it might somehow be snatched from them, wiping in hastily with their hands the few drops which fell upon the rim & even picking up the crumbs of rice from the ground. How often did we hear the entreaty, "Do give me a little more - a little for my husband. He cannot walk so far. Only a little. Oh, Sir, Sir, Sir, you are a gentleman's son. Do tell him (the peon) to give me a little more". But in such cases the way usually was to be silent & to harden my heart to misery.

Many of these people were old & feeble; some were blind

some lame; some were emaciated, some swollen with dropsy; many had sores which would not heal. None were admitted who were able to work, & oh, how hard it was to turn them away, for they were even more hungry than the rest - the few cents which they received as wages being not more than half enough to feed them. One woman, whom I saw in her village the other morning, said, "You stood by when the peons drove me away from the congee tub & you did not say a word for me. See that's house & that," & she pointed to two roofless houses nearby, the inmates of which had died by the famine.

"I see them," I said, "but we had not enough for all, & you were able to work, & by the blessing of God you have lived. I did not drive your neighbors away, & I did not wish to drive you away."

Half of those who came to the congee house were children, & the congee was to them a great blessing; for the most of them lived while many of the older people died. It was affecting to see the younger children brought crying with hunger, but when they had eaten their fill of congee, turning round & indulging themselves in a little ghastly play.

But many of the people would not come to the congee house, having too much pride to receive food in charity. One such man with his wife & sister, brought me the rafters & posts & doorframe of his house for sale. He was ill, & I begged him to go to the congee house for food, & save his own house till the famine was over. But he would not, choosing to bring these heavy loads on his head a distance of four miles, & after all to receive hardly more than enough to procure food for the day.

I used to go occasionally to see a sick shepherd, who lived two miles from my house. This man was glad enough to receive from me little sums of money, though perhaps only enough to buy him a single meal. But when I entreated him to go to the Longer house for his food, & to take his wife & children with him — or to send his wife & children & have them ~~bring~~ save something of their own portion to bring home to him, it was all to no purpose. I can see now the poor man's sunken cheeks, & the lean forms & vacant stare of his children — but he was a farmer, & had green rice fields & a goat & two or three sheep, & he died rather than become a beggar.

Many persons offered us their children for sale. I never tampered with their feelings by asking them the price, but as soon as they found that we would not buy them they begged us to take them for nothing, & turned away in sorrow when this, their last hope was gone.

To the poor who come for alms on Sunday morning we always preach the Gospel. They sit on the ground in silence while the catechist addresses them from the verandah steps, & then Mrs. Caprou distributes to them a little money. The sight of a hundred beggars, & the odor too, were offensive enough, even when they sat in an orderly way & were silent; but at one time, in the height of the famine, they prostrated themselves before her with such cries, & stretched out their hands with such violence, even seizing hold of her dress & feet, that she was forced to retreat into the house for safety. She has been writing an account, which some of you may see, of a woman who lingered one Sunday morning after the other beggars were gone, & sat with her sick child under the shade of our verandah until noon, when the child died & we wrapped it in a clean cloth, & sent it out to be buried.

Affectionately your friend

W. B. Caprou.

Received by Auxiliary Society

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Mânâ Madura So. India
Mar. 30. 1867.

My dear Mr Treat,

I am sending you another letter for the S. Schools, & must drop you a line to see what can be done toward starting your pen again. My last date from you is Dec. 25. 1866.

The enclosed letter is to be the last, as I have no doubt you will sincerely hope, in regard to the awfully gloomy events of the last part of 1866. The thought of those times chills my blood even now, We went through with those scenes of famine & cholera in full appreciation of their fearful character, spending the last part of the year as a sick person spends the last hours of a restless night, watching in feverish anxiety for the dawn; for with the new year came the beginning of the harvest & of relief.

And yet the prevailing feeling of our hearts has been, as I said in this letter, one of gratitude that we were not suffering as much as others - not nearly as much by the famine as they suffered at the north, & not nearly as much by cholera as they suffered in Jaffna.

I want to receive a line from you now & then in regard to these letters to the S. Schools. Are you still pulling the wires of this enterprise, & is it working? (You don't pull the wire in this direction much.) Are you thinking to keep up this plan or to exchange it for a better? You know that I am ready for any change, whenever you say the word.

You were putting me up to prepare a list of our village schools, & to write against the name of each

school the name of the contributing S. School in America, reporting once a year the result. I made out such a list of your schools, (with the exception of one station) but never received the list of the contributing S. Schools, which I asked you for, nor could I possibly make it out from the Missionary Herald.

Is it possible that you were expecting me to send you a list of your schools, & that I did not understand you? I ask you because Dr. Clark lately wrote for precisely this information, & the Mission charged me with the duty of replying to him. I accordingly issued a circular to the brethren immediately after the Jan. meeting, hoping to reply in Feb., but not more than half of the lists have come in. I beg your pardon for this freedom, but it seems to me that you don't know your own minds at the Missionary House, & that you treat this whole subject with exceeding daintiness. I sometimes think that you have been led on to a plan which you traditionally disapprove, but I suspect that a truer explanation is that you are overworked, & have not time for the multitudinous details of any plan to enlist the children. You will have to appoint an agent - (perhaps a lady) to this duty.

I had a hearty laugh last week on the arrival of the goods by the J. Montgomery to see what an avalanche of the lithographed letters had descended upon me. My impatience was rewarded at last. I had copies of all the letters which had been lithographed up to the middle of 1866 with the exception of one (dated July 9. 1864) while of several letters I had duplicates; & of two letters I had three copies. For all this many thanks. I was especially glad to receive a lithographed copy of the letter written by Mrs. Capron. She joins with me in aff. remem. & kind wishes

Yours truly, M. B. Capron

(Stated letter) 161

Kodai Kânal, Pulney Hills,
So. India, May 11. 1867.

Rev. N. G. Clark, D.D. Sec'y &c.

Dear Brother,

In our present visit to the Sanitarium I have found a benefit which I did not anticipate – a relief from the oppression of mind which was almost inevitable while we were in the midst of scenes which every day reminded us of the previous few months of famine & disease among the people.

"From all I have observed & heard I conclude that the famine fell with more severity upon no part of this district than upon parts of the two great Zemindaries, Ramnad & Sivaganga. The station of Mandapasâlai lies within the limits of the Ramnad Zemindary, & the stations of Tirupuvanam, Mânâ Madura & Sivaganga lie mostly within the limits of the Sivaganga Zemindary. There are many villages of these Zemindaries which lost one sixth, one fifth, or one fourth of their population by famine & attending diseases in the last six months of 1866, & during nearly all this time the price of rice was higher than in those portions of India where the severity of the famine attracted the attention of the civilized world. Thanks to God for the relief which has been afforded by a partial harvest. Though many villages will still suffer from the failure of local rains, there is no further fear of a continuance of the famine.

In February I had the privilege of itinerating with Mr. Chandler across the southern portion of the Tirupuvanam & Mânâ Madura stations, & of preaching the Gospel in many villages which I had never visited before. We saw evidences of much destitution among the people & of a great diminution of the population, which, however, was to be only

partially referred to the famine. We found fair audiences, & were listened to respectfully, but were unable to sell books to any considerable amount except in the large town of Pârthipanûr. We found in this region some traces of former experimental congregations, & I had some hope of reviving at least one congregation, some members of which paid me a visit after my return to Mânâ Madura. But on sending a catechist to inquire more carefully into their intentions & motives, I found that they were ready to promise too little in regard to such points as the observance of the Sabbath &c., while they were expecting quite too much from me in the way of interference in their village affairs. In another place, where we were encouraged to hope that some relatives of the Manda pasâlai Christians might join us, I sent some catechists to follow up the impression, but received only the answer of Felix, "Go thy way for this time."

We had arranged to spend one day in the village of Sûdiûr, where we have a congregation, & to here a new prayer house was waiting to be dedicated. Beside the presence of two missionaries & eight or ten catechists, Mrs. Capron lent <u>eclat</u> to the occasion by coming down from Mânâ Madura with her school girls, - the most striking testimony in favor of Christianity which we could present to the village. The sight was cheering & the sound too, especially when we sent up a chorus of loud voices in praise to God. May it not be long before the people of the village shall join us in larger numbers & learn to sing these songs of praise.

It is one of the most encouraging facts which I have observed in our mission, that in a congregation of the Tirumangalam station, near the village from which we started upon this tour, there had been recently a

considerable accession from the heathen, & the new comers, both men & women, were entering into the singing with all their hearts."

There has been but little change since my last report in the congregations & schools of the stations under my charge. Our station day school, which we try to make attractive by giving some instruction in English, has suffered from the protracted absence of the Master; but our Station school for girls is prosperous; & is doing much good. Every village from which we have received pupils, feels the impulse & we hope that when the children return to their homes, it will be to add strength to the congregations & to the churches. We have had fifteen pupils, which is nearly double the number provided for by the Board; but our American friends are taking up the cause in earnest, & we shall not hesitate to receive all the girls whose parents can be persuaded to let them come.

"It is pleasant also to have the school exerting an influence in the station, aside from the congregations from which the children come. The people of Mânâ Madura & the neighboring villages often stop for a few moments at our verandah to see the wonder of girls learning to read, & we hear the good name of the school even from distant places. Mrs. Capron was paying a visit to the Ranee of Sivaganga not long since, & in telling her about the school had the pleasure of saying that the majority of the children were from the Maravar caste — the same caste as the Ranee herself. This waked the Ranee from a half listless interest, (as she supposed that the children must of course be Pariahs,) into a very marked surprise. She said that she had never heard before of Maravar women learning to read."

I have been troubled by a display of caste feeling

in the Tiroal congregation, the members of which are disinclined to receive the Pallars into their company. The headman of the Christians is village munsiff, & on that account probably more sensitive about associating with people of low caste. He formerly received wages as a header, but upon his marrying a girl from the Boarding School (by name Virginia Donaghe) his wages were transferred to her, & she was required to teach a school. She is a superior woman, far superior to him in education & disposition, & would gladly go into the houses of the Pallars & win them over, if her husband did not forbid her. Meanwhile, as long as our only place of meeting was a small shed, of which the walls were his, & the roof ours, which would neither accommodate a school nor the congregation, he felt well satisfied with the position, & opposed a passive but effectual resistance to all our efforts for the purchase of land for a mission school house. After bearing this for a long time I ventured upon the rather severe discipline of stopping the wages of his wife till a school house should be built. The result is that we already have the land, & I am hoping to put up the school-house soon after my return from the Hills.

Rec'd Mary 1881.

I have already mentioned some disaffection in the Sivaganga congregation. It was quieted for a time, but has broken out again, & will probably necessitate a dismissal of the catechist, who, I have reason to fear, is both unfaithful & untruthful. I wish much that we had a flourishing congregation of Christians in Sivaganga, but a congregation brought together as that has been from distant places by a desire of gain, is not likely to be harmonious or exemplary.

Very truly yours.

W. B. Leaper.

(Minute letter)
(With letter of May 27, 1867.

Station & Village Schools of the American Madura Mission

Names of Villages where Schools.	Direction from Station.	Distance (in miles.)	Condition, i.e. Prosperous, Satisfactory, Medium, Poor.	Enrolment 1866	Estimate 1867.	Sch. Masters.	Sch. Mistress	Christian Boys.	Other Girls	Heathen Boys. Catth. Boys.	Heath. & R.C. Girls	Total.	By whom supported.
Battalagundu Station District													
Kukuvârpadti	E	8		R72	R86	1		5	3	6			
Station Day School				72	84	1		6	3	5			
Andanampadti	E	3/4	Prosperous.	72	86	1		5	1	4			
Adtakâmanpadti	W	2	Medium	60	72	1		4		6			
Ammâpadti	E.N.E.	11	Satisfactory	72	86	1						12	
Allarpadti	E	11	Medium	96	100	1		6		8			A
Amanpadti	S.E	18	Satisfactory	36	40		1	4	2	5			
Silukuvarpadti	E	8		72									
Dindigul													
Boys School in Compound			Prosperous	R186.	R216.	2		18		49		67	
Girls School " "			"	48	48		1		16		4	20	
Girls School in the Village			"	new	60		1	4	2		16	22	
Kai-ilai-padti	E	8	"	72	78	1		4	2	16			
Perukanpadti	S	8	Satisfactory	54	60	1		8		16		24	
Ottârapadti	N.W.	8	"	48	48		1	2		18		20	
Ithupadti	N.W.	10	"	new	54	1		4		16		20	
Mainaipadti	N.W.	12	"	54	54	1		2		12		14	
Anjampadti	S.W.	5	"	new	48		1	3	5	4	6	18	
Vadasanthûr.	N.W	11	Medium.	"	48	1		5		11			

Names of Villages where Schools.	Direction from Station	Distance (in miles)	Condition, i.e. Prosperous, Satisfactory, Medium, Poor	Expense 1866	Estimate for 1867	Sch. Master	Sch. Mistress	Ohr. Boys	Ohr. Girls	Heathen R. C. Boys	Heathen R. C. Girls	Total
Madura.												
Girls Boarding School					R1806	1			57			57
Station Day School			Prosperous	R102	150	1		6	8	20	4	38
Madura, West			"	72¼	110	1		11	4	20	5	40
Madura - the Lines			Medium	70	80	1		6	4	10	2	22
Kîlamâtthûr	N.W.	6½	"	42	42		1	7	4	3		14
Thênûr.	N.W.	9	"	106	114	1		2		14		16
Mêlakkâl	N.W	10	Poor	58¾	60	1		6	2	3		11
Sôlavanthân	N.W.	13	"	18	40		1	3		12		15
Vandiûr.	E	2½	Medium	42	80	1		3	2	24		29
Anuppanâdi	S.E	2	"	56	66	1		8	4	6		18
Mânâ Madura.												
Station Sch. for Girls			Prosperous	R417	R600	1		3	12			15
Station Day School			Medium	166	120	1		1		14		15
Sûdiûr	S	8	Satisfactory	new	72	1				16		16
Thûval	S	20	Poor	R48			1	suspended for at				
Mandapasâlai.												
Compound School			Satisfactory		R66	1		6	6	1		13
Pâlaiampadti	N.W.	11	Prosperous		72	1		8	2	25	3	38
Paralichi	S	8	Satisfactory		72	1		7		8		15
W. Karisarkulam.	W	4	"		54	1		11	1	2		14
E. Karisarkulam.	E	3	"		48	1		8	2	2		12
Purasalûr.	S.E.	12	Poor		48	1		5				5
Natthakâdu	S	7	"		54	1		4		4		8
Kopisthâmpadti	W.	4	Satisfactory		48	1		4		15	1	20
Thumisanampadti	S	2	"		48		1	4		10	1	15
Pûmâlaipadti	N.E.	7	Prosperous		72	1		28	2			30
Sevalpadti.	S	20	Medium		84	1		8				8
Kanirâsapuram	S	24	Poor.		60	1		7				7

(Principal letter.)

Names of Villages where Schools.	Direction from Station	Distance (in miles)	Conditions. Prosperous. Satisfactory. Medium. Poor.	Salary 1866	Estimate 1867	Sch. Masters	Sch. Mistress	Ch. Boys	Ch. Girls	H. & R. C. Boys	H. & R. C. Girls	Total	By whom Supported
Chêlûr.													
Ismalai.													
Seminary			Prosperous	R 32 34	R 32 70	4		61				61	Evangelical Seminary Society.
Town Day School			Satisfactory	84	100	1		8	6			14	
Periakulam & Kambam.			Direction & Distance is from Periakulam.										
Adikânal	N.W.	16	Prosperous	R 79½	R 96	1		4	2	11		17	
Kinaikanûr	S.W.	20	Poor.	13½	24	1		7		1		8	
Êvâram.	S.W.	28	Satisfactory	48½	54	1		7		1		8	
Ambai	S.W.	29	Prosperous	59¼	72	1		8	2	4		14	
Kampâlaiam.	S.W.	28	"	58	60	1		7		5		12	
Kantharaianpadti	S.W.	29	Poor		66	1				6		6	
Kothupadti	S.W.	30	"	33	66	1		3	2	4		9	
Kambam	S.W.	33	Prosperous.	50	72	1		10	4	6		20	
Êdalûr	S.W.	38	Medium	31	48	1		5	1	6		12	
Kuananpadti	S.W.	34	Satisfactory	10½	36		1	5		3		8	
Kaianpadti	S.W.	33	Prosperous.	33	72	1		3	2	10	2	17	
Êikaraipadti	S.W.	32	Satisfactory	36	48	1		5	3	1		9	
Êlâpuram	S.W.	29	Prosperous	40	42		1	6	4	5		15	
Êthulâpuram	S.W.	31	"	4½	24		1	3		12		15	
Pâtchipuram	S.W.	29	Satisfactory	53½	72	1		4		5		9	
Kanavanûr	S.W.	23	"	66	66	1		7				7	
Êtchanûr	S.W.	21	Medium		24		1	5	2	2		9	
Kukôdtai	S.W.	15	Satisfactory	34	48	1		2	1	8		11	
Êtaimêdu	W.	1	"	51	96	1		7	5			12	
Êlipadti	S.E.	11	"	53	60	1		2		5		7	
Êiakâranpadti.	S.E.	15	Medium.	6	72	1		5	1	4		10	

Names of Villages where Schools.	Direction from Station	Distance	Condition, i.e. Prosperous. Satisfactory. Medium. Poor.	Expense 1866	Estimate 1867.	Sch. Master	Sch. Mistress	Chr. Boys	Chr. Girls	H. & R.C. Boys.	H. & R.C. Girls	Total
Pulney.												
Station School for girls			Prosperous	R228	R400		1		11		1	12
Station Day School			"	156	200	2		12		10	2	24
Kumâralingam	N.	10	Satisfactory	24	50	1		2	2	5		9
Mânûr.	N.	5		50		1						
Tirumangalam.												
Station Day School			Prosperous		R72	1		6	13	20		39
Nâdukôdtai.	S	2	"		48		1			25		25
Matharanaiakanûr.	S		Medium		42		1	5	6	10		16
Mallânkinaru	S.E.	17	Prosperous		48	1	1	14	15			29
Kalkuritchi	S.E.	20	Medium		24		1	5	1			6
Kukkalânjêri	S	14	Prosperous		42		1	4	3	7		14
Kallarpadti	N.W.	10	Satisfactory		72	1		3		12		15
Tirupuvanam.												
Puthûr (a part of Tirup.)			Satisfactory	R88½	R75	1		2		18	2	22
Piramanûr	S.	3	"	74½	66	1				24		24
Pûvanthi	N.	2	Medium	24	36		1	1		13		14

Sound of a as in Cuba, compass, or as u in fun.
â father, far.
e eclat, fell.
ê café, fête, or as a in fate
i happiness, pin.
î Quito, pique. or as ee in feel
o Carolina, wholly.
ô opium, pole
ai aisle, but at the end of an unaccented syllable like ay in Monday.
au as in the German frau, Bauer, or as ow in found.

u as in corrugate,
û as in ruin, or as oo in fool

If a list of Mission Schools & of the contributing S. S. Schools & Societies be published Mrs. Stewart's name should find a place in the list.

(Mission letter.)
(Mission Schools.) 162

Kodi Kanal, Pulney Hills
So. India May 27. 1867.

Rev. S. G. Clark, D.D. Sec'y &c.

Dear Brother,

At our meeting in January the Mission charged me with the duty of replying to your letter of Nov. 8. 1866, asking for various particulars in regard to our village schools for the purpose of assigning them for support to certain S. Schools & juvenile Missionary Societies in the United States. In order to ascertain these particulars I sent a circular to the missionaries immediately after the Jan. meeting, & hoped to reply to you at farthest by the second mail of February. But only a part of the lists came in promptly, & after so many months, & some painstaking, the statistics of one station are still behind.

I have had some correspondence with Mr. Treat on the subject of enlisting the juveniles in the support of Mission Schools, & last year, at his request, I prepared a list of the schools of our Mission, (except one station) much like the one I am now sending you. Mr. Treat was expecting me to place against the names of our village schools the names of the contributing S. Schools, & to report the result in a letter to the S. Schools, & I was waiting for a list of the S. Schools, having found it quite impossible to make one out from the Missionary Herald — & the year passed by. I presumed, of course, that Mr. Treat was very busy, but I was sorry to hear from him a few days ago that he had also been much interrupted by illness.

It was my request that in the several lists the schools of each station should be mentioned in the order of their value for your purpose, i.e. in the order ~~of their value for~~ in which if called upon to give a more particular account hereafter, the missionaries could give it with most satisfaction ~~to themselves~~ & to others. (see note on page 4)

I am glad that you are taking up this subject in earnest. If you would revive the missionary spirit in our country, & keep the missionary ranks well recruited, you must look well to the children. Do not mind the expense of time & money. If it should cost fifty percent to collect the contributions of the children, it would still be the cheapest of all your agencies, for the little folks will be forming habits for a life time.

If you were asking my advice on this subject, I would say -

1 Have a secretary for the Juveniles - or an agent of some name. Perhaps a lady might be found for the post.

2 Publish a Juvenile Missionary Herald, or a Missionary Gazette, or both, monthly, edited with spirit & well illustrated. Set the price at cost, on the supposition of a subscription for 100 000 copies, & determine on a circulation of that amount. (I long ago urged that the price of the Miss. Herald should be fixed on the same principle for a circulation of 50,000. It was a shame in old times to ask $1.25 for the Herald. I remember that this was the price in Hartford, & that the circulation was almost nil, of course. In my opinion $1.00 even in these times should cover the postage also & the Herald should always be sent to subscribers by mail.) Give prominence in such a periodical to the contributions of the young folks & to accounts of the formation of Juvenile Missionary Societies,

their anniversaries & mode of operations.

3 Encourage a correspondence between the S. Schools & the missionaries, but not a one sided affair – the writing being all done by the missionaries. Let the young people be encouraged to write letters to the missionaries, to accompany their contributions, or if this be not done, & they first receive a letter from a missionary, let them not be allowed to forget the civility of a reply. The duty of writing these letters should not be left to the superintendent & the older teachers, but to the younger teachers & to the pupils. These are the persons whose hearts we are most anxious to turn toward the missionary work; & let me assure you that the letters which they themselves write, especially if they venture to ask any questions, will do more to kindle a missionary spirit than any letters which they may receive in reply.

4 Be indulgent in regard to the disposal of contributions both to the S. Schools & to the missionaries. Give to the S. Schools so far as may be practicable the incitement of a definite object for their contributions, & to the missionaries as great freedom as practicable in the collection of extra funds for their station & village schools. It is one secret of the prosperity of the Tinnevelly missions that the missionaries have great freedom in collecting funds for their Boarding Schools, & other favorite objects.

It is hardly the place, perhaps, to say all this in a letter which I have been instructed to write by the mission, but I should have much more to say if I had time. Much success to you in trying to enlist the young in the support of missions.

The series of letters which I have been writing at Mr. Treat's request, in continuation of a series begun by Mr. Scudder, I shall very willingly give up at once,

or at the end of the year, or whenever it falls in with your plans to have me do so, & to help on your plans in any way that you may suggest,

Yours truly,

W. B. Leapron

Note to page 2, line 6. I am sorry that this suggestion has not been acted upon by all. I notice also that some items have not been entered. Some other items I have omitted, being stated in such a way as not to fall readily into the table; but I have not ventured to make corrections except of the spelling, which for the sake of uniformity I have conformed to the spelling of our recent map, though the map also has many errors. We ought to agree as a mission upon some system of spelling, & I trust that we shall do so soon.

Rec'd. Aug. 7. 1896

Rec'd. May 27. 1896

Rec'd. Aug. 7. 1896

Rec'd. Nov. 2. 1896

Rec'd. Nov. 27. 1896

Rec'd. Dec. 2. 1896

Rec'd. Dec. 2. 1896

Rec'd. Dec. 2

(Private Letter.)

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Kodi Kanal Pulney Hills
So. India June 4. 1867.

Rev. R. G. Black, D.D.

Dear Brother,

Yours of May 15 reached me on the 15th of May. I have spent so much time upon the statistics of our schools, the results of which you will receive with this, that I must make this private letter briefer than I intended.

There are some cheering signs of good in our field, & we must be grateful for them, but we much need an out-pouring of the Holy Spirit. Why is this withheld?

You raise the question whether our present plan of allotting station districts, one to a man, does not scatter our force too much, & whether it would not be better to make strong centres, as at Kharpur for example. I have no doubt that there should be a strong centre to our mission, much stronger than we have at present — including a missionary & missionary physician for Madura, a Principal for the Pasumalai Seminary, a training master for a Normal school, & two ladies for the Girls Boarding School. We have now less than half this force — our physician gone, the Seminary placed for the time of Mr. Tracy's absence in the hands of a missionary who has also two stations to look after, our Normal School work committed to the Christ. Vernac. Educa. Society at an outstation, & the Boarding School only now about to receive the special care of a lady, after being left for three or four years in hands which were already too full of work.

But one such centre would be enough for the mission, & the arrangement of large station districts, with one missionary to each district, & native pastors, catechists & school-masters as coadjutors is in my view the best way to occupy the field. Our station districts are so large that

you might almost think that each one should have its strong centre, but you could never furnish us the men for such an object, & it would not be advisable while there are so many more destitute fields. Our station districts are as large as those of the Tinnevelly missions, & the reason that we are not carrying on as extensive operations as they, is that the Christian community here is only one eighth of that in Tinnevelly. But were our Christian community eight times as large as it is, we should welcome the extra care, & should still feel able, by the aid of Pastors & other native helpers, to carry on the work.

It is hardly correct, however, to speak of our arrangement as one of allotting a station district to each missionary. Bro. Rozei has charge of two stations, & lives fifty four miles from his most distant congregation. Bro. Herrich, as I have said, is to have two stations beside the Seminary. Bro. Chandler, in addition to Madura & its burdens, retains the charge of Mandapasâlai, the largest station in the mission. I have charge of three stations, small to be sure in the number of Christians, but not small in extent. It requires a journey of more than 150 miles to visit my ten congregations & I can travel 70 miles (28 hours) in nearly a straight line within a field for which though I cannot cultivate it, I only am responsible. This is the objectionable scattering of our force; but if you would give us men for those extra stations, & for the centre - say six missionaries & a physician, we should reckon our burden light.

You are already looking for fruit from our station schools. We shall show fruit, though not perhaps of the kind, nor so speedily as you expect. Let me relate an incident which will show you both my previous poverty & my present encouragement. Near the close of the year, after I had sent in my statistics to Bro. Rendall who was to write the annual letter, I heard of his making

the remark that there was one station in which not one in ten of the children could read. I saw in an instant that, whether he meant my stations or not, the case with me was even worse; for by my report of the Mānā Madura, Sivagange & Tirupuvanam stations for 1865, only one in seventeen of the children could read, but our station school for girls was at work, tho Bro. Rendall's statistics had been kept open through some one's dilatoriness until after the 1st of Jan. I asked permission to change my report, & by adding 12 who I could then say had learned to read the Testament, I changed the proportion of children who could read to one in 5½. Not one of these children came from a village where I have a school, nor could I have established schools in those villages in strict accordance with the previous rules of the Mission.

You ask my views in regard to Mr. Chester's medical work, & in the same paragraph you add, "I am not a little troubled by his financial embarrassments." It would therefore, be hardly right for me while saying that I think that he is doing good by his medical work, & that I should be glad to have an appropriation made for his Dispensary, to omit all reference to a topic which has caused us also very painful anxiety.

Mr. Chester seems to be incapable of self control in the expenditure of money. He does not count the cost, but enters upon plans & expenditures, as if his very existence, or, what is more, his success as a missionary depended upon each & every one of them. We have been afraid that his financial difficulties would result in his leaving us. But we ought not to lose so much energy — the energy & physical strength of two men, — to our work. And especially in our present destitution of a physician he cannot be spared. It would not be at all strange if he should be the means of saving Mr. Rendall's life at this very critical period, while his departure is delayed, tho it is evident that he has been in India

"the year too long". But this enough to say at present, & more than I would say but for a fear that you would misinterpret my silence.

I hope that you can give him an appropriation for his dispensary. The item is not entered in our Estimates, as he did not bring it up, but you can judge how much he needs from his account of last year, which, as Mr. Rendall writes me, was as follows. "Dispensary Assistants R278, Medicines R450 = R728.

"Donations R261.12.6. By Mr. Chester R366.3.6 = 628.

"Paid from the Crisis Fund" R100.

While we are without a mission physician he will no doubt receive a portion of the appropriation for the Mission Dispensary in Madura.

I hope that you will not fail both on your own account & Mr. Ward's to invite Mr. Rendall to Boston immediately upon his arrival in America. I am sure that you will find him of very great assistance to you toward comprehending the present position of our Mission in every respect, to have a free conversation with Mr. Rendall, — & with Mr. Tracy too — excellent brethren, & I hope that you will send both back, with as much good — physically & mentally, as Bro Herrick received at home.

We shall never send you a better man than Bro. Herrick. But the diamond is uncut, & I fear that many people did not know that it was a diamond. He did not put himself forward, & did not therefore do the good he might have done at home. It went to my heart to hear him say that he had not been at Andover. The students would have found him out, & I am mistaken if some would not have wished to join a mission which contained one such heart as his.

We have rejoiced in the arrival of your reinforcement so much needed, & in material so satisfactory. I have already seen Mr. Penfield — at the Meeting in May.

Permit me to thank you for the photograph — sent by Mr. Herrick, & received last week. It must be satisfactory, I am sure, though you have changed much since I saw you. Truly yours.

W. B. Capron

Kodi Kánal, Pulney Hills,
So. India, June 6. 1867.

My dear Mr. Treat,

I was writing you a short time since, & have since received yours of Feb. 18, which passed mine on its way.

I was puzzled to comprehend how this S. School matter had passed out of your hands, & you so silent about it, when you had been so much interested in it before; but your letter explains all. You had been exceedingly busy. (At this very moment Mrs. Capron reads to me from the Boston Advertiser, "The Morning Star has arrived at Honolulu", which reminds me of some interesting work — a work for the children — in which you were much occupied.) But I was very sorry indeed to hear that you had been ill, & light work prescribed for you, & that you were hardly well at the time of your writing. You ought to have another tour abroad. How much we should enjoy it if you would pay us a visit in India. Why not come out upon another Deputation? You are fairly entitled to the honor now, & Dr. Clark can take his turn by & by. There are questions which need rediscussing, & the sight of you would be worth the cost of the journey. How many $5.000. there are in the United States which will never be put to so good a use as to send you to the East.

But we hardly know now whether India is East or West from America. Two years ago, or more, when I first heard of the proposal for a line of steamships from San Francisco to China, I said, "That will be the way for us to go home." It may turn out so, for the line is

running since the first of January. We hear also from home that you are sending out a reinforcement to the North China Mission by that route, & that your son is of the number — going as a Mission physician. Many congratulations to you that the Lord has counted you worthy of such a sacrifice. Your sacrifice is greater than that of your son, as is that of every Christian father & mother who gives up a son or daughter to the Foreign Missionary work. The Lord bless you in this & in every sacrifice & labor. I hope that he will put your tenement in good repair & allow you to occupy it for many years to come.

I am writing a good deal to Dr Belash by this mail, & am sending him a list of our schools. He will probably mark out more work for us in this matter of correspondence than he will easily get done; but the object, as I have always seen, cannot be accomplished without a good deal of labor, & I believe that this labor will pay well. We don't expect that India will be converted before the young folks who are now in the S. Schools come upon the stage, & we do well to be enlisting them early.

Mrs. Capron sends many salaams.

Affy yours.

W. B. Capron.

Rev. S. B. Treat, D.D.
Mid. House.

Rec'd Boston June 6, 1867.

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Kodi Kanal, (Pine Grove,) Pulney Hills,
So. India, June 10, 1867.

My dear Young Friends,

After my last three gloomy letters about cholera & the famine I think that you must have wished me to escape to some place where I should see different sights, & hear different sounds, & write you on a different subject.

Well, I have escaped to the mountain; & here in this healthful retreat, with pleasant sights to gladden my eyes — forest & lake & glen — the green grass & flowers in profusion, & pleasant sounds to delight my ears — the singing of birds & the music of falling water, & in a climate which is a delicious remembrance of a New England May, I should hardly be able to write you in a gloomy strain if I should try.

Kodi Kanal, June 6, 1867.

This afternoon I have been chasing a rainbow, & have been rewarded with a sight which I dare say few of you will ever witness, unless you are rich & can linger among the mountains of Europe, or unless you will accept my invitation & come as Missionaries to India.

What I saw was not merely a bow, but a full circle of rainbow colors, of which the lower part only was indistinct — a sort of halo upon the cloud, within which I could see my own shadow, my head being in the centre, & my feet at the bottom. I stepped upon a rock, thus lifting myself from the ground, & the circle became complete, the colors of the rainbow enveloping the shadow of my feet. I swung my hat & my umbrella, & the shadow did the same. I ran along the brow of the hill,

& the shadow with the halo kept pace with me, &
confronted me again when I stopped. This interesting
sight I leave to others to explain to you, only remarking
that in order to see it you must be standing upon the
brow of the mountain, with the sun behind you, &a
cloud rolling up from the valley in front of you.

But what shall I say of the more ordinary scenes
& pleasures of our Mission health retreat? I will
tell you what a missionary's daughter, now in America
said to Mrs. Capron before we had ever come to the Hills
"The first thing I like to do after I get to the Hills," she
said, "is to jump into a geranium bush ~~& geranium~~
~~bush~~ & get a good smell". This sounds frightful to persons
who are accustomed to see only a solitary geranium
in the window, or a few choice varieties in the flower
pots of a greenhouse, but it did not seem so formid-
ble when we found the geranium bushes here so large
that a child might sit down in one without doing it
any harm, & so abundant that if one was broken no
~~other~~ by a frolicsome child it would not be much mis-

And other flowering plants grow here in similar
luxuriance. What would you think if you were going
to take a horseback ride, of my cutting you a nice
switch from a bush of Heliotrope; or of Fuschias, of
which you could not reach half the flowers; or of
a row of Callas reaching across ~~the~~ dooryard, & full
of them in bloom at once; or of hedges of rose bushes
& roses by the ten thousand? We have, of course,
garden flowers with which you are not familiar
but I cannot help loving those most which
remind me of home — the Sweet Williams & Marigolds, the Foxgloves & Verbenas, the gilliflowers

& Honeysuckles. We have even some wild flowers which one finds in the woods at home, particularly Solomon's seal & Jack-in-the-pulpit; & let me mention here that we have also the Mitergreen, (or Checkerberry) though you would not recognize the overgrown bush or the blue berries until some one gave you the leaves or berries to taste. Of course, too we have many wild flowers which would be strange to you, from the spider-wort, delicate & beautiful even under the microscope, to the great Rhododendrons several of which cluster in about the church yard, & one of which strews its flaming blossoms upon Mr. Sandders grave. I assure you also that it is a luxury to find wild raspberries here & thimble berries. We are beginning to feast also upon English raspberries & strawberries which have been introduced within a few years & upon peaches — not particularly nice to those who have eaten nice peaches at home, but still so good that our children think that America must be a wonderful country if it can furnish better.

In this delightful retreat we have five houses, scattered upon various hilltops, but within easy visiting distance, so that the missionary families who rarely see each other upon the plains, can have one or two months in the year of social enjoyment. We walk & ride together, have sings & supper parties, birth days & picnics. The mountain streams furnish nice bathing places, & an artificial lake has been formed upon which an English gentleman has launched a sailboat for our enjoyment.

Our children too who rarely see other missionary

children when at home, & who cannot be allowed to play very freely with native children lest they should learn bad habits, & who can be out of doors on the plains only an hour in the morning & an hour at evening on account of the heat, have high times when they get together upon the Hills, & every season increases their little stock of American plays, as well as of American ways & American expressions.

But there is nothing more pleasant upon the mountains than our Sabbaths. Far from every sight & sound of heathenism — no idols, no temples, no tom toms — [the very quiet of the day invites us to praise God.] [Sabbath] bell [too] which some of you have given us rings out its cheerful invitation. [There is a Sabbath school for the children in the morning; then a Tamil service for the servants & other natives, & in the afternoon we meet by ourselves — the American & English families, & enjoy the luxury of a service in our own language. And a luxury it is, I assure you, to hear the scriptures read & prayer offered in English, to listen to an English sermon, & to unite with others in singing familiar hymns to the good old tunes, & with the cheerful accompaniment of a melodeon.

Grateful indeed should we be to our heavenly Father for this pleasant retreat, close by the heated plains where our bodies grow weary & faint with labor & our children become languid & pale, & he has thrown up these lofty mountains, a very few weeks upon which set our blood again in motion, bring back elasticity & strength & cover the cheeks of our children with roses. Affectionately your friend —

W. B. Capron.

Mr. Rufus Anderson
Boston
Mass.

(With Estimates for 1868.) 166

Kodi Kânal, Pulney Hills,
So. India, June 11. 1867.

Rev. N. G. Clark, D.D. Sec. &c.

Dear Brother,

It was to the neglect of my new duties as Mission Secretary that with my letters by the mail of the 7th I omitted to send you some account of our recent meeting, & to enclose our Estimates for 1868.

We met, as usual at this season of the year, at the Sanitarium. All were here, including Messrs. Herrick & Penfield, who had arrived in Madura only four days previously, & who were received with a hearty welcome, & with special thanksgiving to God for his care of them & their party. Mr. Fairbank of the Mahratta Mission was also with us. Mr. Rendall was so ill as to be unable to be present at the most of the sessions, & Mr. Tracy was obliged to leave one day before the close of the meeting in order to start upon his long journey to America. He was to sail on the 6th.

The changes which were required by the expected absence of Mr. Tracy & Mr. Rendall were, of course, the prominent topic for discussion & action at the meeting, & many were the fears beforehand that, in this great weakening of our Mission force, we could not come to a harmonious result. But I suspect that the comparative unanimity to which we came at last was in a great measure due to the earnest prayer with which the meeting had been anticipated. Mr. Chandler was placed in Madura, in charge of that station, & of the Treasury & Girls Boarding School — the latter until Miss Smith has made some progress in the language. He would have been compelled under

circumstances to resign the charge of Mandapasâlai; but upon three of the brethren volunteering to help him in the matter of touring in that station, he concluded to wait till the end of the year, by which time we hope to hear that Mr. Taylor has set out on his return.

It was on Mr. Rendall's representation of the great increase of his duties of late, especially in consequence of Mr. Hunt's removal from Madras, & now also that we have no mission physician, that the Secretaryship & Treasurership were divided, & the former was given to me.

The removal of Mr. Chandler from Trimangalam made it possible to give back to Mr. Herrick his old station; but in addition to the charge of Trimangalam & Usulampatty, he is to have the care of the Seminary, & to reside in Pasumalai. This is the same arrangement that was made on Mr. Tracy's former visit home.

Mr. Penfield is to have time for the study of the language, & will probably reside meanwhile in Madura, in the house recently occupied by Dr. Lord.

Dr. Lord's place we could not supply; but Mr. Chester is requested to visit the Mission families as a physician, & to give medical advice & aid as far as possible, whenever called, & an appropriation was made for his traveling expenses & for medicines. Beside this the brethren were authorized to call the English Surgeon of Madura whenever it may seem to them necessary, it being understood, of course, that he cannot be expected to leave the city to attend us.

The medical certificates given by physicians in Madras to Dr. & Mrs. Lord, & which were entered in

our minutes, will undoubtedly be presented to you by Dr Lord on his arrival in America. The Dr. might probably have remained some time longer, but for the serious illness of Mrs. Lord, which made it only prudent for them to leave the country without delay.

Dr. Lord's medical class was suspended in Dec. at the time of his leaving for Madras, (to send their daughter Laura to America, in the care of the Hunts,) but it has, of course, been now abandoned. R27 per month are appropriated to pay the expense of three young men sent by Mr. Chester to Dr. Patterson's Medical School in Madras.

The Mission seem to feel their need of a physician more than formerly, when we were without a physician for several years, in appointing a committee to reply to your letter of Mar. 15 — so discouraging in respect to a reinforcement — they asked that our need of a physician should be especially urged, & suggested that Mr. Tracy might perhaps be authorized by you to give some time to this object.

The question of the location of the Station School of twenty pupils is not yet settled. There was a disposition to locate it at Battalagundu, but those who desired a more central place favored Tirumangalam; & Tirumangalam is not available for the purpose while Mr. Herrick is residing in Pasumalai. It was feared that you might think that we did not feel very urgently the need of this school; but when you see how freely we have availed ourselves of the permission to open Station Schools, having within a year collected into such schools nearly sixty scholars, where we had none before, you will certainly not wonder that we deliberate somewhat before locating & opening this school of a higher grade.

Mr. Washburn is appointed our delegate to assist in the revision of the Tamil Scriptures, in place of Mr. Tracy.

Mr. Noyes is to write the Annual Report.

At the suggestion of Mr. W. W. Sandber we have made some stringent rules for the care of the House & property in Rayapuram, Madras. The house is to be used ordinarily only by members of the Madura, Jaffna & Arcot Missions; but when not needed by them it may be hired by Missionaries of other American Societies, stopping in Madras, on their way to or from their fields, upon application to the Treasurer of the Madura Mission, & by paying a small rent — Rl per day for a single individual & Rl½ for a family.

It may interest you to hear that a committee has been appointed on the subject of spelling Tamil names in our letters & public documents. The subject was taken up some years ago, but was dropped for want of agreement.

One vote was passed which I will give as recorded: "That no brother can be allowed to increase the amount of his indebtedness to the Mission. And if at the end of the year the amount of this indebtedness be found to exceed the amount of the same for the previous year, the excess shall be deducted from the amount of funds which the Treasurer would otherwise be authorized to pay him in the first quarter of the following year."

Accompanying this please find our estimates for 1868.

Yours truly,

W. B. Capron.

Sec'y A. B. C. F. M.

P.S. June 12. What splendid news from Kharput — received today, in "Evangelical Christendom"! When will our turn come?

Prudential Committee, Received June 21, 1867.

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Mānā Madura, Madura Mission,
So. India, July, 8, 1867.

Rev. N. G. Clark, D.D. Secy. &c.

Dear Brother,

When in Madura, on my way home from the Hills I had the privilege of being present at a very remarkable interview – being a meeting in the night of several of the Missionaries with the Goa priest of Madura, to hear his renunciation of Romanism, & to consult measures for his safety in coming over to Protestantism.

The night visit & the position of the priest were suggestive of Nicodemus, but the man appeared to have less fears for himself than others had for him. One could indeed detect some uneasy glances toward the occasionally opening door, but to all inquiries as to the course which he would take for his personal safety, & to suggestions of caution, his replies & his bearing were those of a man little accustomed to fear.

The missionaries present were Messrs. Chandler, Herrick, Myers, Rendall, Penfield & myself. There were present also Mr. Barnes, a teacher of the Seminary, Mr. Cornelius of the Girls Boarding School, & another man, a member of Mr. Rendall's church, who, as he lived in one of the houses belonging to the Goa Church, has providentially had more to do than any one else in bringing the priest to the light.

Of the missionaries Mr. Rendall had met the priest once before, & was acquainted with his feelings. Mr. Barnes also had seen him once only, but he was

exceedingly interested in the case, & very anxious that we should not fail to save the man by giving him all the aid & counsel that we could. "This is the man," he said, who would be my guru, if I were still a Romanist, & my own brother, who is a Romanist, would worship him, were he to meet him."

It may not be necessary to explain to you that the Jesuits have gained great advantages over the Goa party in Southern India within a few years past, & by every variety of foul means have been ousting them from their churches & property. The Jesuits are chiefly Frenchmen; the Goa priests chiefly East Indians of Portuguese descent, or natives from the western coast. This man is one of those Syrian Christians of the western coast, his family having gone over to Romanism several generations back. I should think that man to be 35 or 40 years old. He has been in Madura between one & two years, having succeeded old priest Jacob, of Dindigul, who for so many years before his death was the priest of Dindigul & Madura & of a large number of churches in the district.

Our conversation was in Tamil, as the man does not understand English. Indeed he understands Tamil but imperfectly, though as his native tongue, the Malayálim, is related to the Tamil, he expressed himself in Tamil much better than any of us would have done within the same time after our arrival.

The course of the conversation led him to state his reasons for abandoning Romanism, & to give some history of himself, & also to mention his views of Protestantism, & our Articles of faith being brought in & read to him carefully, he signified his assent to the doctrines

as stated there, & his readiness to embrace them & to discard Popery.

He said that he had so much property in his hands belonging to the church, that he could not leave suddenly without the danger of being arrested & tried for dishonesty, but that he would write at once to his Bishop, & ask that another man might be sent to take his place, & that after giving over all the property to his successor he would withdraw from them entirely.

I think that all the missionaries present were more favorably impressed with the man than they expected to be, though we were more or less disappointed in looking for evidences of a marked change of heart. But one would suppose that the way in which the Holy Spirit is leading him would bring him at a very near stage to a change of heart as an inward experience, if he resolutely takes the outward steps which will subject him to persecution for Christ's sake.

Since my return home Mr. Rendall writes me that the Romanists are pressing the priest rather hard, but that he has written to his Bishop, & that within two months he will have accomplished his purpose. He has our earnest prayers, & we beg you also to pray for him.

You will see the importance of omitting to publish this incident until you hear the result.

While in Madura (June 23) I received your printed letter of Mar 26 upon "Special Appeals to Churches & Individuals at home from Missionaries abroad." That letter it must have been very hard indeed to write, if it be peremptory in its entireness the

necessity for it is greatly to be deplored. I find that different missionaries have different theories about your meaning, & I sincerely hope that we shall hear from you further as to how much liberty can be allowed where license is so mischievous that it must be forbidden. e.g. Would you abridge the liberty which you gave us in establishing these station schools? The Prudential Committee put the limit of pupils to be supported by the Board at eight, on the understanding that we might double or treble the number by obtaining funds from other sources. Would you now cut off these sources entirely because one half of the money would possibly find its way to the Board by the usual channels. If so you would do to our wives who have far less opportunities than we for direct missionary labor, & to whom these schools were affording a relief from monotony & discouragement, a needless wrong. It is as easy to manage & instruct a school of twenty as a school of eight & the encouragement from the first is ten times as much as from the second. A school of eight pupils in India is, in respect to lack of stimulus, & disadvantage of classifying precisely what it would be in America.

I beg you to consider this subject also in reference to drawing out the contributions of S. Schools for Foreign Missions. How desirable that S. Schools should contribute to Foreign Missions & yet how little comparatively they give. How strongly the current sets toward the freedmen & S. Schools at the West, & how faintly toward the heathen. Would you arrest a stream which sets toward the heathen only because a missionary has directed it thither by his personal influence, & run the risk of its not rising to the level of the Missionary House.

Yours truly. W. B. Capron.

Recd. Sept. 25 1866
R. E.

Mânâ Madura, Madura Mission.
So. India Sept. 9. 1867.

My dear Mr. Treat,

Yours of June 3 reached me a month ago.

You will soon be receiving by the hand of Mr. Rendall a roll of maps of our Mission which I procured some time since for distribution to those S. Schools which you were drumming up to the support of schools in the Madura Mission.

Possibly you may have a list of the S. Schools which were thus contributing in 1865, or 1866, or later yet, if you choose. I could not prepare such a list at all, & if could I should prefer to leave the matter to you. My wish is that with the general idea of distributing the maps to the Schools which I have been writing to, you should still not be fettered by the restriction, but should feel at liberty to use your own judgment, & certainly to distribute them at your leisure. You may be visiting some of these S. Schools, or may have a call from the Pastors, or the Superintendents, & by distributing the maps thus in person may give the recipients more pleasure, & yourself too, than if you have them distributed immediately by mail. You may also prefer to give to other persons, & you are at liberty to do so.

I have sent you in all 5 doz. maps, 4½ doz. of which are therefore better impressions of the lithograph, though the second edition corrects some

of the errors of the first in spelling. The coloring is chiefly the work of my station catechist.

I enclose a letter for the S. Schools which has been waiting for me to find time to write to Dr. Clark, or to you. I am expecting to put an end to this series as soon as Dr. Clark announces his plans a little more definitely - perhaps at the end of this year. I sent him some time since a list of your schools, & shall be hearing from him soon -

Yours truly
W. B. Capron -

Mana Madura, Sep. 9, 1867.
Rec'd Oct. 31st.

Mana Madura, Madura Mission
So. India, Oct. 24, 1867.

Rev. N. G. Clark, D.D. Sec'y &c.

Dear Brother,

The last mail brings us sad news from Mr. Rendall. When only two days out from Alexandria he was watching at midnight by his wife who had been much prostrated upon the Red Sea & in Egypt, but who was not supposed to be dangerously ill, when, noticing some change in her countenance, he woke suddenly to the thought that she was dying - called her, but received no answer - called up the surgeon, but without avail - & in a few moments more saw his fears realized in her death. She was buried that evening in the Mediterranean, the steamer having been stopped for the purpose, the English chaplain reading the burial service.

The stroke is a fearful one to Mr. Rendall. His full & very deeply interesting letter was written amid the excitement of passing events, & we are very anxious indeed to hear that he was sustained, & carried on in safety to his journey's end. He was so feeble himself when he left us that no one would have thought of allowing him to go as he did but for a confidence in the good health & power of endurance of Mrs. Rendall. Of the six who have left us the present year she only was in apparent health, & she is the first to be taken away.

Mrs. Rendall's death is an almost irreparable loss to our Mission. Our missionaries are equally

Mana Madura, Sep. 9, 1867.

qualified for the missionary work aside from health & almost as one if health were taken into the account, & that certain quietness of nerve which endures the test of a tropical climate. When it became necessary for the Rendalls to leave Madura it was a question how to supply Mr Rendall's place with the least detriment to the other stations. But for Mrs. Rendall it was evident that there was only one lady in one circle who could be her successor without the probability of breaking down under her duties.

The last previous death of a member of our mission was that of Mr. Sunder in 1862, a death which came upon us not more unexpectedly than this, but which was attended by harassing anxiety & suspense which will make it long remembered among us as a sort of maximum of sorrow.

The French surgeon, upon consultation with a German physician on board, gave the opinion that Mrs. Rendall died of a disease of the heart. This was doubtless aggravated, & perhaps brought on, by the discomforts of the voyage. She wrote us from Galle, where they changed steamers, & where the stream of travel from China, Batavia & Singapore set in upon them, "The prospect perfectly terrible - overland route, French steamers, dark - hurried transport quickly over, & we were then on Green's ship in a lower cabin, & fancy - and doubtless we shall sleep & live on deck. I'm thankful. So I hope that

it will not really be so bad if the Lord bless."

But Mrs. Rendall herself was very strongly in favor of the overland route, & would have felt it a hardship to have been deprived of the privilege of so speedy a passage home. Mr. Rendall would have preferred to go round the Cape, & others thought that it would be better for him; but she did not waver in her choice, & if the route was ill advised, it was taken because Bro. Rendall & the Mission deferred their wavering judgment to her decision.

With the addition of new & cheaper lines of steamers by the overland route it some how came to be thought that the route was now available for returning missionaries, & there was a rush for it which will, I doubt not, be checked somewhat by this very sad catastrophe. In such a case as Dr. Lord's, who suffers extremely & almost constantly at sea, the Mission would always advise the overland route. But even in his case they were almost equally anxious that Mrs. Lord should have the benefit of a voyage round the Cape.

If the question had been as Mrs. Rendall put it, between a crowded French steamer & a lower cabin on one of Green's ships, there would not have been in her mind much to choose. But our missionaries have almost always had the privilege of waiting early, & securing upper & more airy cabins, & when they have taken lower cabins it has been rather

in a self denying spirit than from any constrain

In returning missionaries the route to be taken, the time, the expense, & the various et cetera are subjects of laborious & anxious investigation. What a boon it would be if we could sail as direct from Madras to Boston as we sailed from Boston to Madras when we came to this country.

"Facilis descensus Averno."

The Goa priest of Madura, about whom I wrote you in my letter of July 8, has disappointed our expectations in regard to coming out a Protestant, nor do we know the reason. I believe that no one of the missionaries has seen him since that night, though it would not be difficult to visit them if he chose. Still we do not hear definitely that he has been drawn back.

Our interest is just now excited & I may say the attention & interest of all Madura, by the fact that Pommasámi Dévan, the Manager of the Rámnad Zemindary, residing in Madura, is exerting himself to bring the heathen & Christians to a public discussion of the theses of Christianity. One such discussion has already been held, & the time is appointed for another. May the Lord turn this man's heart & others to the truth.

Ever fraternally yours,

M. B. Capron

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Pāna Madura, Madura Mission,
So. India, Oct. 25. 1867.

Rev. N. G. Clark, D. D. Secy. &c

Dear Brother.

With my letter of yesterday I sent you some account of our late meeting, (Sept. 11-18.) premising that I have been prevented writing before by much absence from home.

The departure of both Mr. Fay & Mrs. Rendall since the previous meeting lost to us not only their familiar presence but the aid of their large experience & weighty counsel. All the other missionaries were present, & all the ladies, except Mrs. Noyes who rarely leaves the hills, & Mrs. White who has been much away in search of health.

All the pastors were present & nearly all our helpers; the exercises with & for them in the meditations, discussions & meetings for conference & prayer were conducted with interest & profit.

A new feature of this anniversary gathering was a pastors meeting, conducted much after the manner of pastors meetings at home. We celebrated the Lord's Supper also "in the great congregation" an occasion which we are glad to have the central point of interest for the year. Mr. Henrick preached Tamil on this occasion, & at another time gave an address of much interest upon the evidences of progress which he had seen in America as compared with the time of his leaving that country twenty years before, & as contrasted with the

general appearance of things in India.

Your letter of June 25 was not only read & considered in the business meeting of the mission, but much of it was translated to our helpers, & the topics suggested in it were discussed in a social meeting of the missionaries & some twenty or twenty-five of our native brethren — principally the pastors, teachers of the Seminary, & our station catechists — & subsequently in a public meeting of all the helpers. Brethren Henrich, Chandler & Noyes are charged with the duty of replying to this letter; but I may mention that one result of it was that many of the catechists pledged themselves to give one tenth of their income to benevolence, as a preparatory step to urging the duty of giving upon their people.

Around this meeting are beginning to cluster the anniversaries of the native benevolent societies. Foremost among these is the Native Evangelical Society, which now raises & expends for strictly Home Missionary purposes, Rs600 a year. Another is the Widows Aid Society, which has been taken up with commendable zeal by the mission helpers & a few of the Native Christians & which raises Rs400 a year by the monthly payments of its members. The Mission has devoted the balance of the "Crisis Fund" to the payment of a portion of the entrance fees of the helpers to this Society. The most of this fund was given to the helpers in the shape of famine grants — (up to Rs12) a rupee a month — again a month's wages — & again half a month's wages plus Rs — being a total average of more than

two months wages to each helper, for which no amount of gratitude can be sufficient

Attention is being turned anew to the instruction & improvement of our helpers, & for this purpose they have been reclassified with reference to their attainments & their capacity for the studies assigned them.

Of the eight days that we were together five, including the sabbath were devoted to the various meetings with our helpers.

Some time was devoted to a consideration of the means of protecting ourselves & our people from interference on the part of the Missionaries of the Lutheran Missionary Society, & Brethren Washburn Henrich & Chester, the parties most aggrieved, were appointed to write to the Prudential Committee on this subject.

Two of these brethren have also been much annoyed by the persecution of their people by the Romanists, & they were authorised to correspond with the Hon. J. Clarke, a Christian man, & a friend of our mission — formerly the Collector of this District, but now a member of the Governor's Council, in regard to the practicability of getting a law passed against Hadu pādu, that is a combination to refuse to any one fire, water, & all kinds of service.

Another subject of regret, one on which we determined to memorialize the Government, is the revival of hook-swinging in our District.

Mr. Bissell's request to the Prudential Committee for permission to visit America is approved, the

hopes to leave early in 1868.

Forms of registers for our congregations & schools were discussed & the subject of requiring fees of our helpers for the education of their children in the Boarding & Station Schools, & in the Seminary.

It was also voted, to send one of the Seminary teachers for a few months to a Normal School.

It was voted that it is not expedient to repair the Mandapasâlai house before the return of Bro. Taylor. I understand this to mean not only that there is no missionary now on the ground who can be expected to oversee the repairs, & no native who can be widely interested with them; but that there is a general dissatisfaction with Mandapasâlai as a station centre — so great, that if Mr. Taylor returns, only a few weeks hence, should be as much inclined to build at another place, as he was when he left, the mission would readily approve this plan.

The last afternoon was spent in discussing a memorial report on spelling — or rather, on the transliteration of Tamil words by English letters. The chief difficulty with us is to find satisfactory English equivalents for the Tamil consonants. The chief difficulty with our American readers will be to remember to give the continental sounds to the vowels. A list of rules for pronunciation must be agreed upon, & sent you for publication in the Herald.

Yours truly

W. R. Capron.

Madura Dist. No. 1867.
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